Al-qadi 'Iyad al-Yahsubi
(476-544 H=1083-1149 A.D)

ASH-SHIFA

Healing through defining The rights of prophets Muhammad

(May Allah's peace and blessings be upon him)

الشفا

بتعريف حقوق المصطفى ﷺ

Translated by
Gehan 'Abdel-Raouf Hibah

Revised by
Amattala Mujahda

Arabic - English text

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أسسها محمد علي بيضون
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Aramoun, al-Quebbah,
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P.o.Box: 11-9424 Beirut-Lebanon,
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In the Name of Allah, Most Gracious, Most Merciful

" Indeed Allah conferred a great favour on the believers when He sent among them a Messenger [Muhammad (pbuh)] from among themselves, reciting unto them His Verses (the Qur'an), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'an) and Al-Hikmah [the wisdom and Sunnah of the Prophet (pbuh) [i.e; his legal ways, statements, acts of worship], while before that they had been in manifest error".

The house of the finest Messengers and what it entails
Of wise guidance and elite verses
I have for you a longing and a desire
And a want kindled by burning coal
Reserved pardon my grey hair between it
And on a covenant that filled my eyes
From recurred kissing and drinking
From talking of the walls and the courtyards
Were it not for the troubles and the enemies I never visited
Even clouds on the cheeks
I will present from my precious regards
To a stabilized this house and rooms
Purer than fuming perfume and odor
Entoured by dusks be and dawns
And designated by best prays
And greatest greetings and blessings

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Preface

All Praises and thanks be to Allah, the Lord of Al-'Alamin (mankind, jinn and all that exists), for His open and concealed bounties, graces and favours which He confers at all times. May Allah's Peace and Blessings be upon His Messenger Muhammad; the last (end) of all Prophets, who is our patron, our beloved one and our intercessor with Allah on the Day of Resurrection.

To commence, this is a meticulous book, compiled by Al-Qadi Abul-Fadl 'Iyyad bin Musa bin 'lyyad, and comprising the incumbent duties which are due on a Muslim towards the Prophet (May Allah's peace & Blessings be upon him), for Allah the Supreme said concerning him, "He who obeys the Messenger [Muhammad (May Allah's peace & Blessings be upon him)]; has indeed obeyed Allah, but he who turns away, then we have not sent you [O Muhammad (May Allah's Peace & Blessings be upon him)] as a watcher over them."

Allah made it obligatory to have belief in the Messengership of the Prophet (May Allah's Peace & Blessings be upon him), tread in his steps, proceed upon his manners and love him. On the authority of AbuHurairah (may Allah be pleased with him), who said: Allah's Messenger (May Allah's peace & Blessings be upon him) said, "By Him in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without having belief in the Message with which I have been sent (i.e. Islamic Monotheism), but he will be from the dwellers of the Hell-Fire."

In another narration related by Abu Hurairah (May Allah be pleased with him), the Prophet (May Allah's Peace & Blessings be upon him) said, "Both in this world and the Hereafter, I am the nearest of all the people to 'Isa (Jesus), the son of Maryam (Mary). The Prophets are paternal brothers; their mothers are different, but their religion is one (Islamic Monotheism)". Thus, Muhammad, through his Message, separated the people; that is the good is distinguished from the bad, and the believers from the disbelievers.

As well, Allah the Supreme said, "And whoever seeks a religion other than Islam, it will never be accepted of him and in the Hereafter he will be one of the losers."

Thereby, the Prophet's Companions - May Allah be pleased with them all-took the Prophet (May Allah's Peace & Blessings be upon him) as a model example and his love was mixed with their hearts and overwhelmed their souls. He was dearer to them than their own selves, children, families and property, so that they would sacrifice anything pertaining to them in defense and assistance for him.

Moreover, this book comprises the echo reply disproving and refuting the statements fabricated by the straying and evil opponents of the Prophet (May Allah's Peace & Blessings be upon him), whose objective is mainly focused on maligning Islam and launching calumny against the Prophet (May Allah's Peace & Blessings be upon him). Thereby, their forged speech is proven futile, for the right is predestined to win the victory over falsehood.

Allah the Supreme said, "Thus have We made for every Prophet an enemy among the Mujrimun (disbelievers, polytheists, criminals). But sufficient is your Lord as a Guide and Helper."

Likewise, He said as regards such hostile party, 'Consider not that the disbelievers can escape in the land. Their abode shall be the Fire-and worst indeed is that destination." As well, Allah's Statement reads, "And whosoever obeys Allah and his Messenger (May Allah's Peace & Blessings be upon him), fears Allah, and keeps his duty (to Him), such are the successful."

Thus, Al-Qadi 'Iyyad, the compiler of Ahadith (Prophetic sayings) and Sunnah [the legal ways, orders, acts of worship and statements of the Prophet (May Allah's Peace & Blessings be upon him], was granted success by Allah to compile this book, dividing it into four parts; each one is composed of sections and chapters in an elaborate and accurate way.

By Allah's Leave, I have intended to translate it into English, seeking only the Reward of Allah and His Aid, and hoping it to be a means with which I may become close to Allah and his Messenger, and be on the verge of Paradise in the Hearerafter after being entitled to the Prophet's intercession with Allah on Doomsday. Further, I ask Allah to make me join his company along with the rightly-guided ones in the life to come. *[Jehan Hibah]*.

"O Allah! Do not leave me a sin without forgiving it, an error without covering it, a debt without repaying it or a worldly need that meets with Your pleasure and our righteousness without providing for it. O Most Merciful of the merciful."

مقدمة المؤلف

اللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وآلِهِ وسَلِّمْ

قَالَ الْفَقِيهُ القاضي الْإِمَامُ الْحَافِظُ أَبُو الْفَضْلِ عياضُ بْنُ مُوسَى بن عياضٍ اليَحْصبِيُّ رَضي الله عَنْه:

الْحَمْدُ لله الْمُنْفَرِدِ بِاسْمِهِ الْأَسْمَى، الْمُخْتَصِّ بِالْمُلْكِ الأعزِ الْأَحْمَى الَّذِي لَيسَ دُونَهُ مُنْتَهَى، وَلاَ وَراءَهُ مَرْمَى، الظَّاهِرِ لاَ تَخَيُّلاً وَلاَ وَهماً، الباطِنِ تَقَدُّساً لاَ عُدْماً، وَسِعَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْماً، وَأَسْبَغَ عَلَى أَوْلِيَائِهِ نِعَماً عُمّاً وَبَعَثَ فِيهِمْ رَسُولاً مِنْ أَنْفُسِهِمْ أَنْفَسَهُمْ، عُرْباً وَعُجْماً وَأَزْكَاهُمْ مَحْتِداً وَمَنْمًى وَأَرْجَحَهُم عَقْلاً وَحِلْماً وَأَوْفَرَهُمْ عِلْماً وَفَهْماً، وَأَقواهُمْ يَقِيناً وَعَزْماً، وَأَشَدَّهُمْ بِهِمْ رَأْفَةً وَرُحْماً، زَكَّاهُ رُوحاً وَجِسْماً، وَحَاشَاهُ عَيْباً وَوَصْماً، وَآتَاهُ حِكْمَةً وَحُكْماً، وَفَتَحَ بِهِ أَعْيُناً عُمْياً، وَقُلُوباً غُلْفاً، وآذاناً صُمّاً، فَآمَنَ بِهِ وَعَزَّرَهُ وَنَصَرَهُ من جَعَلَ الله لَهُ فِي مَغْنَمِ السَّعَادَةِ قِسْماً، وَكَذَّبَ بِهِ وَصَدَفَ عَنْ آيَاتِهِ مَنْ كَتَبَ الله عَلَيْهِ الشَّقَاءَ حَتْماً ﴿وَمَن كَانَ فِي هَٰذِهِۦٓ أَعْمَىٰ فَهُوَ فِي ٱلْآخِرَةِ أَعْمَىٰ﴾ [الإسراء: 72]. صَلَّى الله عَلَيْهِ وَسَلَّمَ صَلاَةً تَنْمُو وَتُنْمَى وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيماً.

أما بعد

أَشْرَقَ الله قَلْبِي وَقَلْبَكَ بِأَنْوَارِ الْيَقِينِ وَلَطَفَ لِي وَلَكَ بِما لَطَفَ به لأَوْلِيَائِهِ الْمُتَّقِينَ الَّذِينَ شَرَّفَهُمُ الله بِنُزلِ قُدْسِهِ، وَأَوْحَشَهُمْ مِنَ الْخَلِيقَةِ بِأُنْسِهِ، وَخَصَّهُمْ مِنْ مَعْرِفَتِهِ وَمُشَاهَدَةِ عَجَائِبِ مَلَكُوتِهِ، وَآثَار قُدْرَتِهِ: بِمَا مَلأَ قُلُوبَهُمْ حَبْرَةً وَوَلَّهَ عُقُولَهُمْ فِي عَظَمَتِهِ حَيْرَةً، فَجَعَلُوا هَمَّهُمْ بِهِ وَاحِداً، وَلَمْ يَرَوْا فِي الدَّارَيْنِ غَيْرَهُ مُشَاهَداً، فَهُمْ بِمُشَاهَدَةِ جَمَالِهِ وَجَلاَلِهِ يَتَنَعَّمُونَ، وَبَيْنَ آثَارِ قُدْرَتِهِ، وَعَجَائِبِ عَظَمَتِهِ يَتَرَدَّدُونَ، وَبالانْقِطَاعِ إِلَيْهِ وَالتَّوَكُّلِ عَلَيْهِ يَتَعَزَّزُونَ، لَهِجِينَ بِصَادِقِ قَوْلِهِ: ﴿قُلِ ٱللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ﴾ [الأنعام: 92]. فَإِنَّكَ كَرَّرْتَ عَلَيَّ السُّؤالَ فِي مَجْمُوعٍ يَتَضَمَّنُ التَّعْرِيفَ بِقَدْرِ الْمُصْطَفَى عَلَيْهِ الصَّلاَةُ وَالسَّلاَمُ، وَمَا يَجِبُ لَهُ مِنْ تَوْقِيرٍ وَإِكْرَامٍ، وَمَا حُكْمُ مَنْ لَمْ يُوفِّ وَاجِبَ عَظِيمِ ذَلِكَ الْقَدْرِ. أَوْ قَصَّرَ فِي حَقِّ مَنْصِبِهِ الْجَلِيلِ قُلاَمَةَ ظُفْرٍ؛ وَأَنْ أَجْمَعَ لَكَ مَا لأَسْلاَفِنا وَأَئِمَّتِنَا فِي ذَلِكَ مِنْ مَقَالٍ.

وَأُبَيِّنَهُ بِتَنْزِيلِ صُوَرٍ وَأَمْثَالٍ؛ فَاعْلَمْ أَكْرَمَكَ اللهُ أَنَّكَ حَمَّلْتَنِي مِنْ ذلكَ أَمْراً إِمْراً. وَأَرْهَقْتَنِي فِيمَا نَدَبْتَنِي إِلَيْهِ عُسْراً، وأَرْقَيْتَنِي بِما كَلَّفْتَنِي مُرتَقاً صَعْباً. مَلأَ قَلْبِي رُعْباً، فإِنَّ الْكَلاَمَ فِي ذَلِكَ يَسْتَدْعِي تَقْدِيرَ أُصُولٍ، وَتَحْرِيرَ فُصُولٍ، وَالكَشْفَ عَنْ غَوَامِضَ وَدَقَائِقَ مِنْ عِلْمِ الْحَقَائِقِ، مِمَّا يَجِبُ لِلنَّبِيِّ أو يُضَافُ إِلَيْهِ، أَوْ يَمْتَنِعُ أَوْ يَجُوزُ عَلَيْهِ، وَمَعْرِفَةَ النَّبِيِّ وَالرَّسُولِ، وَالرِّسَالَةِ وَالنُّبُوَّةِ، وَالْمَحَبَّةِ، وَالْخلَّةِ، وَخَصَائِصِ هَذِهِ الدَّرَجَةِ الْعَلِيَّةِ، وَهَهُنا مَهَامِهُ فِيحٌ تَحَارُ فِيهَا الْقَطا، وَتُقْصُرُ بِهَا الْخَطى، وَمَجاهِلُ تَضِلُّ فِيهَا الأَحْلاَمُ إِنْ لَمْ تَهْتَدِ بِعَلَمِ عِلْمٍ، وَنَظَرٍ سَدِيدٍ، وَمَداحِضُ تَزِلُّ بِهَا الْأَقْدَامُ، إِنْ لَمْ تَعْتَمِدْ عَلَى تَوْفِيقٍ مِنَ اللهِ وَتَأْيِيدٍ لَكِنِّي لِمَا رَجَوْتُهُ لِي وَلَكَ فِي هَذَا السُّؤَالِ وَالْجَوَابِ، مِنْ نَوَالٍ وثَوَابٍ بِتَعْرِيف قَدْرِهِ الْجَسِيمِ وَخُلُقِهِ الْعَظِيمِ، وَبَيَانِ خَصَائِصِهِ التي لَمْ تَجْتَمِعْ قَبْلُ فِي مَخْلُوقٍ، وَمَا يُدَانُ اللهُ تَعَالَى بِهِ مِنْ حَقِّهِ الذِي هُوَ أَرْفَعُ الْحُقُوقِ ﴿لِيَسْتَيْقِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَيَزْدَادَ ٱلَّذِينَ ءَامَنُوٓا۟ إِيمَٰنًا﴾ [المدثر: 31].

وَلِمَا أَخَذَ اللهُ تعالى ميثاق الذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلاَ تَكْتُمُونَهُ، وَلِمَا حَدَّثَنَا بِهِ أَبُو الْوَلِيدِ هِشَامُ بنُ أَحْمَدَ الْفَقِيهُ رَحِمَهُ اللهُ بِقِرَاءَتِي عَلَيْهِ قَالَ: حَدَّثَنَا الْحُسَيْنُ بنُ مُحَمَّدٍ حَدَّثَنَا أَبُو عُمَر النَّمَرِيُّ، حَدَّثَنَا مُحَمَّد بنِ عَبْدِ الْمُؤْمِنِ حدَّثنا أَبُو بَكْر مُحَمَّدُ بن بكر، حَدَّثَنَا سُلَيْمَان بنُ الأَشْعَثِ حَدَّثَنَا مُوسَى بْنُ إِسْماعِيلَ، حَدَّثَنَا حَمَّادٌ حدثنا عَلِيُّ بْنُ الحَكَم عَنْ عَطَاءٍ عَنْ أَبِي هُرَيْرَةَ رَضِي اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ أَلْجَمَهُ اللهُ بِلِجَامٍ مِنْ نَارٍ يَوْمَ الْقِيَامَةِ**» فَبَادَرْتُ إِلَى نُكَتٍ مسفرةٍ عَنْ وَجْهِ سَافِرَةِ الْغَرَضِ، مُؤَدِّياً مِنْ ذَلِكَ الْحَقَّ الْمُفْتَرَضَ، اخْتَلَسْتُهَا عَلَى اسْتِعْجَالٍ، لِمَا الْمَرْءُ بِصَدَدِهِ مِنْ شُغْلِ الْبَدَنِ وَالْبَالِ، بِمَا طوّقَهُ مِنْ مَقَالِيدِ الْمِحْنَةِ التِي ابْتُلِيَ بِهَا فَكَادَتْ تَشْغَلُ عَنْ كُلِّ فَرْضٍ وَنَفْلٍ، وَتَرُدُّ بَعْدَ حُسْنِ التَّقْوِيمِ إِلَى أَسْفَلِ سُفْلٍ، وَلَوْ أَرَادَ اللهُ بِالإِنْسَانِ خَيْراً لَجَعَلَ شُغْلَهُ وَهَمَّهُ كُلَّهُ، فِيمَا يُحْمَدُ غَداً وَلاَ يُذَمُّ مَحَلُّهُ؛ فَلَيْسَ ثَمَّ سِوَى نَضْرَةِ النَّعِيمِ أَوْ عَذَابِ الجَحِيمِ؛ وَلَكَانَ عَلَيْهِ بِخُوَيِّصَتِهِ، وَاسْتِنْقَاذِ مُهْجَتِهِ، وَعَمَلٍ صَالِحٍ يَسْتَزِيدُهُ، وَعِلْمٍ نَافِعٍ يُفِيدُهُ أَوْ يَسْتَفِيدُهُ، جَبَرَ اللهُ تَعَالَى صَدْعَ قُلُوبِنَا، وَغَفَرَ عَظِيمَ ذُنُوبِنَا، وَجَعَلَ جَمِيعَ اسْتِعْدَادِنَا لِمَعَادِنَا، وَتَوَفُّرَ دَوَاعِينَا فِيمَا يُنْجِينَا وَيُقَرِّبُنَا إِلَيْهِ زُلْفَى، وَيُحْظِينَا بِمَنِّهِ وَرَحْمَتِهِ. وَلَمَّا نَوَيْتُ تَقْرِيبَهُ، وَدَرَّجْتُ تَبْوِيبَهُ، وَمَهَّدَتُ تَأْصِيلَه وَخَلَّصْتُ تَفْصِيلَهُ، وَانْتَحَيْتُ حَصْرَهُ وَتَحْصِيلَهُ، تَرْجَمْتُهُ «بِالشِّفَا بِتَعْرِيفِ حُقُوقِ الْمُصْطَفَى». وَحَصَرْتُ الْكَلاَمَ فِيهِ فِي أَقْسَامٍ أَرْبَعَةٍ:

القسم الأول: فِي تَعْظِيمِ الْعَلِيِّ الأَعْلَى، لِقَدْرِ هَذَا النَّبِيِّ قَوْلاً وَفِعْلاً، وَتَوَجَّهَ الْكَلاَمُ فِيهِ فِي أَرْبَعَةِ أَبْوَابٍ:

الباب الأول: فِي ثَنَائِهِ تَعَالَى عَلَيْهِ، وَإِظْهَارِهِ عَظِيمَ قَدْرِهِ لَدَيْهِ، وَفِيهِ عَشْرَةُ فُصُولٍ.

الباب الثاني: فِي تَكْمِيلِهِ تَعَالَى لَهُ الْمَحَاسِنَ خَلْقاً وَخُلُقاً، وَقِرانِهِ جَمِيعَ الفَضَائِلَ

الدِّينِيَّةِ وَالدُّنْيَوِيَّةِ فِيهِ نَسَقاً، وَفِيهِ سَبْعَةٌ وَعِشْرُونَ فَصْلاً.

الباب الثالث: فِيمَا وَرَدَ مِنْ صَحِيحِ الْأَخْبَارِ وَمَشْهُورِهَا بِعَظِيمِ قَدْرِهِ عِنْدَ رَبِّهِ وَمَنْزِلَتِهِ، وَمَا خَصَّهُ اللهُ بِهِ فِي الدَّارَيْنِ مِنْ كَرَامَاتِهِ، وَفِيهِ اثْنَا عَشَرَ فَصْلاً.

الْبَابُ الرَّابِعُ: فِيمَا أَظْهَرَهُ اللهُ تَعَالَى عَلَى يَدَيْهِ مِنَ الآيَاتِ وَالْمُعْجِزَاتِ، وَشَرَّفَهُ بِهِ مِنَ الْخَصَائِصِ وَالْكَرَامَاتِ، وَفِيهِ ثَلاثُونَ فَصْلاً.

الْقِسْمُ الثَّانِي: فِيمَا يَجِبُ عَلَى الْأَنَامِ مِنْ حُقُوقِهِ عَلَيْهِ الصَّلاَةُ وَالسَّلاَمُ، وَيَتَرَتَّبُ الْقَوْلُ فِيهِ فِي أَرْبَعَةِ أَبْوَابٍ:

الْبَابُ الأَوَّلُ: فِي فَرْضِ الإِيمَانِ بِهِ، وَوُجُوبِ طَاعَتِهِ، وَاتِّبَاعِ سُنَّتِهِ، وَفِيهِ خَمْسَةُ فُصُولٍ.

الْبَابُ الثَّانِي: فِي لُزُومِ مَحَبَّتِهِ وَمُنَاصَحَتِهِ، وَفِيهِ سِتَّةُ فُصُولٍ.

الْبَابُ الثَّالِثُ: فِي تَعْظِيمِ أَمْرِهِ، وَلُزُومِ تَوْقِيرِهِ وَبِرِّهِ، وَفِيهِ سَبْعَةُ فُصُولٍ.

الْبَابُ الرَّابِعُ: فِي حُكْمِ الصَّلاَةِ عَلَيْهِ وَالتَّسْلِيمِ، وَفَرْضِ ذَلِكَ وَفَضِيلَتِهِ وَفِيهِ عَشَرَةُ فُصُولٍ.

الْقِسْمُ الثَّالِثُ: فِيمَا يَسْتَحِيلُ فِي حَقِّهِ ﷺ وَمَا يَجُوزُ عَلَيْهِ، وَمَا يَمْتَنِعُ، وَيَصِحُّ مِنَ الْأُمُورِ الْبَشَرِيَّةِ أَنْ يُضَافَ إِلَيْهِ وَهَذَا الْقِسْمُ ـ أَكْرَمَكَ اللهُ تَعَالَى ـ هُوَ سِرُّ الْكِتَابِ، وَلُبَابُ ثَمَرَةِ هَذِهِ الْأَبْوَابِ، وَمَا قَبْلَهُ لَهُ كَالْقَوَاعِدِ وَالتَّمْهِيدَاتِ وَالدَّلاَئِلِ عَلَى مَا نُورِدُهُ فِيهِ مِنَ النُّكَتِ الْبَيِّنَاتِ، وَهُوَ الْحَاكِمُ عَلَى مَا بَعْدَهُ وَالْمُنْجِزُ مِنْ غَرَضِ هَذَا التَّأْلِيفِ وَعْدَهُ، وَعِنْدَ التَّقَضِّي لِمَوعِدَتِهِ وَالتَّفَصِّي عَنْ عُهْدَتِهِ، يَشْرَقُ صَدرُ العَدوِّ اللَّعِينِ، وَيُشْرِقُ قَلْبُ الْمُومِنِ بِالْيَقِينِ، وَتَمْلأُ أَنْوَارُهُ حَوَائِجَ صَدْرِهِ، وَيَقْدُرُ الْعَاقِلُ النَّبِيَّ حَقَّ قَدْرِهِ، وَيَتحَرَّرُ الْكَلاَمُ فِيهِ فِي بَابَيْنِ:

الْبَابُ الْأَوَّلُ: فِيمَا يَخْتَصُّ بِالْأُمُورِ الدِّينِيَّةِ، وَيَتَشَبَّثُ بِهِ الْقَوْلُ فِي الْعِصْمَةِ وَفِيهِ سِتَّةَ عَشَرَ فَصْلاً.

الْبَابُ الثَّانِي: فِي أَحْوَالِهِ الدُّنْيَوِيَّةِ، وَمَا يَجُوزُ طُرُوُّهُ عَلَيْهِ مِنَ الْأَعْرَاضِ الْبَشَرِيَّةِ وَفِيهِ تِسْعَةُ فُصُولٍ.

الْقِسْمُ الرَّابِعُ: فِي تَصَرُّفِ وُجُوهِ الْأَحْكَامِ عَلَى مَنْ تَنَقَّصَهُ أَوْ سَبَّهُ ﷺ، وَيَنْقَسِمُ الْكَلاَمُ فِيهِ فِي بَابَيْنِ:

الْبَابُ الْأَوَّلُ: فِي بَيَانِ مَا هُوَ فِي حَقِّهِ كَسبٌ وَنَقْصٌ مِنْ تَعْرِيضٍ أَوْ نَصٍّ وَفِيهِ عَشَرَةُ فُصُولٍ.

الْبَابُ الثَّانِي: فِي حُكْمِ شَانِئِهِ، وَمُؤْذِيهِ، وَمُنتَقِصِهِ، وَعُقُوبَتِهِ وَذِكر اسْتِتَابَتِهِ وَالصَّلاَةِ

عَلَيْهِ ووِرَاثَتِهِ، وَفِيهِ عَشَرَةُ فُصُولٍ.

وَخَتَمْنَاهُ بِبَابٍ ثَالِثٍ: جَعَلْنَاهُ تَكْمِلَةً لِهَذِهِ الْمَسْأَلَةِ وَوُصْلَةً لِلْبَابَيْنِ اللَّذَيْنِ قَبْلَهُ فِي حُكْمِ مَنْ سَبَّ الله تَعَالَى وَرسُلَهُ وَمَلائِكَتَهُ وَكُتُبَهُ، وَآلَ النَّبِيِّ ﷺ وَصَحْبَهُ وَاخْتُصِرَ الْكَلامُ فِيهِ فِي خَمْسَةِ فُصُولٍ. وَبِتَمَامِهَا يَنْتَجِزُ الْكِتَابُ، وَتَتِمُّ الْأَقْسَامُ وَالْأَبْوَابُ، وَيَلُوحُ فِي غُرَّةِ الْإِيمَانِ لُمْعَةٌ مُنِيرَةٌ، وَفِي تَاجِ التَّرَاجِمِ دُرَّةٌ خَطِيرَةٌ تُزِيحُ كُلَّ لَبْسٍ، وَتُوضِحُ كُلَّ تَخْمِينٍ وَحَدْسٍ، وَتَشْفِي صُدُورَ قَوْمٍ مُؤْمِنِينَ، وَتَصْدَعُ بِالْحَقِّ وَتُعْرِضُ عَنِ الْجَاهِلِينَ، وَبِالله تَعَالَى - لاَ إِلَهَ سِوَاهُ - أَسْتَعِينُ.

In the name of Allah, the Most Compassionate, the Most Merciful

The Introduction of the Author

Oh Allah, we ask You to bless Muhammad and his family.

The Imam and the scholar Al-Hafez Abu Al-Fadel Iyad Ibn Musa Ibn Iyad Al-Bahsabi, may Allah be pleased with him, said,

All praises are due to Allah, whose Name is unique and is Most High. He solely owns all things, is the Most Dignified, and is the Most Protective. He is the One who is not bound to distance. No one beyond Him should be sought. He is the Apparent but not described or visualized. He is the Innermost but glorified and not demised. His Mercy and Knowledge have encompassed everything. His Bounties have covered all that He created. He has sent a Messenger to them all; their best man from among them, both Arabs and non-Arabs. He (S.A.W.) is the purest among them in regards to lineage, manners, and upbringing. He (S.A.W.) was the wisest among them, the most lenient and most knowledgeable and understanding. He (S.A.W.) had the strongest faith and determination. He was most merciful to them. Allah (S.W.T.) has cleansed his soul and body. He (S.W.T.) had kept away from him all defects or shame. He (S.W.T.) gave him wisdom and authority. With him, He (S.W.T.) opened blind eyes, enslaved hearts, and deaf ears. Those whom Allah had decreed happiness upon believed in him, they dignified him and supported him. On the other hand, those whom Allah had decreed misery upon belied him and turned their backs to the truth that he (S.A.W.) brought. Allah says in the Quran, "." (Surah Al-Israa', verse 72) May Allah shower blessings that keep increasing upon him and his family and companions.

May Allah enlighten my heart and yours with the lights of true faith, and may He ease our ways like he eased the way for his pious servants and honor us like he honored them. He (S.W.T.) allowed those pious people to feel His Companionship. He chose them to know and see the wonders of His creation. They felt the effect of His Powers after he filled their hearts with contentment. They made their goal as one together in attaining Him. They do not see anyone else but Him in both now and in the Hereafter. They are in a state of eternal bliss just by seeing His Beauty and Might. They go back and forth between the effects

of His Power and the wonders of His Glory. They live dignified in total surrender to Him and total dependence on Him. Their tongue says, "..." (Surah Al-Ana'am, verse 92)

So you may repeat your question regarding the explanation of the status of the Chosen (S.A.W.) and how much he should be glorified and dignified. You may ask about the verdict on those who do not honor him (S.A.W.) as they should or the verdict on those who come even slightly short in recognizing his high status. Also you demand that I compile for you all what have been said about him (S.A.W.) by our predecessors and scholars, or you may want to see the images and hear the proverbs about him (S.A.W.), but then you should know that you have asked a great deal and that you have put a heavy burden on me. It is like you have asked me to climb a high mountain; a climb that fills my heart with fear because talking about this takes a great deal of knowledge about fundamentals and the wisdom of many chapters. It needs to uncover the ambiguities and details of the knowledge of the facts that are attributed to the Prophet (S.A.W.) or the things that should not be attributed to him. Discussing your question needs knowing about whom the Prophet is and about whom the Messenger is. Knowledge of the message itself is also required, knowledge about love, companionship, and the characteristics of his high ranking with Allah. If one is not guided by good knowledge he would easily fall in the abyss of ignorance; a sharp outlook is needed or else it is easy to slip. You need to put your faith in Allah and count on Him, and I pray to Allah to reward both of us-you for asking and me for answering-and that we get a great reward after we identify his (S.A.W.) great status and reflect on his great morals. His (S.A.W.) character was not given to any other man but him. Allah (S.W.T.) describes him in the best manner, Allah says in the Quran, "..." (Surah Al-Mudather, verse 31)

Also Allah has taken the covenant of the people of the Book that they propagate its message, clarify it, and never conceal it. Abu Al-Walid Hisham Ibn Ahmad Al-Faqih narrated to me that Al-Hasan Ibn Muhammad reported that Abu Omar Al-Namri narrated from Muhammad Ibn Abd Al-Mu'min who narrated that Abu Bakr Muhammad Ibn Bakr narrated from Sulaiman Ibn Al-Asha'ath who reported from Musa Ibn Ismail who narrated that Hammad narrated from Ali Ibn Al-Hakam who said that A'atta' said that Abu Huraira (R.A.A.) said that the Messenger of Allah (S.A.W.) said, "Anyone who was asked about a knowledge but concealed it, Allah will wrap a belt of fire around his mouth on the day of Judgment." That is why I began investigating small details from knowledgeable people and tried to give every detail its rightful investigation. I hurried to finish this job because mankind has too many things to do and to worry about. The crisis I am suffering from is making me almost too busy to establish the obligatory and voluntary worship. It is bringing me down to the bottom of a hole. When Allah (S.W.T.) wants to bestow a blessing on a person He will keep him busy with things that are good for his afterlife. In that life there are two things; either the magnificence of eternal bliss or the torture of eternal misery. So, one has to work on himself and to save his soul by

a good deed that he always tries to increase and by a beneficial knowledge that he learns and then teaches. May Allah heal the fractures of our hearts, may He forgive our serious sins, and may He make all of our work a reason for us to be ready to meet Him. May He ease the things that save us and make us closer to Him, and may He make us win His Mercy and Bounty.

Thus after I had started working on this book and divided it into chapters and reported all the sources and explained all its details, and I chose its title; The *Healing in Identifying the Rights of the Chosen*. I divided the book into four parts:

Part One: This part is about the praise by the Almighty and the Most High for the status of this great Prophet; both in his actions and traditions. This part was divided into four chapters.

Chapter 1: This chapter talks about the praise of Allah on him (S.A.W.) and shows his status with Allah, it is divided into ten subchapters.

Chapter 2: This chapter speaks about Allah perfecting the Prophet's (S.A.W.) virtues both in his manners and appearance. It also talks about attaching all the religious and worldly virtues to his basic character. It is divided into twenty seven subchapters.

Chapter 3: This chapter narrates the truest and most famous traditions about the Prophet's status with Allah and his ranking. It also talks about what Allah (S.W.T.) has prepared for him from the bounties of both lives. It is divided into twelve subchapters.

Chapter 4: This chapter describes the miracles shown by Allah through the hands of the Prophet (S.A.W.). It talks about the great marvels given to him (S.A.W.). It is divided into thirty subchapters.

Part Two: This part specifies how people should recognize his (S.A.W.) rights on them. It is divided into four chapters.

Chapter 1: This chapter explains how it is an obligation to believe in him and that it is mandatory to obey him (S.A.W.) and to follow his tradition. The chapter consists of five subchapters.

Chapter 2: This chapter shows that it is compulsory to love him and to abide by his rules. It is divided into six subchapters.

Chapter 3: It describes how we should elevate, respect and be faithful to him. It has seven subchapters.

Chapter 4: This chapter explains how to pray on him and why it is an obligation. It has ten subchapters.

Part Three: This part is about what can and cannot be attributed to him (S.A.W.). It makes clear how he can be described and the human attributes that can be illustrated through him; this is the core of the book. The previous chapters are the preface and the introduction to this part. This part is the judge and the reference of what comes after it. This part fulfils the goal of writing this book, and after reading it the chest of the enemy will be filled with envy for this Prophet while the heart of the believer will light up with conviction. The wise person will forever afterwards appreciate the Prophet;

this will be attained with two chapters.

Chapter 1: This chapter is about the religious matters. It explains the infallibility of the Prophet (S.A.W.). It is divided into sixteen subchapters.

Chapter 2: It speaks about the worldly aspects of his (S.A.W.) life like sicknesses or calamities that hit him. It has nineteen subchapters.

Part Four: This part is about the judgment on those who blaspheme him (S.A.W.). This part is divided into two chapters.

Chapter 1: This chapter covers what is considered a blasphemy when mentioning him (S.A.W.). It is divided into ten subchapters.

Chapter 2: This chapter is about the ruling against those who cut him off, harm him, or blaspheme him. It specifies the punishment and the way to repent from blaspheming him (S.A.W.). It also gives the regulations about praying for such criminals and how someone inherits from them. It is divided into ten subchapters.

I have sealed this part with a third chapter that is a completion to this topic and is a connection between the two chapters that precede it that discuss the ruling about those who blaspheme Allah (S.W.T.), His messengers, His angels, His books, and the family of His Prophet (S.A.W.). This subject was summarized into five chapters. Thus the book was finished and the parts and chapters were completed. This book shines with the whiteness of faith, and it is like a jewel on the crown of bibliographies. A jewel that clarifies all doubts and heals the hearts of the believers, and a jewel that shouts loudly the voice of truth and denounces all ignorant beliefs. Finally, from Allah (S.W.T.) alone I ask for help.

القسم الأول

في تعظيم العليّ الأعلى لقدر النبي المصطفى ﷺ قولاً وفعلاً

قَالَ الْقَاضِي الْإِمَامُ أَبُو الْفَضْلِ رضي الله عنه: لاَ خَفَاءَ عَلَى مَنْ مَارَسَ شَيْئاً مِنَ الْعِلْمِ، أَوْ خُصَّ بِأَدْنَى لَمْحَةٍ مِنَ الْفَهْمِ: بِتَعْظِيمِ الله قَدْر نَبِيِّنَا ﷺ وَخُصُوصِهِ إِيَّاهُ بِفَضَائِلَ وَمَحَاسِنَ وَمَنَاقِبَ لاَ تَنْضَبِطُ لِزِمَامٍ، وَتَنْوِيهِهِ مِنْ عَظِيمِ قَدْرِهِ بِمَا تَكِلُّ عَنْهُ الْأَلْسِنَةُ [وَالأَقْلامُ]، فَمِنْهَا مَا صَرَّحَ بِهِ تَعَالَى فِي كِتَابِهِ وَنَبَّهَ به عَلَى جَلِيلِ نِصَابِهِ، وأَثْنَى بِهِ عَلَيْهِ مِنْ أَخْلاَقِهِ وَآدَابِهِ، وَحَضَّ الْعِبَادَ عَلَى الْتِزَامِهِ وَتَقَلُّدِ إِيجَابِهِ؛ فَكَانَ جَلَّ جَلاَلُهُ هُوَ الذي تَفَضَّلَ وَأَوْلَى، ثُمَّ طَهَّرَ وزَكَّى، ثُمَّ مَدحَ بِذَلِكَ وَأَثْنَى، ثُمَّ أثابَ عَلَيْهِ الْجَزَاءَ الْأَوْفَى، فَلَهُ الْفَضْلُ بَدْءاً وَعَوْداً، وَالْحَمْدُ أُولَى وأُخْرَى، وَمِنْهَا مَا أَبْرَزَهُ لِلْعَيَانِ مِنْ خَلْقِهِ عَلَى أَتَمِّ وُجُوهِ الْكَمَالِ وَالْجَلاَلِ، وَتَخْصِيصِهِ بِالْمَحَاسِنِ الْجَمِيلَةِ، وَالْأَخْلاَقِ الْحَمِيدَةِ، وَالْمَذَاهِبِ الْكَرِيمَةِ، وَالْفَضَائِلِ الْعَدِيدَةِ، وَتَأْيِيدِهِ بِالْمُعْجِزَاتِ الْبَاهِرَةِ وَالْبَرَاهِينِ الْوَاضِحَةِ وَالْكَرَامَاتِ الْبَيِّنَةِ التي شَاهَدَهَا مَنْ عَاصَرَهُ، وَرَآهَا مَنْ أَدْرَكَهُ، وَعَلِمَهَا عِلْمَ يَقِينٍ مَنْ جَاءَ بَعْدَهُ، حَتَّى انْتَهَى عِلْمُ حَقِيقَةِ ذَلِكَ إِلَيْنَا وَفَاضَتْ أَنْوَارُهُ عَلَيْنَا؛ صَلَّى الله عَلَيْهِ وَسَلَّمَ كَثِيراً.

Part 1

Allah's Exaltation to Prophet Muhammad by Saying & Acting

The Islamic jurist Al-Qadi (the Judge) Abul-Fadl (may Allah be pleased with him) said:

It is clearly apparent for anyone who learned something of the sacred knowledge or has the minimum degree of understanding that Allah, The Ever-Exalted, exalted the status of our Prophet (Peace & blessings be upon him), favoured him with countless virtues, favours and ethics; and raised high his fame with what the words and pens can not express.

Allah, The Most Elevated, stated some of that explicitly in the Glorious Qur'an; notified of the Prophet's position; praised his ethics and morals; and exhorted His Servants to adhere fast to them and tread in his steps. Thus, Allah, the Most Majestic, conferred His favours on him, purified him, praised him and recompensed him with perfect reward. So to Allah belong all bounties and favours at first and at last and He is Praiseworthy in this life and the Hereafter.

Likewise, Allah manifested some of that perfectly and clearly to His creation; singled the Prophet (pbuh) out with benign merits, good morals, glorious teachings and numerous virtues; and supported him with extraordinary miracles, patent proofs and evident charismas witnessed by those who lived in his lifetime and known definitely by those who followed him until we attained the knowledge of that reality and till his lights flushed on us, may Allah's peace and blessings be upon him.

حَدَّثَنَا الْقَاضِي الشَّهِيدُ أَبُو عَلِيٍّ الْحُسَيْنُ بْنُ مُحَمَّدٍ الْحَافِظُ رحمه الله قِرَاءَةً مِنِّي عَلَيْهِ، قَالَ: حَدَّثَنَا أَبُو الْحُسَيْنِ الْمُبَارَكُ بْنُ عَبْدِ الْجَبَّارِ، وَأَبُو الْفَضْلِ أَحْمَدُ بْنُ خَيْرُونَ، قَالا: حَدَّثَنَا أَبُو يَعْلَى الْبَغْدَادِيُّ، قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ السِّنْجِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنُ مَحْبُوبٍ، قَالَ: حَدَّثَنَا أَبُو عِيسَى بْنُ سَوْرَةَ الْحَافِظُ، قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَنْبَأَنَا مَعْمَرٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ رَضِي الله عَنْهُ «أَنَّ النَّبِيَّ ﷺ **أُتِيَ بِالْبُرَاقِ لَيْلَةَ أُسْرِيَ بِهِ مُلْجَماً مُسْرَجاً فَاسْتَصْعَبَ عَلَيْهِ، فَقَالَ لَهُ جِبْرِيلُ: أَبِمُحَمَّدٍ تَفْعَلُ هَذَا فَمَا رَكِبَكَ أَحَدٌ أَكْرَمُ عَلَى الله مِنْهُ! قَالَ: فَارْفَضَّ عَرَقاً**».

Al-Qadi Abu 'Ali Al-Husain bin Muhammad Al-Hafez (may Allah have mercy upon him) related to us saying(1):Both Abu Al-Husain Al-Mubarak bin 'Abdel-Jabbar and Abul-Fadl Ahmad bin Khairoun said:

Abu Ya'la Al-Baghdadi related to us saying: Abu 'Ali As-Sanji related to us saying: Muhammad bin Ahmad bin Mahboub related to us saying: Abu 'Isa bin Sawra Al-Hafez(2) related to us saying. Ishaq bin Mansour related through 'Abdur-Razzaq, through Ma'mar, through Qatada, on the authority of Anas: the Prophet (Peace & blessings be upon him) was brought Al-Buraq(3), on the nocturnal journey (Al-Isra'),which was prepared with its saddle and bridle ready for being mounted.

Yet, when the Prophet (pbuh) intended to mount it, it repulsed and rejected

(1) The narrator is called Ibn Sukara who was martyred in Andalus and was one of the Ahadith transmitters.

(2) He is At-Tirmidhi.

(3) It is an animal bigger than a donkey and smaller than a horse on which the Prophet (pbuh) went for the Mi'raj (the Ascent to the heavens). It is called Al-Buraq owing to its tremendous speed.

to be ridden easily. Thereupon, Jibril (Gabriel) said to it: Do you do so against Muhammad? No one is more honoured to ride you than him. Therein, its sweat flowed.

الباب الأول

في ثناء الله تعالى عليه وإظهاره عظيم قدره لديه

اعْلَمْ أنَّ فِي كِتَابِ الله الْعَزِيزِ آيَاتٍ كَثِيرةً مُفْصِحَةً بِجَمِيلِ ذِكْرِ الْمُصْطَفَى ﷺ، وَعَدِّ مَحَاسِنِهِ، وَتَعْظِيمِ أَمْرِهِ وَتَنْوِيهِ قَدْرِهِ، اعْتَمَدْنَا مِنْهَا عَلَى مَا ظَهَرَ مَعْنَاهُ وَبَانَ فَحْوَاهُ وَجَمَعْنَا ذَلِكَ فِي عَشَرَةِ فُصُولٍ:

Section 1

Allah's Praise of the Prophet (pbuh) & showing his Great Status in His Sight

Let you know that the Book of Allah (The Glorious Qur'an) contains numerous verses signifying and stating the holy Prophet (pbuh), his position and notifying of his raised status. We focused on that whose meaning is clear and essence is evident, and we compiled that in ten chapters.

الفصل الأول

فِيمَا جاءَ مِنْ ذَلِكَ مَجِيءِ الْمَدْحِ وَالثَّنَاءِ وَتَعْدَادِ الْمَحَاسِنِ كَقَوْلِهِ تَعَالَى:

﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ﴾ [التوبة: 128] الآيَة

قَالَ السَّمَرْقَنْدِيُّ: وَقَرَأَ بَعْضُهُمْ «مِنْ أَنْفَسِكُمْ» [التوبة: 128] بِفَتْحِ الْفَاءِ، وَقِرَاءَةُ الْجُمْهُورِ بِالضَّمِّ، قَالَ الْقَاضِي الإمام أَبُو الْفَضْلِ وَفَّقَهُ الله تَعَالَى: أَعْلَمَ الله تَعَالَى الْمُؤْمِنِينَ أَوِ الْعَرَبَ أَوْ أَهْلَ مَكَّةَ أَوْ جَمِيعَ النَّاسِ عَلَى اخْتِلافِ الْمُفَسِّرِينَ مَنِ الْمُوَاجَهُ بِهَذَا الْخِطَابِ: أَنَّه بَعَثَ فِيهِم رَسُولاً مِنَ أَنْفُسِهِمْ، يَعْرِفُونَهُ وَيَتَحَقَّقُونَ مَكَانَهُ وَيَعْلَمُونَ صِدْقَهُ وَأَمَانَتَهُ، فَلاَ يَتَّهِمُونَهُ بِالْكَذِبِ وَتَرْكِ النَّصِيحَةِ لَهُمْ: لِكَوْنِهِ مِنْهُمْ، وَأَنَّهُ لَمْ تَكُنْ فِي الْعَرَبِ قَبِيلَةٌ إلاَّ وَلَهَا عَلَى رَسُولِ الله ﷺ ولاَدَةٌ، أَوْ قَرَابَةٌ، وَهُوَ عِنْدَ ابْنِ عَبَّاسٍ وَغَيْرِهِ مَعْنَى قَوْلِهِ تَعَالَى: ﴿إِلَّا ٱلْمَوَدَّةَ فِي ٱلْقُرْبَىٰ﴾ [الشورى: 23] وَكَوْنِهِ مِنْ أَشْرَفِهِمْ، وَأَرْفَعِهِم، وَأَفْضَلِهِمْ عَلَى قِرَاءَةِ الْفَتْحِ هَذِهِ نِهَايَةُ الْمَدْحِ، ثُمَّ وَصَفَهُ بَعْدُ بِأَوْصَافٍ حَمِيدَةٍ، وَأَثْنَى عَلَيْهِ بِمَحَامِدَ كَثِيرَةٍ: مِنْ حِرْصِهِ عَلَى هِدَايَتِهِمْ وَرُشْدِهِمْ وَإِسْلاَمِهِمْ وَشِدَّةِ مَا يُعْنِتُهُمْ، وَيَضُرُّ بِهِمْ فِي دُنْيَاهُمْ وَأُخْرَاهُمْ وَعِزَّتِهِ عَلَيْهِ وَرَأْفَتِهِ وَرَحْمَتِهِ بِمُؤْمِنِيهِمْ، قَالَ بَعْضُهُمْ: أَعْطَاهُ اسْمَيْنِ مِنْ أَسْمَائِهِ

رَؤُوفٌ رَحِيمٌ، وَمِثْلُهُ فِي الآيَةِ الأُخْرَى قَوْلُهُ تَعَالى: ﴿لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ﴾ [آل عمران: 164]. الآيَة. وَفِي الآيَةِ الأُخْرَى ﴿هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ﴾ [الجمعة: 2] الآيَةَ. وَقَوْلُهُ تَعَالى: ﴿كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ﴾ [البقرة: 151] الآيَةَ.

Chapter (1)

Some of these Qur'anic verses mentioned the praise and numerous merits of the Prophet (pbuh), such as The Statement of Allah, the Most Elevated, "Verily, there has come unto you a Messenger (Muhammad) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive you sins in order that you may enter Paradise and be saved from the punishment of the Hell-Fire); for the believers (he is) full of pity, kind, and merciful(1)."

As-Samarqandi(2) said: some recite 'Anfasikum' while the majority pronounce it as 'Anfusikum'.

Al-Gadi Abul-Fadl (may Allah make him successful) said: with the different interpretations Allah, the Most Elevated be He, informed the believers or Arabs or Meccan people or all mankind about the one to whom that verse is addressed, by saying that He dispatched a Messenger (i.e. Prophet Muhammad) from amongst themselves whom they know well(3), verify his status and realize his truthfulness and honesty, so that they may not accuse him of untruthfulness or not being sincere to them; for he (i.e. Prophet Muhammad) is from amongst them, and that every Arab tribe has close or far kinship with the Messenger of Allah (pbuh), and this is referred to, according to the interpretations of Ibn 'Abbas and others, in the Statement of Allah, "(No reward do I ask of you for this) except to be kind to me for my kinship with you(4)." Further, he is the most honoured, exalted and superior to them.

Then Allah depicted his benign attributes and applauded his praiseworthy traits, such as being anxious to guide them to the right path and make them commit themselves to Allah (by embracing Islam); being grieved that they should receive any injury or difficulty in their worldly and the Hereafter; and being famous, pitiful and merciful for the believers.

Some said: Allah assigned him with two of His Most Beautiful Names, namely the Ever-Compassionate and the Most Merciful.

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(1) Surat. At-Taubah: 128.

(2) He is Nasr bin Muhammad bin Ahmad bin Ibrahim As-Samaraqandi; the hadith narrator, the Islamic jurist and the interpreter of the holy Qur'an.

(3) i.e. they know his character, traits, merits, conditions and that the old scriptures mentioned about him.

(4) Surah Ash-Shura: 23.

Another verse comprised the same according to Allah's Statement, "Indeed Allah conferred a great favour on the believers when He sent among them a Messenger (Muhammad) (pbuh) from among themselves, reciting unto them His verses (the Qur'an), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'an) and Al-Hikmah (the wisdom and the Sunna of the Prophet), while before that they had been in manifest error[1]."

The other verse reads, "He it is who sent among the unlettered ones a Messenger (Muhammad (pbuh) from among themselves, reciting to them His verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (the Qur'an, Islamic Laws and Islamic jurisprudence and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship of Prophet Muhammad) and verily they had been before in manifest error."[2]

And the statement of Allah says, "Similarly we have sent among you a Messenger of your own, reciting to you our verses (the Qur'an) and purifying you and teaching you the Book (the Qur'an) and Al-Hikmah (i.e. Islamic Laws and jurisprudence and Sunnah) and teaching you that which you used not to know."[3]

وَرُوِيَ عَنْ عَلِيِّ بنِ أَبِي طَالِبٍ رَضِيَ الله عَنْهُ: عَنْهُ ﷺ فِي قَوْلِهِ تَعَالَى: ﴿مِّنْ أَنفُسِكُمْ﴾ [التوبة: 129] قَالَ: «**نَسَباً وَصِهْراً وَحَسَباً لَيْسَ فِي آبَائِي مِنْ لَدُنْ آدَمَ سِفَاحٌ كُلُّهَا نِكَاحٌ**»، قَالَ ابْنُ الْكَلْبِيِّ: كَتَبْتُ لِلنَّبِيِّ ﷺ خَمْسِمَائَةِ أُمٍّ فَمَا وَجَدْتُ فِيهِنَّ سِفَاحاً وَلاَ شَيْئاً مِمَّا كَانَ عَلَيْهِ الْجَاهِلِيَّةُ؛ وَعَنِ ابْنِ عَبَّاسٍ رضي الله عَنْهُمَا فِي قَوْلِهِ تَعَالَى: ﴿وَتَقَلُّبَكَ فِي السَّاجِدِينَ ﴿٢١٩﴾﴾ [الشعراء: 219] قَالَ: مِنْ نَبِيٍّ إِلَى نَبِيٍّ حَتَّى أَخْرَجْتُكَ نَبِيّاً، وَقَالَ جَعْفَرُ بْنُ مُحَمَّدٍ: عَلِمَ الله تَعَالَى عَجْزَ خَلْقِهِ عَنْ طَاعَتِهِ، فَعَرَّفَهُمْ ذَلِكَ لِكَيْ يَعْلَمُوا أَنَّهُمْ لاَ يَنَالُونَ الصَّفْوَ مِنْ خِدْمَتِهِ، فَأَقَامَ بَيْنَهُ وَبَيْنَهُمْ مَخْلُوقاً مِنْ جِنْسِهِمْ فِي الصُّورَةِ؛ أَلْبَسَهُ مِنْ نَعْتِهِ الرَّأْفَةَ وَالرَّحْمَةَ، وَأَخْرَجَهُ إِلَى الْخَلْقِ سَفِيراً صَادِقاً، وَجَعَلَ طَاعَتَهُ طَاعَتَهُ وَمُوَافَقَتَهُ مُوَافَقَتَهُ فَقَالَ تَعَالَى: ﴿مَّن يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾ [النساء: 80] وَقَالَ تَعَالَى: ﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾﴾ [الأنبياء: 107] قَالَ أَبُو بَكْرٍ مُحَمَّدُ بْنُ طَاهِرٍ: زَيَّنَ الله مُحَمَّداً ﷺ بِزِينَةِ الرَّحْمَةِ فَكَانَ كَوْنُهُ رَحْمَةً وَجَمِيعُ شَمَائِلِهِ وَصِفَاتِهِ رَحْمَةً عَلى الْخَلْقِ، فَمَنْ أَصَابَهُ شَيْءٌ مِنْ رَحْمَتِهِ فَهُوَ النَّاجِي فِي الدَّارَيْنِ مِنْ كُلِّ مَكْرُوهٍ وَالْوَاصِلُ فِيهِمَا إِلَى كُلِّ مَحْبُوبٍ؛ أَلاَ تَرَى أَنَّ الله تَعَالَى يَقُولُ: ﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾﴾ [الأنبياء: 107] فَكَانَتْ حَيَاتُهُ رَحْمَةً، وَمَمَاتُهُ رَحْمَةً، كَمَا قَالَ ﷺ: «**حَيَاتِي خَيْرٌ لَكُمْ وَمَوْتِي خَيْرٌ لَكُمْ**»، وَكَمَا قَالَ عَلَيْهِ

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(1) Surah 3: 164.
(2) Surah 62: 2.
(3) Surah 2: 151.

السَّلاَمُ : «إِذَا أَرَادَ الله رَحْمَةً بِأُمَّةٍ قَبَضَ نَبِيَّهَا قَبْلَهَا فَجَعَلَهُ لَهَا فَرَطاً وَسَلَفاً».

It is reported on the authority of Imam 'Ali bin Abu Talib (may Allah be pleased with him), through Allah's Messenger (pbuh): what is meant by 'from amongst yourselves' is the ancestry, lineage and noble pedigree. The lineage of my parents is void of fornication or illegitimate sons; for we were all begotten on account of pure and legal contract of marriage.(1)

Ibn Al-Kalbi said: I wrote five hundred mothers for the Prophet (pbuh) and found out that they all were chaste and pure from the adultery spread in the Pre-Islamic period of ignorance.

On the authority of Ibn 'Abbas (may Allah be pleased with him): what is meant by the statement of Allah, "And your movements among those who fall prostrate (to Allah)," is his descent from a Prophet to a Prophet till Allah selected him as a Prophet.

Ja'far bin Muhammad said: Allah is knowing of the disability of His creation to be obedient to Him, thereby he made them realize that so that they should know that they do not attain the optimum degree of worshipping Allah and being obedient to Him.

So, He sent for them a human being like them (Muhammad (pbuh), assigned him with His attributes like being Ever-compassionate and Most Merciful, dispatched him out to the creation as a truthful Messenger and made his obedience accords with His obedience (i.e. He who obeys the Prophet obeys Allah) as mentioned in Allah's statement, "He who obeys the Messenger (Muhammad (pbuh), has indeed obeyed Allah."(2) and also "And we have sent you (O Muhammad) not but as a mercy for the 'Alamin (mankind, jinn and all that exists)."(3)

Abu Bakr bin Taher said: Allah, the Most Exalted be He, embellished Muhammad with the adornment of 'mercy', therein his existence is deemed as a mercy and all his characteristics and attributes are a mercy for the creation and all mankind, so whoever falls in the sphere of that mercy is saved from every harm in this worldly life and the Hereafter, and obtains every beloved thing.

Did not you realize the Statement of Allah, 'And we have sent you (O Muhammad) not but as a mercy for the 'Alamin'? thus, his life was a mercy and his death was a mercy as stated by the Prophet (pbuh), "My life is good for you and my death is good for you."(4)

Likewise, the Prophet (pbuh) said, "whenever Allah intended to have mercy

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(1) Allah kept the Prophet (pbuh) and his predecessors away from the wombs polluted with adultery. So he came out of pure backbones and wombs.

(2) Surah 4: 80. (3) Surah 22: 107.

(4) The Prophet's life is deemed as a mercy since he guided the 'Alamin (mankind, jinn and all that exists) to the ways of goodness and Paradise. Likewise, his death is deemed as a mercy for he will be a forerunner for them and precede them in the hereafter.

upon a certain nation, he would make its Prophet die before it so that he would make him as a forerunner for it and precede them in the Hereafter.

وَقَال السَّمَرْقَنْدِيُّ رحمه الله: ﴿رَحْمَةً لِّلْعَٰلَمِينَ﴾ [الأنبياء: 107] يَعْنِي الْجِنَّ وَالْإِنْسَ. وقِيلَ لِجَمِيعِ الْخَلْقِ: لِلْمُؤْمِنِ رَحْمَةً بِالْهِدَايَةِ، وَرَحْمَةً لِلْمُنَافِقِ بِالأَمَانِ مِنَ الْقَتْلِ، وَرَحْمَةً لِلْكَافِرِ بِتَأْخِيرِ الْعَذَابِ.

قَالَ ابْنُ عَبَّاسٍ رَضِيَ الله عَنْهُمَا: هُوَ رَحْمَةٌ لِلْمُؤْمِنِينَ وَالْكَافِرِينَ إِذْ عُوفُوا مِمَّا أَصَابَ غَيْرَهُمْ مِنَ الْأُمَمِ الْمُكَذِّبَةِ.

وَحُكِيَ أَنَّ النَّبِيَّ ﷺ قَالَ لِجِبْرِيلَ عَلَيْهِ السَّلَامُ: «**هَلْ أَصَابَكَ مِنْ هَذِهِ الرَّحْمَةِ شَيْءٌ؟**». قَالَ: نَعَمْ، كُنْتُ أَخْشَى الْعَاقِبَةَ فَأَمِنْتُ لِثَنَاءِ الله عَزَّ وَجَلَّ عَلَيَّ بِقَوْلِهِ: ﴿ذِى قُوَّةٍ عِندَ ذِى ٱلْعَرْشِ مَكِينٍ ۝٢٠ مُّطَاعٍ ثَمَّ أَمِينٍ ۝٢١﴾ [التكوير: 20 ـ 21].

As-Samarqandi said: what is meant by 'a mercy for the 'Alamin' is 'a mercy for both mankind and jinn.

It is said: (that mercy is) for all mankind; for the believer to be rightly-guided, the hypocrite to be saved from being killed and to the infidel to be delayed of torment.

Ibn 'Abbas (may Allah be pleased with them both) said: He (Muhammad) is a mercy for the believers as well as the disbelievers, if they are relieved of what was inflicted on the other disbelieving nations.(1)

It is narrated that the Prophet (pbuh) said to Gabriel (peace be upon him): Have you gained anything of this mercy?

Gabriel replied: yes. I was afraid of the bad end, but I felt safe on account of Allah's praise for me in His Statement(2), "Owner of power, (and high rank) with (Allah), the Lord of the Throne, obeyed (by the angels in the heavens) and trustworthy."(3)

وَرُوِيَ عَنْ جَعْفَرِ بنِ مُحَمَّدٍ الصَّادِقِ فِي قَوْلِهِ تَعَالَى: ﴿فَسَلَٰمٌ لَّكَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ

(1) i.e. those nations who disbelieved the Prophets, and subsequently were punished by Allah by eradicating them, making the land sink down them, deforming them or sending down from the sky something detrimental to them.

(2) This verse refers to Gabriel; a most honourable emissary from Allah to Prophet Muhammad (pbuh). Allah's praise for him means that He is pleased with him and subsequently he is close to Allah and attains His Mercy, so when Gabriel knew that from the Glorious Qur'an which is deemed as a mercy revealed to the Prophet (pbuh), he felt safe from the bad end.

(3) Surah 81: 20, 21.

﴿٩١﴾ [الواقعة: 91]. أَيْ بِكَ إِنَّما وَقَعَتْ سَلاَمَتُهُمْ مِنْ أَجْلِ كَرَامَةِ مُحَمَّدٍ ﷺ، وَقَالَ الله تَعَالَى: ﴿ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾ [النور: 35] الآية. قَالَ كَعْبُ الْأَحْبَارِ، وَابْنُ جُبَيْرٍ: الْمُرَادُ بِالنُّورِ الثَّانِي هُنَا: مُحَمَّدٌ ﷺ، وَقَوْلُهُ تَعَالَى: ﴿مَثَلُ نُورِهِۦ﴾ [النور: 35] أَيْ نُورِ مُحَمَّدٍ ﷺ.

وَقَالَ سَهْلُ بْنُ عَبْدِ الله: الْمَعْنَى الله هَادِي أَهْلِ السَّمٰوَاتِ وَالْأَرْضِ. ثُمَ قَالَ: مَثَلُ نُورِ مُحَمَّدٍ إِذْ كَانَ مُسْتَوْدَعاً فِي الْأَصَلابِ كَمِشْكَاةٍ صِفَتُهَا كَذَا. وَأَرَادَ بِالْمِصْبَاحِ قَلْبَهُ، وَالزُّجَاجَةِ صَدْرَهُ: أيْ كَأَنَّهُ كَوْكَبٌ دُرِّيٌّ لِمَا فِيهِ مِنَ الْإِيمَانِ وَالْحِكْمَةِ، يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ: أَيْ مِنْ نُورِ إِبْرَاهِيمَ عَلَيْهِ الصَّلاةُ وَالسَّلاَمُ، وَضُرِبَ الْمَثَلُ بِالشَّجَرَةِ الْمُبَارَكَةِ. وَقَوْلُهُ: ﴿يَكَادُ زَيْتُهَا يُضِيٓءُ﴾ [النور: 35] أَيْ: تَكَادُ نُبُوَّةُ مُحَمَّدٍ ﷺ تَبِينُ لِلنَّاسِ قَبْلَ كَلامِهِ كَهَذَا الزَّيْتِ، وَقَدْ قِيلَ فِي الآيَةِ غَيْرُ هَذَا، وَالله أَعْلَمُ.

Concerning the statement of Allah, "Then there is safety and peace (from the punishment of Allah) for those on the Right Hand,"(1) it is reported on the authority of Ja'far bin Muhammad As-Sadiq: this verse means their safety took place as a token of honouring Prophet Muhammad (pbuh), that is because of his existence.

Allah, the Most Elevated be He, said, "Allah is the light of the heavens and the earth. The Parable of His light is as (if there were) a niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon light! Allah guides to His light whom He wills. And Allah sets forth parables for mankind; and Allah is All-knower of everything.(2)

Ka'b and Ibn Jubair said: what is meant by the second light herein is Muhammad (pbuh), and Allah's statement, "the Parable of His Light" means the Light of Muhammad (pbuh).

Sahl bin 'Abdullah said: this verse means that Allah guides the dwellers of the Earth and Heavens.

He added: the light of Prophet Muhammad (pbuh), if it is kept in the backbones (i.e. his predecessors), is as a niche. The lamp refers to his heart; whereas the glass refers to his breast, as if he were a brilliant star due to comprising faith and wisdom, lit from a blessed tree, that is the light of Abraham. So He set forth the parable of a blessed tree.(3)

Regarding His Statement, "...whose oil would almost glow forth", it means

(1) Surah 56: 91. (2) Surah 24: 35.

(3) i.e. He likened Muhammad's Prophet hood which connected to Abraham to a lamp whose oil lit from a blessed tree.

Muhammad's Prophethood is on the verge of emerging and being exposed to mankind before his speech, compatible with that oil.

وَقَدْ سَمَّاهُ الله تَعَالى فِي الْقُرْآنِ فِي غَيْرِ هَذَا الْمَوْضِعِ نُوراً وَسِرَاجاً مُنِيراً، فَقَالَ تَعَالى: ﴿قَدْ جَآءَكُم مِّنَ ٱللَّهِ نُورٌ وَكِتَٰبٌ مُّبِينٌ﴾ [المائدة: 15] وَقَالَ تَعَالَى: ﴿إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا وَدَاعِيًا إِلَى ٱللَّهِ بِإِذْنِهِۦ وَسِرَاجًا مُّنِيرًا ﴿٤٦﴾﴾ [الأحزاب: 45، 46]. وَمِنْ هَذَا قَوْلُهُ تَعَالَى: ﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾﴾ [الشرح: 1] إِلَى آخِرِ السُّورةِ. شَرَحَ: وَسَّعَ، وَالْمُرَادُ بِالصَّدْرِ هُنَا: الْقَلْبُ. قَالَ ابْنُ عَبَّاسٍ رَضِيَ الله عَنْهُمَا: شَرَحَهُ بِنُورِ الْإِسْلَامِ، وَقَالَ سَهْلٌ: بِنُورِ الرِّسَالَةِ. وَقَالَ الْحَسَنُ: مَلأَهُ حُكْماً وَعِلْماً، وَقِيلَ مَعْنَاهُ: أَلَمْ يُطَهِّرْ قَلْبَكَ حَتَّى لاَ يُؤْذِيكَ الْوَسْوَاسُ ﴿وَوَضَعْنَا عَنكَ وِزْرَكَ ﴿٢﴾ ٱلَّذِىٓ أَنقَضَ ظَهْرَكَ ﴿٣﴾﴾ [الشرح: 2 ـ 3]. قِيلَ مَا سَلَفَ مِنْ ذَنْبِكَ يَعْنِي قَبْلَ النُّبُوَّةِ، وَقِيلَ أَرَادَ ثِقَلَ أَيَّامِ الْجَاهِلِيَّةِ، وَقِيلَ أَرَادَ مَا أَثْقَلَ ظَهْرَهُ مِنَ الرِّسَالَةِ حَتَّى بَلَّغَهَا، حَكَاهُ الْمَاوَرْدِيُّ وَالسُّلَمِيُّ، وَقِيلَ عَصَمْنَاكَ وَلَوْلاَ ذَلِكَ لأَثْقَلَتِ الذُّنُوبُ ظَهْرَكَ حَكَاهُ السَّمَرْقَنْدِيُّ، ﴿وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾﴾ [الشرح: 4]. قَالَ يَحْيَى بْنُ آدَمَ: بِالنُّبُوَّةِ، وَقِيلَ أراد إِذَا ذُكِرْتُ ذُكِرْتَ مَعِي، فِي قَوْلِ: «**لاَ إِلَهَ إِلاَّ الله مُحَمَّدٌ رَسُولُ الله**». وَقِيلَ فِي الْأَذَانِ وَالْإِقَامَةِ.

This verse was exposed to different interpretations and Allah knows best. In other verses Allah named him a light and glowing lamp. Allah says, "There has come to you from Allah a light (Prophet Muhammad (pbuh) and a plain Book (the Qur'an)."(1)

Allah, The Most High, said, "O Prophet (Muhammad)! Verily, we have sent you as witness, and a bearer of glad tidings and a Warner, and as one who invites to Allah (Islamic Monotheism, i.e. to worship none but Allah (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'an and the Sunnah - the legal ways of the Prophet (pbuh)."(2)

Allah, The Most-Exalted, says, "Have we not opened your breast for you (O Muhammad)! And removed from you your burden, which weighed down your back? And have we not raised high your fame? Verily, along with every hardship is relief (i.e. there is one hardship with two reliefs, so one hardship can not overcome two reliefs).

So when you have finished (your occupation), devote yourself for Allah's worship. And to your Lord (Alone) turn (all your) intentions and hopes."(3)

The term 'opened' herein means 'enlarged'. What is meant by 'the breast' is the heart. Ibn 'Abbas said: Allah has opened it (the heart) with Islam. Sahl said: it is opened with the light of the Message (of Islam).

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(1) Surah 5: 15. (2) Surah 33: 46-47. (3) Surat Ash-Sharh.

Al-Hasan said: Allah filled it (the breast or heart) with wisdom and knowledge.

It was said: it (the previous verse) means, 'have we purified your heart so that you can not be harmed by the whisperer (devil who whispers, evil in the hearts of men).'

What is meant by, 'And removed from you your burden which weighed down your back;' is as it was said-all your past sins before Prophethood. It was also said: He (Allah) meant the weightiness of the pre-Islamic period of Ignorance.(1)

And it was said: He meant what weighed down his back out of the Message(2) till he conveyed it.

It was said: unless we protected you, the sins would have weighed down your bac

Yahia bin Adam said: 'And have we not raised high your fame?' means '(his fame) for Prophethood. It was said: If I (i.e. Allah) am mentioned, you (i.e. Muhammad) will be mentioned along with me in the Adhan (call to prayer) and in the statement: there is no god but Allah and Muhammad is the Messenger of Allah.

قَالَ الْفَقِيهُ الْقَاضِي أَبُو الْفَضْلِ: هَذَا تَقْرِيرٌ مِنَ اللهِ جَلَّ اسْمُهُ لِنَبِيِّهِ ﷺ عَلَى عَظِيمِ نِعَمِهِ لَدَيْهِ وَشَرِيفِ مَنْزِلَتِهِ عِنْدَهُ وَكَرَامَتِهِ عَلَيْهِ، بِأَنْ شَرَحَ قَلْبَهُ لِلْإِيمَانِ وَالْهِدَايَةِ وَوَسَّعَهُ لِوَعْيِ الْعِلْمِ وَحَمْلِ الْحِكْمَةِ وَرَفَعَ عَنْهُ ثِقَلَ أُمُورِ الْجَاهِلِيَّةِ عَلَيْهِ وَبَغَّضَهُ لِسِيَرِهَا وَمَا كَانَتْ عَلَيْهِ بِظُهُورِ دِينِهِ عَلَى الدِّينِ كُلِّهِ، وَحَطَّ عَنْهُ عُهْدَةَ أَعْبَاءِ الرِّسَالَةِ وَالنُّبُوَّةِ لِتَبْلِيغِهِ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ، وَتَنْوِيهِهِ بِعَظِيمِ مَكَانَتِهِ وَجَلِيلِ رُتْبَتِهِ وَرِفْعَةِ ذِكْرِهِ، وَقِرَانِهِ مَعَ اسْمِهِ اسْمَهُ.

قَالَ قَتَادَةُ: رَفَعَ اللهُ ذِكْرَهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلَيْسَ خَطِيبٌ وَلاَ مُتَشَهِّدٌ وَلاَ صَاحِبُ صَلاَةٍ إِلاَّ يَقُولُ: أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّداً رَسُولُ اللهِ.

وَرَوَى أَبُو سَعِيدٍ الْخُدْرِيُّ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: **«أَتَانِي جِبْرِيلُ عَلَيْهِ السَّلاَمُ، فَقَالَ: إِنَّ رَبِّي وَرَبَّكَ يَقُولُ تَدْرِي كَيْفَ رَفَعْتُ ذِكْرَكَ؟ قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: إِذَا ذُكِرْتُ ذُكِرْتَ مَعِي»**.

AL-Qadi Abul-Fadl said: this verse (Ash-Sharh or the opening forth) implies

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(1) The weightiness of the pre-Islamic period of Ignorance means his displeasure with his people at what was prevailing therein such as polytheism, Idols worshipping and fight which the Prophet (pbuh) detested by his innate nature.

(2) i.e. all the burdens of the message comprising the hardship of meeting the divine inspiration; his fear of that angel; retaining what he received of the message and the disbelieving of his people who harmed him and his companions.

that Allah confirms His great bounties on His Prophet (pbuh), his honoured status before Him and His favour, on him when He opened his breast for faith and guidance; enlarged it for comprehending knowledge and wisdom; removed from him the weightiness of the affairs of the pre-Islamic period of Ignorance; made him displeased at its course by making his religion (i.e. Islam) superior to other ones; relieved him of the commitment of the burdens of the Message (of Islam) and Message to all mankind; notified him of his great status and exalted position; raised high his fame and made his name (i.e. of the Prophet (pbuh) joint with His Name (i.e. Allah's Name).

Qatada said: Allah raised high his fame in the worldly life and the Hereafter so that every one comprising an orator, a person who testifies (utters the testimonies of faith) and a praying one would say: I bear witness that there is no god but Allah and Muhammad is Allah's Messenger.

Abu Sa'id Al-Khudri narrated that the Prophet (pbuh) said: Gabriel (may peace be upon him) came to me and said: your Lord and my Lord says. Do you know how I raised high your fame?

I replied: Allah and his emissary know best. He (Allah) said: if I am mentioned, you are mentioned along with me (i.e. in the statement): I bear witness that there is no god but Allah and bear witness that Muhammad is Allah's Messenger).

قَالَ ابْنُ عَطَاءٍ: جَعَلْتُ تَمَامَ الْإِيمَانِ بِذِكْرِكَ مَعِي، وَقَالَ أَيْضاً: جَعَلْتُكَ ذِكْراً مِنْ ذِكْرِي، فَمَنْ ذَكَرَكَ ذَكَرَنِي.

قَالَ جَعْفَرُ بنُ مُحَمَّدٍ الصَّادِقُ: لاَ يَذْكُرُكَ أَحَدٌ بِالرِّسَالَةِ إِلاَّ ذَكَرَنِي بِالرُّبُوبِيَّةِ، وَأَشَارَ بَعْضُهُمْ فِي ذَلِكَ إِلَى الشَّفَاعَةِ، وَمِنْ ذِكْرِهِ مَعَهُ تَعَالَى أَنْ قَرَنَ طَاعَتَهُ بِطَاعَتِهِ وَاسْمَهُ بِاسْمِهِ فَقَالَ تَعَالَى: ﴿وَأَطِيعُوا اللَّهَ وَالرَّسُولَ﴾ [آل عمران: 132]. وَ﴿ءَامِنُوا بِاللَّهِ وَرَسُولِهِ﴾ [الحديد: 7]. فَجَمَعَ بَيْنَهُمَا بِوَاوِ الْعَطْفِ الْمُشَرِّكَةِ، وَلاَ يَجُوز جَمْعُ هَذَا الْكَلاَمِ فِي غَيْرِ حَقِّهِ ﷺ.

حَدَّثَنَا الشَّيْخُ أَبُو عَلِيٍّ الْحُسَيْنُ بْنُ مُحَمَّدٍ الْجَيَّانِيُّ الْحَافِظُ فِيمَا أَجَازَنِيهِ وَقَرَأْتُهُ عَلَى الثِّقَةِ عَنْهُ، قَالَ: حَدَّثَنَا أَبُو عُمَرَ النَّمَرِيُّ، قَالَ: حَدَّثَنَا أَبُو مُحَمَّدٍ بْنُ عَبْدِ الْمُؤْمِنِ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ دَاسَةَ، حَدَّثَنَا أَبُو دَاوُدَ السِّجْزِيُّ، حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ عَنْ عَبْدِ اللهِ بْنِ يَسَارٍ عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ يَقُولَنَّ أَحَدُكُمْ مَا شَاءَ اللهُ وَشَاءَ فُلاَنٌ، وَلَكِنْ مَا شَاءَ اللهُ ثُمَّ شَاءَ فُلاَنٌ**».

Ibn 'Ata' said: I made the perfection of faith imply mentioning you (O Muhammad) along with me.

He also said: I made your remembrance joint with mine, so whoever mentions you mentions me.

Ja'far bin Muhammad As-Sadiq said: No one confesses your Message (of

Islam) except that he mentions (and acknowledges) deity and Monotheism. Some one referred to the intercession (of the Prophet on Doomsday).

Allah raised high the Prophet's fame by making His obedience accompanied by obeying him (the Prophet), and His Name with his name, in effect of His statement: "obey Allah and the Messenger (Muhammad (pbuh),"[1] and "Believe in Allah and His Messenger (Muhammad (pbuh)."[2] Thus, he made them joint with 'and'.

Sheikh Abu 'Ali Al-Husain bin Muhammad Al-Gaiany Al-Hafez[3] reported to us through a trustworthy chain of narrators saying: Abu 'Umar An-Namary narrated to us, from Abu Muhammad bin Abd Al-Mu'men, from Abu Bakr bin Dasa, from Abu Dawud As-Sagzy, from Abu Al-Walid Al-Taialisy, from Shu'ba, from Mansour, through 'Abdullah bin Yasar, on the authority of Hudhaipha: the Prophet (pbuh) said, "No one of you should say, 'If it is Allah's will and someone's', but one should say, 'If it is Allah's will and then someone's will.'

قَالَ الْخَطَّابِيُّ: أَرْشَدَهُمْ ﷺ إِلَى الْأَدَبِ فِي تَقْدِيمِ مَشِيئَةِ الله تَعَالى عَلَى مَشِيئَةِ مَنْ سِوَاهُ، وَاخْتَارَهَا بِثُمَّ التي هِيَ لِلنَّسَقِ وَالتَّرَاخِي بِخِلاَفِ الوَاوِ التِي هِيَ لِلاشْتِرَاكِ، وَمِثْلُهُ الْحَدِيث الآخَرُ: أَنَّ خَطِيباً خَطَبَ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: مَنْ يُطِع الله وَرَسُولَهُ فَقَدْ رَشَدَ، وَمَنْ يَعْصِهِما، فقد غوى، فَقَالَ لَهُ النَّبِيُّ ﷺ: «**بِئْسَ خَطِيبُ الْقَوْمِ أَنْتَ قُمْ**» أَوْ قَالَ «**اذْهَبْ**» قَالَ أَبُو سُلَيْمَانَ: كَرِهَ مِنْهُ الجَمْعَ بَيْنَ الاسْمَيْنِ بِحَرْفِ الْكِنَايَةِ لِمَا فِيهِ مِنَ التَّسْوِيَةِ، وَذَهَبَ غَيْرُهُ إِلَى أَنَّهُ إِنَّمَا كَرِهَ لَهُ الْوُقُوفَ عَلَى يَعْصِهِمَا، وَقَوْلُ أَبِي سُلَيْمَانَ أَصَحُّ لِمَا رُوِيَ فِي الْحَدِيثِ الصَّحِيحِ أَنَّهُ قَالَ: وَمَنْ يَعْصِهِمَا فَقَدْ غَوَى، وَلَمْ يَذْكُرِ الوُقُوفَ عَلَى يَعْصِهِمَا، وَقَدِ اخْتَلَفَ الْمُفَسِّرُونَ وَأَصْحَابُ الْمَعَانِي فِي قَوْلِهِ تَعَالَى: ﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّ﴾ [الأحزاب: 56] هَلْ يُصَلُّونَ رَاجِعَةٌ عَلَى الله تَعَالَى وَالمَلاَئِكَةِ أَمْ لاَ؟ فَأَجَازَهُ بَعْضُهُمْ، وَمَنَعَهُ آخَرُونَ لِعِلَّةِ التَّشْرِيكِ وَخَصُّوا الضَّمِيرَ بِالمَلاَئِكَةِ وَقَدَّرُوا الآيَةَ: إِنَّ الله يُصَلِّي، وَمَلائِكَتَهُ يُصَلُّونَ.

Al-Khattaby said: the Prophet (pbuh) guided them to the manners of giving precedence to 'Allah's will, before 'the will of someone else' by mentioning 'and then' putting them (If it is Allah's will' and 'If it is someone's will')in order and respectively. Yet the word 'and' gives association between them (Allah and someone).

In another version: someone delivered a sermon in the presence of the Prophet (pbuh) saying: whoever obeys Allah and His Messenger is rightly-guided and whoever disobeys them.... Therein, the Prophet (pbuh) said: what a

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(1) 3: 32. (2) 4: 136.

(3) The term 'Al-Hafez' (the memorizer) is the one who memorizes 100,000 hadiths.

bad speaker you are! stand up (or he said: Go a way).

Abu Sulaiman said: The Prophet (pbuh) hated him to put them together with the letter of metonymy (i.e. to join the two names (Allah and His Messenger) in the dual by using the dual pronoun in "whoever disobeys them") which gives equality and association between them.

Yet, others said: the Prophet (pbuh) hated him to cease speaking when he came to the term 'whoever disobeys them.'

Yet, Abu Sulaiman's statement is truer as he narrated the Sahih (sound) hadith as follows: whoever disobeys them has gone astray. Thus, he never mentioned that the speaker came to a standstill when he mentioned, 'whoever disobeys them.'

The people of exegeses differed in views regarding Allah's statement, "Allah sends His Salat (Graces, Honours, Blessings, Mercy) on the Prophet (pbuh) and also His angels (ask Allah to bless and forgive him)."(1) They disaccorded as to '[(they Allah and His angels)] send Salat', whether this phrase refers to Allah and His Angels or not?

Some of them accorded, but others disagreed owing to associating Allah with His angels in the statement by using 'and'. They interpreted the verse as follows, "Allah Sends His Salat, and also His angels Sends salat.'

وَقَدْ رُوِيَ عَنِ عُمَرَ رَضِيَ الله عَنْهُ أَنَّهُ قَالَ: مِنْ فَضِيلَتِكَ عِنْدَ الله أَنْ جَعَلَ طَاعَتَكَ طَاعَتَهُ، فقَالَ تَعَالَى: ﴿مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ﴾ [النساء: 80] وَقَدْ قَالَ تَعَالَى: ﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ﴾ [آل عمران: 31] الآيَتَيْنِ.

وَرُوِيَ أَنَّهُ لَمَّا نَزَلَتْ هَذِهِ الآيَةُ قَالُوا إِنَّ مُحَمَّداً يُرِيدُ أَنْ نَتَّخِذَهُ الحنان العطف والرحمة والبركة، ومرّ ورقة بن نوفلٍ ببلالٍ وهو يعذب فقال: والله لئن قتلتموه لاتخذته حناناً أي لا تمسحنّ به حَنَاناً كَمَا اتَّخَذَتِ النَّصَارَى عِيسَى، فَأَنْزَلَ الله الآيَةَ ﴿قُلْ أَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ﴾ [آل عمران: 32] فَقَرَنَ طَاعَتَهُ بِطَاعَتِهِ، رَغْماً لَهُمْ، وَقَدِ اخْتَلَفَ المُفَسِّرُونَ فِي مَعْنَى قَوْلِهِ تَعَالَى فِي أُمِّ الكِتَابِ ﴿ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ۝٦ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ﴾ [الفاتحة: 6 ـ 7]. فَقَالَ أَبُو العَالِيَةِ وَالْحَسَنُ الْبَصْرِيُّ: الصِّرَاطُ المُسْتَقِيمُ هُوَ رَسُولُ الله ﷺ، وَخِيَارُ أَهْلِ بَيْتِهِ وَأَصْحَابِهِ، حَكَاهُ عَنْهُمَا أَبُو الْحَسَنِ الْمَاوَرْدِيُّ، وَحَكَى مَكِّيٌّ عَنْهُمَا نَحْوَهُ. وَقَالَ هُوَ رَسُولُ الله ﷺ، وَصَاحِبَاهُ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ الله عَنْهُمَا، وَحَكَى أَبُو اللَّيْثِ السَّمَرْقَنْدِيُّ مِثْلَهُ عَنْ أَبِي الْعَالِيَةِ فِي قَوْلِهِ تَعَالَى ﴿صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ﴾ [الفاتحة: 7] قَالَ: فَبَلَغَ ذَلِكَ الْحَسَنَ، فَقَالَ: صَدَقَ وَالله وَنَصَحَ.

'Umar (may Allah be pleased with him) narrated: one of the virtues

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(1) Surah 33: 56.

bestowed on you by Allah is that He joined obeying you with obeying Him, so He said, "He who obeys the Messenger (pbuh), has indeed obeyed Allah."(1)

Allah the Most Exalted said, "Say (O Muhammad to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful. Say: "obey Allah and the Messenger (Muhammad). But if you turn away, then Allah does not like the disbelievers."(2)

It is related that when that verse was revealed, they (some of the infidels and hypocrites) said: Muhammad wants us to take him as a means of kindness, mercy and blessings just as the Christians did with Jesus.(3) Thereupon, Allah revealed: "say (O Muhammad): obey Allah and the Messenger (Muhammad)," where he joint obeying Muhammad with obeying him defying them.

The people of exegeses differed as to what is meant by Allah's statement in the Mother of the Holy Qur'an (Al-Fatihah: the opening Qur'anic chapter), namely: "Guide us to the straight way. The way of those, of whom you have bestowed your Grace."(4)

Abul-'Aliya and Al-Hasan Al-Basry commented: the straight way is Allah's Messenger (pbuh) and the excellent people of his companions and his household.

A Meccan man reported a similar narration saying: It (the straight way) is the Prophet (pbuh) and his two companions Abu Bakr As-Siddiq (the trustworthy) and 'Umar bin Al-Khattab (may Allah be pleased with them both).

Abul-Laith As-Samarqandi reported a similar narration on the authority of Abul-'Aliya concerning Allah's statement, "The way of those on whom you have bestowed your Grace." He said: Al-Hasan heard that and said: By Allah, he said the truth and gave a counsel.

وَحكَى الْمَاوَرْدِيُّ ذَلِكَ فِي تَفْسِيرِ ﴿صِرَٰطَ ٱلَّذِينَ أَنعَمتَ عَلَيهِمْ﴾ [الفاتحة: 7] عَنْ عَبْدِ الرَّحْمٰنِ بنِ زَيْدٍ، وَحَكَى أَبُو عَبْدِ الرَّحْمٰنِ السُّلَمِيُّ عَنْ بَعْضِهِمْ فِي تَفْسِيرِ قَوْلِهِ تَعَالَى: ﴿فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ﴾ [لقمان: 22] أَنَّهُ مُحَمَّدٌ ﷺ وَقِيلَ الإِسْلَامُ، وَقِيلَ التَّوْحِيدِ. وَقَالَ سَهْلٌ فِي قَوْلِهِ تَعَالَى: ﴿وَإِن تَعُدُّواْ نِعْمَتَ ٱللَّهِ لَا تُحْصُوهَآ﴾ [إبراهيم: 34]، قَالَ: نِعْمَتُهُ بِمُحَمَّدٍ ﷺ، وَقَالَ تَعَالَى: ﴿وَٱلَّذِى جَآءَ بِٱلصِّدْقِ وَصَدَّقَ بِهِۦٓ أُوْلَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ ۝٣٣﴾ [الزمر: 33] الآيَتَيْنِ. أَكْثَرُ الْمُفَسِّرِينَ عَلَى أَنَّ الذِي جَاءَ بِالصِّدْقِ هُوَ مُحَمَّدٌ ﷺ، قَالَ بَعْضُهُمْ: وَهُوَ الذِي صَدَقَ بِهِ، وَقُرِئَ صَدَقَ بِالتَّخْفِيفِ، وَقَالَ غَيْرُهُم: الَّذِي صَدَّقَ بِهِ

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(1) Surah 4: 80.
(2) Surah 3: 31, 32.
(3) i.e. to be utterly submissive to him to the extent of worshipping him as the Christians did with Jesus.
(4) 1: 6, 7.

الْمُؤمِنُونَ، وَقِيلَ أَبُو بَكْرٍ، وَقِيلَ عَلِيٌّ، وَقِيلَ غَيْرُ هٰذَا مِنَ الْأَقْوَالِ.

وَعَنْ مُجَاهِدٍ فِي قَوْلِهِ تَعَالَى: ﴿أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ﴾ [الرعد: 28] قَالَ بِمُحَمَّدٍ ﷺ وأصْحابِهِ.

Al-Mawardi reported so concerning the exegesis of the verse "the way of those on whom you have bestowed your Grace", on the authority of 'Abdur-Rahman bin Zaid.

Abu 'Abdur-Rahman As-Sulami gave an exegesis to the Statement of Allah "then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower."(1)- He said: It (i.e. the trustworthy handhold) is Muhammad (pbuh). It was also said: It is Islam. As well, it was said: It is the testimony of Monotheism (saying: there is no god but Allah).

Concerning Allah's Statement, "and if you count the Blessings of Allah, never will you be able to count them,"(2) Sahl said: What is meant by the blessings is Muhammad (pbuh).

Allah, the Most Elevated by He, said, "And he (Muhammad (pbuh) who has brought the truth (this Qur'an and Islamic Monotheism) and (those who) believed therein, those are the pious. They shall have all that they will desire with their Lord. That is the reward of the good-doers."(3)

The people of exegeses agreed that the one who has brought the truth is Muhammad (pbuh).

Some of them said: And he is the one who believed in it.

Yet, others said: the ones who believed in it are the believers.

Likewise, it is said: the one who believed in it is Abu Bakr. It is said: It is 'Ali.

Respecting Allah's Statement "verily in the remembrance of Allah do hearts find rest,"(4) Mujahid said: this is done through remembering Muhammad (pbuh) and his companions.

الفصل الثاني

في وصفه تعالى له بالشهادة، وما يتعلق بها من الثناء والكرامة

قَالَ الله تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾﴾ [الأحزاب: 45] الآيَة.

جَمَعَ الله تَعَالَى لَهُ فِي هَذِهِ الآيَةِ ضُرُوباً مِنْ رُتَبِ الْأُثْرَةِ، وَجُمْلَةَ أَوْصَافٍ مِنَ الْمِدْحَةِ. فَجَعَلَهُ شَاهِداً عَلَى أُمَّتِهِ لِنَفْسِهِ بِإِبْلاغِهِمُ الرِّسَالَةَ وَهِيَ مِنْ خَصائِصِهِ ﷺ. وَمُبَشِّراً

(1) (2: 256).
(2) Surah Ibrahim: 34 and An-Nahl: 18.
(3) Az-Zumar: (33, 34).
(4) Surah Ar-Ra'd: 28.

لِأَهْلِ طَاعَتِهِ، وَنَذِيراً لِأَهْلِ مَعْصِيَتِهِ، وَدَاعِياً إِلَى تَوْحِيدِهِ وَعِبَادَتِهِ، وَسِرَاجاً مُنِيراً يُهْتَدَى بِهِ لِلْحَقِّ.

Chapter (2)

Respecting Allah's Depiction of the Prophet (pbuh) as a Witness and all that Pertained to it such as Praising and Honoring him

Allah, the Most Exalted be He, said, "O Prophet (Muhammad (pbuh)! Verily, we have sent you as a witness, and a bearer of glad tidings, and a Warner, and as one who invites to Allah [Islamic Monotheism (i.e. to worship none but Allah (Alone)] by His leave and as a lamp spreading light (through your instructions from the Qur'an and the Sunnah - the legal ways of the Prophet (pbuh)."(1)

In that verse, Allah, the Most Exalted be He, massed up kinds of grades of veneration and preference, and a collection of depicting praise, thereby, He characterized him as a witness to his nation who conveyed to them the Message (of Islam and Monotheism), and that witness is one of his excellent merits; as a bearer of glad tidings for the people obeying him; as a Warner for the people disobeying him; as an inviter to Monotheism and worshipping Allah Alone and as a lamp spreading light which leads to the truth (Islam and Monotheism).

حَدَّثَنَا الشَّيْخُ أَبُو مُحَمَّد بْنُ عَتَّابٍ، حَدَّثَنَا أَبُو الْقَاسِمِ حَاتِمُ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو الْحَسَنِ الْقَابِسِيُّ، حَدَّثَنَا أَبُو زَيْد الْمَرْوَزِيُّ، حَدَّثَنَا أَبُو عَبْدِ الله مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا الْبُخَارِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا فُلَيحٌ حَدَّثَنَا هِلالٌ عن عَطَاءِ بْنِ يَسَارٍ، قَالَ: لَقِيتُ عَبْدَ الله بن عمرو بْنِ الْعَاصِ، فَقُلْتُ: أَخْبِرْنِي عَنْ صِفَةِ رسُولِ الله ﷺ، قَالَ: أَجَلْ. وَالله إِنَّهُ لَمَوْصُوفٌ فِي التَّوْرَاةِ بِبَعْضِ صِفَتِهِ فِي الْقُرْآنِ ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا﴾ [الأحزاب: 45]. وَحِرْزاً لِلأُمِّيِّينَ أَنْتَ عَبْدِي وَرَسُولِي، سَمَّيْتُكَ الْمُتَوَكِّلَ، لَيْسَ بِفظٍّ، ولا غَلِيظٍ، وَلاَ سَخَّابٍ فِي الأَسْوَاقِ وَلاَ يَدْفَعُ السَّيِّئَةِ بالسَّيِّئَةِ، وَلَكِنْ يَعْفُو وَيَغْفِرُ، وَلَنْ يَقْبِضَهُ الله حَتَّى يُقِيمَ بِهِ الْمِلَّةَ الْعَوْجَاءَ، بِأَنْ يَقُولُ لاَ إِلَهَ إِلاَّ الله، وَيَفْتَحَ بِهِ أَعْيُناً عُمْياً، وَآذَاناً صُمّاً، وَقُلُوباً غُلْفاً، وَذُكِرَ مِثْلُهُ عَنْ عَبْدِ الله بن سَلاَمٍ، وَكَعْبِ الأَحْبَارِ، وَفِي بَعْضِ طُرُقِهِ عَنِ ابْنِ إِسْحَاقَ: وَلاَ صَخِبٍ فِي الأَسْوَاقِ، وَلاَ مُتَزَيِّنٍ بِالْفُحْشِ، وَلاَ قَوَّالٍ لِلْخَنَا. أُسَدِّدُهُ لِكُلِّ جَمِيلٍ، وَأَهَبُ لَهُ كُلَّ خُلُقٍ كَرِيمٍ، وَأَجْعَلُ السَّكِينَةَ لِبَاسَهُ، وَالبِرَّ شِعَارَهُ، وَالتَّقْوَى ضَمِيرَهُ، وَالْحِكْمَةَ مَعْقُولَهُ، وَالصِّدْقَ وَالْوَفَاءَ طَبِيعَتَهُ، وَالْعَفْوَ وَالْمَعْرُوفَ

(1) Surah Al-Ahzab: 45, 46.

خُلُقَهُ، وَالْعَدْلَ سِيرَتَهُ، وَالْحَقَّ شَرِيعَتَهُ والْهُدَى إِمَامَهُ، وَالإِسْلاَمَ مِلَّتَهُ، وَأَحْمَدَ ٱسْمَهُ أَهْدِي بِهِ بَعْدَ الضَّلاَلَةِ وَأُعَلِّمُ بِهِ بَعْدَ الْجَهَالَةِ، وَأَرْفَعُ بِهِ بَعْدَ الْخَمَالَةِ، وَأُسَمِّي بِهِ بَعْدَ النُّكْرَةِ وَأُكِثِّرُ بِهِ بَعْدَ الْقِلَّةِ، وأُغنِي بِهِ بَعْدَ الْعَيْلَةِ، وَأَجْمَعُ بِهِ بَعْدَ الْفُرْقَةِ وَأُؤَلِّفُ بِهِ بَيْنَ قُلُوبٍ مُخْتَلِفَةٍ، وَأَهْوَاءٍ مُتَشَتِّتَةٍ وأُمَمٍ مُتَفَرِّقَةٍ، وَأَجْعلُ أُمَّتَهُ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ.

He said: yes, by Allah. The Prophet (pbuh) is depicted in the bible with some characteristics mentioned n the Glorious Qur'an namely "O Prophet (Muhammad (pbuh)! verily! 'we have sent you as a witness, and a bearer of glad tidings, and a Warner," and as an invulnerable means for preserving the illiterate.[(1)] Allah said: 'You are My Slave and My Messenger. I called you the trusting one.'

The Prophet (pbuh) was neither coarse, stiff, violent, ill-mannered nor clamorous in the markets. He never retaliated for the evil (done to him) with a similar one but he forgave and pardoned.

Allah would not make him die until He had made him set up right the distorted religion[(2)] that implies saying 'there is none worthy to be worshipped but Allah alone'.

Thus, He made him open wide the blind eyes, deaf ears and wrapped hearts.[(3)]

'Abdullah bin Salam, Ka'b Al-Ahbar and Ibn Ishaq reported a similar narration saying: He [(the Prophet (pbuh)] was neither clamorous in the markets, characterized by profligacy nor sayer of obscene words. I (i.e. Allah) make him successful in every fine saying and acting and confer on him every noble moral. I make tranquility be his coat, piety be his conscience, wisdom be in his mind, truthfulness and faithfulness be his nature, forgiveness and grace be his ethics, justice be his biography, right be his law, right-guidance be his ideal, Islam be his religion and Ahmad be his name; by whom I guide after (the state of) misguidance, teach after (the state of) ignorance, raise the status of the inglorious, name the nameless (i.e. Arabs in the pre-Islamic period of Ignorance) increase the rare number after (the state of) paucity, enrich after (the state of) poverty, mass up after (the state of) disunion, unite different hearts, sporadic interests and disconnected nations, and make his followers the

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(1) What is meant by 'the illiterate' the Arabs owing to the dominating illiteracy which spread among them, or because they were not of the people of the Books (scriptures).

(2) The distorted religion is that of Abraham (peace be upon him) which did not become upright as Arabs distorted by changing it. Arabs are the offspring of Ishmael the son of Abraham, who alleged that they proceed upon his true right religion. That distortion they made led to polytheism and idol-worshipping.

(3) i.e. The hearts that don't hear or understand Allah's word.

best people of all mankind emerged upon earth.

وَفِي حَدِيثٍ آخَرَ: أَخْبَرَنَا رَسُولُ الله ﷺ عَنْ صِفَتِهِ فِي التَّوْرَاةِ «**عَبْدِي أَحْمَدُ الْمُخْتَارُ**
مَوْلِدُهُ بِمَكَّةَ وَمُهَاجَرُهُ بِالْمَدِينَةِ - أَوْ قَالَ طَيْبَةَ - أُمَّتُهُ الْحَمَّادُونَ لله عَلَى كُلِّ حَالٍ» وَقَالَ
تَعَالَى: ﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ﴾ [الأعراف: 157] الآيَتَيْنِ. وَقَدْ قَالَ تَعَالَى:
﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنتَ لَهُمْ﴾ [آل عمران: 159] الآيَةَ. قَالَ السَّمَرْقَنْدِيُّ: ذَكَّرَهُمُ الله تَعَالَى
مِنَّتَهُ أَنَّهُ جَعَلَ رَسُولَ الله ﷺ رَحِيماً بِالْمُؤْمِنِينَ رَؤُوفاً لَيِّنَ الْجَانِبِ وَلَوْ كَانَ فَظّاً غَلِيظاً خَشِناً
فِي الْقَوْلِ لَتَفَرَّقُوا مِنْ حَوْلِهِ، وَلَكِنْ جَعَلَهُ الله تَعَالَى سَمْحاً سَهْلاً طَلْقاً بَرّاً لَطِيفاً هَكَذَا قَالَهُ
الضَّحَّاكُ، وَقَالَ تَعَالَى: ﴿وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ
عَلَيْكُمْ شَهِيدًا﴾ [البقرة: 143] قَالَ أَبُو الْحَسَنِ الْقَابِسِيُّ: أَبَانَ الله تَعَالَى فَضْلَ نَبِيِّنَا ﷺ،
وَفَضْلَ أُمَّتِهِ بِهَذِهِ الآيَةِ وَفِي قَوْلِهِ فِي الآيَةِ الأُخْرَى ﴿وَفِي هَٰذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ
وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ﴾ [الحج: 78].

In another version: Allah's Messenger (pbuh) told us about his stated characteristics in the bible as follows: He is My Slave Ahmad, the elected one, whose birth place is Mecca, whose Emigration place is Medina or He said: Thebes(1), whose followers are those who praise Allah at any rate.

Allah the Most Elevated be He said, "Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad) whom they find written with them in the Torah (Deut, XVIII 15) and the Gospel (John XIV, 16), he commands them for Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful Al-Tayyibat (i.e. all good and lawful as regards things, deeds, beliefs, persons and foods), he releases them from their heavy burdens (of Allah's covenant with the children of Israel), and from the fetters (bindings) that were upon them.

So those who believe in him (Muhammad), honour him, help him and follow the light (the Qur'an) which has been sent down with him, it is they who will be successful. Say (O Muhammad): "O mankind! verily, I am sent to you all as the Messenger of Allah - to whom belongs the Dominion of the heavens and the earth. None has the right to be worshipped but him. It is he who gives life and causes death. So believe in Allah and his Messenger, the Prophet who can neither read nor write (i.e. Muhammad), who believes in Allah and His Words [(This Qur'an), the Torah and the Gospel and also Allah's Word: "Be!" - and he was, i.e. 'Isa (Jesus) son of Maryam (Mary)], and follow him so that you may be guided."(2)

Allah the Most Elevated be he said, "And by the Mercy of Allah, you dealt

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(1) one of the names of Medina. (2) Surah Al-A'raf: (157-158).

with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him).[1]

As-Samarqandi said: Allah reminded them of His Favour on them, that is he made his Messenger merciful to the believers, passionate and relent. Had the Prophet (pbuh) been severe and rough, they (people) would have broken away from about him, but Allah made him tolerant, relent, gentle, jovial, righteous and tender-hearted. That is what Ad-Dahak said.

Allah the Most High said, "thus we have made you [true Muslims-real, believers of Islamic Monotheism, true followers of Prophet Muhammad and his Sunnah (legal ways)], a just (and the best) nation, that you be witness over mankind and the Messenger (Muhammad (pubh) be a witness over you."[2]

Abul-Hasan Al-Qabesy said: Allah the Most High illustrated the virtues of our Prophet (pbuh) and his nation (followers) in the aforementioned verse. And He did so in the statement, "that the Messenger (Muhammad (pbuh) may be a witness over you and you be witnesses over mankind!"[3] and the other statement, "How (will it be) then, when we bring you (O Muhammad) as a witness against these people?"[4]

وَكَذَلِكَ قَوْله تَعَالَى: ﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ﴾ [النساء: 41] الآيَة، وَقَوْله تَعَالَى: ﴿وَسَطًا﴾ أَيْ عَدُولاً خِيَاراً وَمَعْنَى هَذِهِ الآيَةِ: وَكَمَا هَدَيْنَاكُمْ فَكَذَلِكَ خَصَّصْنَاكُمْ وَفَضَّلْنَاكُمْ بِأَنْ جَعَلْنَاكُمْ أُمَّةً وسطاً خِيَاراً عُدُولاً، لِتَشْهَدُوا لِلأَنْبِيَاءِ عَلَيْهِم الصَّلاَةُ وَالسَّلاَمُ عَلَى أُمَمِهِمْ وَيَشْهَدَ لَكُمُ الرَّسُولُ بِالصِّدْقِ، قِيلَ إِنَّ الله جَلَّ جَلاَلُهُ إِذَا سَأَلَ الأَنْبِيَاءَ: هَلْ بَلَّغْتُمْ؟ فَيَقُولُونَ: نَعَمْ. فَتَقُولُ أُمَمُهُمْ: مَا جَاءَنَا مِنْ بَشِيرٍ وَلاَ نَذِيرٍ، فَتَشْهَدُ أُمَّةُ مُحَمَّدٍ ﷺ لِلأَنْبِيَاءِ، وَيُزَكِّيهِمُ النَّبِيُّ ﷺ، وَقِيلَ مَعْنَى الآيَةِ: إِنَّكُمْ حُجَّةٌ عَلَى كُلِّ مَنْ خَالَفَكُمْ وَالرَّسُولُ ﷺ حُجَّةٌ عَلَيْكُمْ. حَكَاهُ السَّمَرْقَنْدِيُّ، وَقَالَ تَعَالَى: ﴿وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ﴾ [يونس: 2].

قَالَ قَتَادَةُ وَالحَسَنُ وَزَيْدُ بنُ أَسْلَمَ: قَدَمَ صِدْقٍ هُوَ مُحَمَّدٌ ﷺ يَشْفَعُ لَهُمْ. وَعَنِ الْحَسَنِ أَيْضاً: هِيَ مُصِيبَتُهُمْ بِنَبِيِّهِمْ عند ربهم، وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ الله عَنْهُ: هِيَ شَفَاعَةُ نَبِيِّهِم مُحَمَّدٍ ﷺ، هُوَ شَفِيعُ صِدْقٍ عِنْدَ رَبِّهِمْ. وَقَالَ سَهْلُ بْنُ عَبْدِ الله التُّسْتَرِيُّ: هِيَ سَابِقَةُ رَحْمَةٍ أَوْدَعَها فِي مُحَمَّدٍ ﷺ، وَقَالَ مُحَمَّدُ بْنُ عَلِيٍّ التِّرْمِذِيُّ: هُوَ إِمَامُ الصَّادِقِينَ وَالصِّدِّيقِينَ الشَّفِيعُ الْمُطَاعُ وَالسَّائِلُ الْمُجَابُ: مُحَمَّدٌ ﷺ. حَكَاهُ عَنْهُ السُّلَمِيُّ.

3: 159.

2: 143.

[22: 78].

[4: 41].

What is meant by the aforementioned verse is: As we guided you, we also assigned and preferred you best nation to be a witness for the past Prophets (Peace be upon them) against their nations, and thereby the Messenger (Muhammad) (pbuh) will be a witness to your truthfulness.

It was said: when Allah,to whom Majesty belong, asks the Prophets (on Doomsday): Did you convey the message?, and they reply: yes, and when their followers say: Neither a bearer of glad tidings nor a warner came to us; therein the followers of Prophet Muhammad (pbuh) will be witnesses for the Prophets against their followers and the Prophet (pbuh) will agree with them.

It was said: The meaning of the verse is: you (Muhammad's followers) will plead against those who oppose you and the Prophet (pubh) will plead over you all. That was reported by As-Samarqandi.

Allah the Most High says, "and give good news to those who believe (in the Oneness of Allah and His Prophet Muhammad (pbuh) that they shall have with their Lord the rewards of their good deeds?"[1]

Qatada, Al-Hasan and Zaid bin Aslam said: the reward of their good deeds is Muhammad (pbuh) when he intercedes for them (with Allah on Doomsday). Al-Hasan said: the reward is for their affliction with the death of their Prophet (pbuh).

On the authority of Abu Said Al-Khudri (may Allah be pleased with him): It (the reward) is Prophet Muhammad's intercession for his followers; for he will be a true intercessor with their Lord.

Sahl bin 'Abdullah At-Tustary said: It (the reward) is the mercey which was previously placed in Muhammad (pbuh).

Muhammad bin 'Ali At-Tirmidhi said: Prophet Muhammad (pbuh) is the leader of the truthful and trustworthy, the obeyed intercessor and the responded requester.

الفصل الثالث

فيما ورد من خطابه إياه مورد الملاطفة والمبرّة

فَمِنْ ذَلِكَ قَوْلُهُ تَعَالَى: ﴿عَفَا ٱللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ﴾ [التوبة: 43] قَالَ أَبُو مُحَمَّدٍ مَكِّيٌّ: قِيلَ هَذَا افْتِتَاحُ كَلَامٍ بِمَنْزِلَةِ: أَصْلَحَكَ الله، وأَعَزَّكَ الله.

وَقَالَ عَوْنُ بْنُ عَبْدِ الله: أَخْبَرَهُ بِالْعَفْوِ قَبْلَ أَنْ يُخْبِرَهُ بِالذَّنْبِ. وحَكَى السَّمَرْقَنْدِيُّ عَنْ بَعْضِهِمْ أَنَّ مَعْنَاهُ عَافَاكَ الله يَا سَلِيمَ الْقَلْبِ لِمَ أَذِنْتَ لَهُمْ، قَالَ: وَلَوْ بَدَأَ النَّبِيّ ﷺ بِقَوْلِهِ ﴿لِمَ أَذِنتَ لَهُمْ﴾ [التوبة: 43] لَخِيفَ عَلَيْهِ أَنْ يَنْشَقَّ قَلْبُهُ مِنْ هَيْبَةِ هَذَا الْخطاب، لَكِنِ الله تَعَالَى بِرَحْمَتِهِ أَخْبَرَهُ بِالْعَفْوِ حَتَّى سَكَنَ قَلْبُهُ، ثُمَّ قَالَ لَهُ ﴿لِمَ أَذِنتَ لَهُمْ﴾ بِالتَّخَلُّفِ حَتَّى

(1) [10: 2].

يَتَبَيَّنَ لَكَ الصَّادِقُ فِي عُذْرِهِ مِنَ الْكَاذِبِ؟ وَفِي هذا مِنْ عَظِيمِ مَنْزِلَتِهِ عِنْدَ اللهِ مَا لاَ يَخْفى عَلَى ذِي لُبٍّ، وَمِنْ إِكْرَامِهِ إِيَّاهُ وَبِرِّهِ بِهِ مَا يَنْقَطِعُ دُونَ مَعْرِفَةِ غَايَتِهِ نِيَطُ الْقَلْبِ. قَالَ نِفْطَوَيْهِ: ذَهَبَ نَاسٌ إِلَى أَنَّ النَّبِيَّ ﷺ مُعَاتَبٌ بِهَذِهِ الآيَةِ وَحَاشَاهُ مِنْ ذَلِكَ. بَلْ كَانَ مُخَيَّراً. فَلَمَّا أَذِنَ لَهُمْ أَعْلَمَهُ اللهُ تَعَالَى: أَنَّهُ لَوْ لَمْ يَأْذَنْ لَهُمْ لَقَعَدُوا لِنِفَاقِهِمْ، وَأَنَّهُ لاَ حَرَجَ عَلَيْهِ فِي الإِذْنِ لَهُمْ.

Chapter (3)

What was mentioned Concerning Allah's Address to His Messenger (pbuh) to Deal Gently, Kindly & Righteously

Of these was the statement of Allah, "May Allah forgive you (O Muhammad). Why did you grant them leave (for remaining behind; you should have persisted as regards your order to them to proceed on Jihad), until those who told the truth were seen by you in a clear light, and you had known the liars?"[1]

Abu Muhammad Makki said: It was said that it was "leading speech" meaning 'May Allah set you right' and 'May Allah cherish you.'

'Awn bin 'Abdullah said" Allah told him (in the aforementioned verse) about forgiving him before telling him about the fault he committed.

As-Samarqandi reported through some narrators that it meant: May Allah forgive you, O good-hearted. Why did you grant them leave?

He added: Had the verse begun with, 'why did you grant them leave, it would have been so fearful that the Prophet (pbuh) may have had heart breakdown due to fearing that speech (that may make him feel guilty). But by the mercy of Allah the Most High, Allah began telling about forgiving him till his heart was set at ease. Then Allah said to him: why did you grant them leave until those who told the truth were seen by you in a clear light, and you had known the liars?

Thus, it is apparent for any wise man how great is the Prophet's status!

Neftawehy said: some people went to saying that the Prophet (pbuh) was blamed by that verse. Yet, he was far above that, and he was given the option (whether to grant them leave or not). So, when he granted them leave, Allah the Most Exalted informed him that if he had not given them leave, they would have stayed out of hypocrisy and that he was not to be blamed for having granted them leave.

قَالَ الْقَاضِي أبو الفضل: يَجِبُ عَلَى الْمُسْلِمِ الْمُجَاهِدِ نَفْسَهُ الرَّائِضِ بِزِمَامِ الشَّرِيعَةِ خُلُقَهُ أَنْ يَتَأَدَّبَ بِآدَابِ الْقُرْآنِ فِي قَوْلِهِ وَفِعْلِهِ، وَمُعَاطَاتِهِ، وَمُحَاوَرَاتِهِ. فَهُوَ عُنْصُرُ الْمَعَارِفِ

(1) [9: 43].

الحقيقيّةِ ورَوْضَةُ الآدابِ الدِّينيّةِ والدُّنيويّةِ ولْيتأمَّلْ هذهِ المُلاطَفةَ العَجيبةَ في السُّؤالِ مِنْ رَبِّ الأَرْبابِ المُنْعِمِ على الكُلِّ المُسْتَغْني عَنِ الجَميعِ ويَسْتَثِيرُ ما فيهِ مِنَ الفَوائِدِ، وكَيْفَ ابْتَدأَ بالإِكْرامِ قَبْلَ العَتْبِ، وآنَسَ بالعَفْوِ قَبْلَ ذِكْرِ الذَّنْبِ إنْ كانَ ثَمَّ ذَنْبٌ، وَقالَ تَعالَى:
﴿وَلَوْلَآ أَن ثَبَّتْنَٰكَ لَقَدْ كِدتَّ تَرْكَنُ إِلَيْهِمْ شَيْـًٔا قَلِيلًا ﴿٧٤﴾﴾ [الإسراء: 74].

Al-Qadi Abul-Fadl said: A Muslim struggling against himself[1] and subduing the reins of his ethics to the Islamic law should proceed upon the principles and morals of the Glorious Qur'an in his acting, saying, deeds and arguments; for he is the original element of the true knowledge and the meadow of the religious and worldly morals. Let him think about the marvelous kind treatment that implies asking Lord of the lords, the Sublime Bestower and the independent of all, and focusing on its benefits and the way Allah began honouring (the Prophet) before blaming and made a friendly speech of forgiveness before stating the fault if it was originally a fault.

Allah the Most Exalted said, "And had we not made you stand firm, you would nearly have inclined to them a little."[2]

قالَ بَعْضُ المُتَكَلِّمينَ: عَاتَبَ اللهُ تعالى الأَنْبياءَ صَلَواتُ اللهِ عَلَيْهِمْ بَعْدَ الزَّلاَّتِ، وَعاتَبَ نَبِيَّنا ﷺ قَبْلَ وُقُوعِهِ لِيَكُونَ بِذَلِكَ أَشَدَّ انْتِهاءً وَمُحافَظَةً لِشَرائِطِ المَحَبَّةِ، وَهَذِهِ غايَةُ العِنايَةِ، ثُمَّ انْظُرْ كَيْفَ بَدَأَ بِثَباتِهِ وَسَلامَتِهِ قَبْلَ ذِكْرِ ما عَتَبَهُ عَلَيْهِ، وَخِيفَ أَنْ يَرْكَنَ إِلَيْهِ، فَفي أَثْناءِ عَتْبِهِ بَراءَتُهُ، وَفي طَيِّ تَخْويفِهِ تَأْمِينُهُ وَكَرامَتُهُ، وَمِثْلُهُ قَوْلُهُ تَعالَى: ﴿قَدْ نَعْلَمُ إِنَّهُۥ لَيَحْزُنُكَ ٱلَّذِى يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ﴾ [الأنعام: 33] الآيَةَ.

قالَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ: قالَ أَبُو جَهْلٍ لِلنَّبِيِّ ﷺ: إنَّا لا نُكَذِّبُكَ، وَلَكِنْ نُكَذِّبُ بِما جِئْتَ بِهِ، فَأَنْزَلَ اللهُ تَعالَى: ﴿قَدْ نَعْلَمُ إِنَّهُۥ لَيَحْزُنُكَ ٱلَّذِى يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ﴾ [الأنعام: 33] الآيَةَ.

Some theologists said: Allah the Most Elevated blamed the Prophets (peace be upon them) for slips. Likewise, he reproved mildly our Prophet (pbuh) before indulging into any of them so that he could keep and maintain strongly the cords of love and this is the optimum care.

Watch out how Allah began His Statement by making the Prophet (pbuh) stand firmly and safely, before mentioning what he would be blamed for and feared of being inclined to. While the Prophet (pbuh) was being blamed, he was being acquitted, and he was made (by Allah) safe and honoured under the seal of fear (lest he may slide into any slip).

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(1) i.e. by proceeding upon ethics, patience and withholding his desires.
(2) [17: 74].

Respecting Allah's Statement, "we know indeed the grief which their words cause you (O Muhammad (pbuh): It is not you that they deny, but it is the verses (the Qur'an) of Allah that the wrong-doers deny," 'Ali bin Abu Talib (may Allah be pleased with him) said: Abu Jahl, said to the Prophet (pbuh), "O Muhammad, we never belie you, but we disbelieve in what was revealed to you." Therein, Allah revealed, "It is not you that they deny, but it is the verses of Allah that the wrong-doers deny."

وَرُوِيَ أَنَّ النَّبِيَّ ﷺ: لَمَّا كَذَّبَهُ قَوْمُهُ حَزِنَ فَجَاءَهُ جِبْرِيلُ عَلَيْهِ السَّلَام، فَقَالَ: مَا يُحْزِنُكَ؟ قَالَ: «**كَذَّبَنِي قَوْمِي**». فَقَالَ: إِنَّهُمْ يَعْلَمُونَ أَنَّكَ صَادِقٌ، فَأَنْزَلَ الله تَعَالَى الآيَةَ، فَفِي هَذه الآيَةِ مَنْزَعٌ لَطِيفُ المَأْخَذِ مِنْ تَسْلِيَتِهِ تَعَالَى لَهُ ﷺ، وَإِلْطَافِهِ فِي الْقَوْلِ، بِأَنْ قَرَّرَ عِنْدَهُ أَنَّهُ صَادِقٌ عِنْدَهُمْ، وَأَنَّهُمْ غَيْرُ مُكَذِّبِينَ لَهُ، مُعْتَرِفُونَ بِصِدْقِهِ قَوْلاً وَاعْتِقَاداً، وَقَدْ كَانُوا يُسَمُّونَهُ قَبْلَ النُّبُوَّةِ الأَمِينَ، فَدَفَعَ بِهَذَا التَّقْرِيرِ ارْتِمَاضَ نَفْسِهِ بِسِمَةِ الْكَذِبِ، ثُمَّ جَعَلَ الذَّمَّ لَهُمْ بِتَسْمِيَتِهِمْ جَاحِدِينَ ظَالِمِينَ فَقَالَ تَعَالَى: ﴿وَلَكِنَّ ٱلظَّـٰلِمِينَ بِـَٔايَـٰتِ ٱللَّهِ يَجْحَدُونَ﴾ [الأنعام: 33] فَحَاشَاهُ مِنَ الْوَصْمِ، وَطَوَّقَهُمْ بِالْمُعَانَدَةِ بِتَكْذِيبِ الآيَاتِ حَقِيقَةَ الظُّلْم، إِذِ الْجَحْدُ إِنَّمَا يَكُونُ مِمَّنْ عَلِمَ الشَّيْءَ ثُمَّ أَنْكَرَهُ كَقَوْلِهِ تَعَالَى: ﴿وَجَحَدُواْ بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا﴾ [النمل: 14] ثُمَّ عَزَّاهُ وَآنَسَهُ بِمَا ذَكَرَهُ عَمَّنْ قَبْلَهُ وَوَعَدَهُ بِالنَّصْرِ بِقَوْلِهِ تَعَالَى: ﴿وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ﴾ [الأنعام: 34] الآيَة. فَمَنْ قَرَأَ لاَ يَكْذِبُونَكَ بِالتَّخْفِيفِ، فَمَعْنَاهُ لاَ يَجِدُونَكَ كَاذِباً، وَقَالَ الْفَرَّاءُ وَالْكِسَائِيُّ: لاَ يَقُولُونَ إِنَّكَ كَاذِبٌ، وَقِيلَ لاَ يَحْتَجُّونَ عَلَى كَذِبِكَ وَلاَ يُثْبِتُونَهُ، وَمَنْ قَرَأَ بِالتَّشْدِيدِ، فَمَعْنَاهُ لاَ يَنْسِبُونَكَ إِلَى الْكَذِبِ، وَقِيلَ لاَ يَعْتِقِدُونَ كَذِبَكَ. وَمِمَّا ذُكِرَ مِنْ خَصَائِصِهِ وَبِرِّ الله تَعَالَى بِهِ أَنَّ الله تَعَالَى خَاطَبَ جَمِيعَ الأَنْبِيَاءِ بِأَسْمَائِهِمْ فَقَالَ: يَا آدَمُ، يَا نُوحُ، يَا إِبْرَاهِيمُ، يا مُوسَى، يَا دَاوُدُ، يَا عِيسَى، يا زَكَرِيَّا، يَا يَحْيَى، وَلَمْ يُخَاطَبْ هُوَ إِلاَّ: يَا أَيُّهَا الرَّسُولُ، يَا أَيُّهَا النَّبِيُّ، يا أَيُّهَا الْمُزَّمِّلُ، يَا أَيُّهَا الْمُدَّثِّرُ.

It was related that when the Prophet (pbuh) was belied by his people, he felt grieved. Thereupon Gabriel (peace be upon him) came to him asking "what has made you sad?" the Prophet (pbuh) replied, "my people disbelieved in me." Then Gabriel said, "they know that you are truthful." Then Allah revealed that aforementioned verse.

In that verse Allah gets accurately at soothing the Prophet (pbuh) and relieving him of grief by emphasizing that he is truthful in the sight of his people,who do not belie him but they acknowledge the truthfulness of his

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[6: 33].

actions and words, since they called him-pre-Prophethood era - the 'honest'. That emphasis faded away the grief afflicting him out of being disbelieved. Then Allah disparaged them (his people) when he called them deniers and wrong-doers, thereby Allah said, "but it is the verses of Allah that the wrong-doers deny."

Thereby, he (Allah) cleared him [the Prophet (pbuh) of defects (i.e. lying and bound them [his people] with the fact of being unjust due to being obstinate and disbelievers of the Qur'anic verses; since disbelief is attributed to the ones who know and are convinced of the thing but deny it according to Allah's Statement, "And they belied them (those verses) wrongfully and arrogantly, though their own selves were convinced thereof."(1)

Therein, he (Allah) consoled him and kept him in good mood by telling him about those who preceded him and promising him of victory in conformity with Allah's Statement, "verily, (many) messengers were denied before you [O Muhammad (pbuh)], but with patience they bore the denial, and they were hurt; till our help reached them, and none can alter the Words (Decisions) of Allah. Surely there has reached you the information (news) about the Messengers (before you)."(2)

So he whoever read, "It is not you that they deny," meant that they did not see you a liar. Al-Fara'a and Al-Kasa'i said: they did not, say, 'you are a liar.' It was said, "they neither protested against belying you nor proved you a liar." Yet, some narrators said: they never attribute lying to you, (O Muhammad (pbuh). As well, they never thought of you as a liar.

Allah gifted as peculiar the Prophet (pbuh) with his own vested characteristics and gave him distinctive reverence, and that is outstanding when Allah the Most Exalted addressed all Prophets by their names. Allah the most high said: O Adam, O Nuh (Noah), O Musa (Moses), O Dawud (David), O 'Isa (Jesus), O Zakariya (Zachariya) and O Yahia (John). Yet, Prophet Muhammad (pbuh) was addressed uniquely by "O Messenger O Prophet, O Al-Muddaththir (the One Enveloped), and O Al-Muzzammil (the one wrapped in Garments)."

الفصل الرابع

في قسم الله تعالى بعظيم قدره

قَالَ الله تَعَالَى: ﴿لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾﴾ [الحجر: 72] اتَّفَقَ أَهْلُ التَّفْسِيرِ فِي هَذَا أَنَّهُ قَسَمٌ مِنَ الله جَلَّ جَلَالُهُ بِمُدَّةِ حَيَاةِ مُحَمَّدٍ ﷺ، وَأَصْلُهُ ضَمُّ الْعَيْنِ مِنَ الْعُمْرِ وَلَكِنَّهَا فُتِحَتْ لِكَثْرَةِ الاسْتِعْمَالِ، وَمَعْنَاهُ: وَبَقَائِكَ يَ مُحَمَّدُ. وَقِيلَ وَعَيْشِكَ وَقِيلَ وَحَيَاتِكَ، وَهَذِهِ نِهَايَةُ التَّعْظِيمِ وَغَايَةُ الْبِرِّ وَالتَّشْرِيفِ.

(1) [27: 14].

(2) [6: 34].

Chapter (4)

Allah's Swearing by the Prophet's Great Status (pbuh)

Allah the Most Exalted said, "verily, by your life (O Muhammad), in their wild intoxication, they were wandering blindly."(1)

People of exegeses unanimously agreed that in the above-mentioned verse Allah, to Him Majesty and Generosity belong, swore by the period of the life of Prophet Muhammad (pbuh), meaning: By your existence, O Muhammad (pbuh). It was said: By your living. It was also said: By your life.

Thereby, this is the apex of exaltation and the apex of veneration and honouring.

قَالَ ابْنُ عَبَّاسٍ رَضِيَ الله عَنْهُمَا: «مَا خَلَقَ الله تَعَالَى وَمَا ذَرَأَ وَمَا بَرَأَ نَفْساً أَكْرَمَ عَلَيْهِ مِنْ مُحَمَّدٍ ﷺ، وَمَا سَمِعْتُ الله تَعَالَى أَقْسَمَ بِحَيَاةِ أَحَدٍ غَيْرِهِ».

وَقَالَ أَبُو الْجَوْزَاءِ: مَا أَقْسَمَ الله تَعَالَى بِحَيَاةِ أَحَدٍ غَيْرِ مُحَمَّدٍ ﷺ لأَنَّهُ أَكْرَمُ الْبَرِيَّةِ عِنْدَهُ.

وَقَالَ تَعَالَى: ﴿يسٓ ۝١ وَٱلْقُرْءَانِ ٱلْحَكِيمِ ۝٢﴾ [يس: 1 ـ 2] الآيَاتِ. اخْتَلَفَ الْمُفَسِّرُونَ فِي مَعْنَى: «يس» عَلَى أَقْوَالٍ:

فَحَكَى أَبُو مُحَمَّدٍ مَكِّيٌّ أَنَّهُ رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «**لِي عِنْدَ رَبِّي عَشْرَةُ أَسْمَاءٍ**» ذَكَرَ مِنْهَا: طه، وَيس، اسْمَانِ لَهُ.

وَحَكَى أَبُو عَبْدِ الرَّحْمٰنِ السُّلَمِي عَنْ جَعْفَرِ الصَّادِقِ أَنَّهُ أَرَادَ: يَا سَيِّدُ مُخَاطَبَةً لِنَبِيِّهِ ﷺ، وَعَنِ ابْنِ عَبَّاسٍ: يس يَا إِنْسَانُ أَرَادَ بالإنسان مُحَمَّداً ﷺ، وَقَالَ هُوَ قَسَمٌ وَهُوَ مِنْ أَسْمَاءِ الله تَعَالَى.

Ibn 'Abbas (may Allah be pleased with them both) said: Allah neither created, originated nor produced anyone more honourable to him than Muhammad (pbuh). And I have never heard Allah the Most Elevated swearing by the life of anyone other than the Prophet (pbuh).

Abu Al-Jawza' said: Allah the Most-Exalted never swore by the life of anyone other than Muhammad (pbuh), since he is the most honourable one of all mankind to him.

Allah the Most Exalted said, "Ya-Sin." By the Qur'an, full of wisdom (i.e. full of laws, evidences, and proofs, truly, you (O Muhammad) are one of the Messengers,"(2)

People of Qur'anic exegesis different in their sayings as to the meaning of 'Ya-Sin'. Abu Muhammad Makki reported: It was related on the authority of

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(1) [15: 72].

(2) [36: 1-3].

the Prophet (pbuh) who said: My Lord gave me ten names. And he stated two names of his such as 'Ya-Sin' and 'Ta-Ha.'

Abu 'Abdur-Rahman As-Sulamy reported through Ja'far As-Sadiq: 'Ya-Sin' means 'O master.'

Ibn 'Abbas (may Allah be pleased with them both) said: 'Ya-Sin' meaning 'O Man' refers to Muhammad (pbuh). He added: It is a swearing, and it is of Allah's Most Noble Names.

وَقَال الزَّجَّاجُ: قِيلَ مَعْنَاهُ: يَا مُحَمَّدُ، وَقِيلَ يَا رَجُلُ، وَقِيلَ يا إِنْسَانُ. وَعَنِ ابْنِ الحَنَفِيَّةِ: «يسٓ» يَا مُحَمَّدُ. وَعَن كَعْب: «يسٓ» قَسَمٌ أَقْسَمَ الله تَعَالَى بِهِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالأَرْضَ بِأَلْفَيْ عَام: يَا مُحَمَّدُ إِنَّكَ لَمِنَ المُرْسَلِينَ، ثُمَّ قَالَ: ﴿وَالْقُرْآنِ الْحَكِيمِ ۝ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ۝﴾ [يس: 2 ـ 3]. فَإِنْ قُدِّرَ أَنَّهُ مِنْ أَسْمَائِهِ ﷺ وَصَحَّ فِيهِ أَنَّهُ قَسَمٌ كَانَ فِيهِ مِنَ التَّعْظِيمِ مَا تَقَدَّمَ، وَيُؤَكِّدُ فِيهِ الْقَسَمَ عَطْفُ الْقَسَمِ الآخَرِ عَلَيْهِ، وَإِنْ كَانَ بِمَعْنَى النِّدَاءِ فَقَدْ جَاءَ قَسَمٌ آخَرُ بَعْدَهُ لِتَحْقِيقِ رِسَالَتِهِ وَالشَّهَادَةِ بِهِدَايَتِهِ، أَقْسَمَ الله تَعَالَى بِاسْمِهِ وَكِتَابِهِ إِنَّهُ لَمِنَ المُرْسَلِينَ بِوَحْيِهِ إِلَى عِبَادِهِ، وَعَلَى صِرَاطٍ مُسْتَقِيمٍ، مِنْ إِيمَانِهِ، أَيْ طَرِيقٍ لاَ اعْوِجَاجَ فِيهِ وَلاَ عُدُولَ عَنِ الْحَقِّ.

Az-Zajjaj said: what is meant by 'Ya-Sin' is 'O Muhammad', and it means 'O Man'. Ibn Al-Hanafya said: 'Ya-Sin' means 'O Muhammad'.

On the authority of Ka'b: 'Ya-Sin' is a swearing made by Allah the Most Elevated before he created the heavens and the earth by two thousand years as follows: Muhammad, you are one of the Messengers. Then he said: By the Qur'an, full of wisdom, truly you are one of te Messengers.

Allah the Most Exalted swore by His Name and His Book (the Qur'an) that he [Muhammad (pbuh)] is one of the messengers who is sent to his slaves, and that he is on the straight path (i.e. on the religion of Islamic Monotheism); that is devoid of any twistedness or deviation from the truth.

قَالَ النَّقَّاشُ: لَمْ يُقْسِمِ الله تَعَالَى لأَحَدٍ مِنَ أَنْبِيَائِهِ بِالرِّسَالَةِ فِي كِتَابِهِ إِلاَّ لَهُ، وَفِيهِ مِنْ تَعْظِيمِهِ وَتَمْجِيدِهِ عَلَى تَأْوِيلِ مَنْ قَالَ إِنَّهُ يا سَيِّدُ مَا فِيهِ. وَقَدْ قَالَ ﷺ: «**أَنَا سَيِّدُ وَلَدِ آدَمَ وَلاَ فَخْرَ**» وَقَالَ الله تَعَالَى: ﴿لَا أُقْسِمُ بِهَٰذَا الْبَلَدِ ۝ وَأَنتَ حِلٌّ بِهَٰذَا الْبَلَدِ ۝﴾ [البلد: 1 ـ 2] قِيلَ لاَ أُقْسِمُ بِهِ إِذَا لَمْ تَكُنْ فِيهِ بَعْدَ خُرُوجِكَ مِنْهُ. حَكَاهُ مَكِّيٌّ، وَقِيلَ لاَ زَائِدَةٌ أَيْ أُقْسِمُ بِهِ وأَنْتَ بِهِ يَا مُحَمَّدُ حَلاَلٌ أَوْ حِلٌّ لَكَ مَا فَعَلْتَ فِيهِ عَلَى التَّفْسِيرَيْنِ، وَالْمُرَادُ بِالْبَلَدِ عِنْدَ هَؤُلاَءِ مَكَّةَ.

An-Naqqash said: Allah the Most Exalted swore by the message (religion of Islamic Monotheism) in any of his books to none of the Messengers but Prophet Muhammad (pbuh) as a sign of exalting and glorifying him. The Prophet (pbuh)

said: I am the master of mankind, [without pride].

Allah the Most Exalted said, "I swear by this city (Mecca); and you are free (from sin, and to punish the enemies of Islam on the Day of the conquest) in this city (Mecca).[1]

It was said: The above-mentioned verse meant that Allah was not to swear by this city if the Prophet (pbuh) was out of it-narrated by Makki. It was said: I (Allah) swear by this city and you (Muhammad) are free in this city'. What is meant by this city' -in those narrators' view- is 'Mecca'.

وَقَالَ الوَاسِطِيُّ: أَيْ يَحْلِفُ لَكَ بِهَذَا الْبَلَدِ الذِي شَرَّفْتَهُ بِمَكَانِكَ فِيهِ حَيّاً وَبِبَرَكَتِكَ مَيِّتاً يَعْنِي الْمَدِينَةَ، وَالْأَوَّلُ أَصَحُّ لأَنَّ السُّورَةَ مَكِيَّةٌ لا مدنية كذا ابن عطية وَمَا بَعْدَهُ يُصَحِّحُهُ قَوْلُهُ تَعَالَى: ﴿وَأَنتَ حِلٌّ بِهَٰذَا ٱلْبَلَدِ﴾ [البلد: 2] وَنَحْوُهُ قَوْلُ ابْنِ عَطَاءٍ فِي تَفْسِيرِ قَوْلِهِ تَعَالَى: ﴿وَهَٰذَا ٱلْبَلَدِ ٱلْأَمِينِ ۝٣﴾ [التين: 3] قَالَ أَمَّنَهَا الله تَعَالَى بِمُقَامِهِ فِيهَا وَكَوْنِهِ بِهَا فَإِنَّ كَوْنَهُ أَمَانٌ حَيْثُ كَانَ ثُمَّ قَال تَعَالَى: ﴿وَوَالِدٍ وَمَا وَلَدَ ۝٣﴾ [البلد: 3] مَنْ قَالَ أَرَادَ آدَمَ فَهُوَ عَامٌّ، وَمَنْ قَالَ هُوَ إِبْرَاهِيمُ وَمَا وَلَدَ فَهِيَ إنْ شَاءَ الله تَعَالَى إِشَارَةٌ إِلَى مُحَمَّدٍ ﷺ فَتَتَضَمَّنُ السُّورَةُ الْقَسَمَ بِهِ ﷺ فِي المَوْضِعَيْنِ.

وَقَالَ تَعَالَى: ﴿الٓمٓ ۝١ ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ فِيهِ﴾ [البقرة: 1 ـ 2].

Al-Wasity said: It meant we (i.e. Allah) swear to you by this city which you honoured while you were alive and blessed while you dead - He (i.e. Allah) meant Medina.

Yet, the first view is more right as this Qur'anic chapter (Surah) is Makki (Meccan), and what comes after in it makes it correct, namely "and you are free (from sin, and to punish the enemies of Islam on the day of the conquest) in this city."

Ibn 'Ata' gave a similar speech (to the second view pointing to 'Medina' not 'Mecca') respecting the exegesis of Allah's statement, "By this city of security,"[2] when he said: Allah the Most High made it secure for the Prophet (pubh) owing to staying and being in it, for his existence spreads security wherever he is.

Then Allah said, "And by the begetter (i.e. Adam (peace be upon him)] and that which he begot (i.e. his progeny)][3]

Some interpreters said: It meant Adam generally (referring to mankind, the most honourable of Allah's creation). Yet, others said: It meant Ibrahim (Abraham) and that which he begot, referring to Muhammad (pbuh) [whose ancestry is traced back to Abraham], thereby the Surah comprises swearing by him in two positions.

Allah the Most Exalted said, "Alif-Lam-Mim. [These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings.] this is

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(1) [90: 1,2]. (2) [95: 3]. (3) [90: 3].

the book (the Qur'an), whereof there is no doubt."(1)

قَالَ ابْنُ عَبَّاسٍ: هَذِهِ الْحُرُوفُ أَقْسَامٌ أَقْسَمَ اللهُ تَعَالَى بِهَا، وَعَنْهُ وَعَنْ غَيْرِهِ فِيهَا غَيْرُ ذَلِكَ. وَقَالَ سَهْلُ بْنُ عَبْدِ اللهِ التُّسْتَرِيُّ: الْأَلِفُ هُوَ اللهُ تَعَالَى، وَاللاَّمُ جِبْرِيلُ، وَالْمِيمُ مُحَمَّدٌ ﷺ. وَحَكَى هَذَا الْقَوْلَ السَّمَرْقَنْدِيُّ وَلَمْ يَنْسِبْهُ إِلَى سَهْلٍ وَجَعَلَ مَعْنَاهُ اللهُ أَنْزَلَ جِبْرِيلَ عَلَى مُحَمَّدٍ ﷺ بِهَذَا الْقُرْآنِ لاَ رَيْبَ فِيهِ، وَعَلَى الوَجْهِ الْأَوَّلِ يَحْتَمِلُ الْقَسَمُ أَنَّ هَذَا الْكِتَابَ حَقٌّ لاَ رَيْبَ فِيهِ، ثُمَّ فِيهِ مِنْ فَضِيلَةِ قِرَانِ اسْمِهِ بِاسْمِهِ نَحْوُ مَا تَقَدَّمَ.

وَقَالَ ابْنُ عَطَاءٍ فِي قَوْلِهِ تَعَالَى ﴿قٓ وَٱلْقُرْءَانِ ٱلْمَجِيدِ ۝١﴾ [ق: 1] أَقْسَمَ بِقُوَّةِ قَلْبِ حَبِيبِهِ مُحَمَّدٍ ﷺ حَيْثُ حَمَلَ الْخِطَابَ وَالْمُشَاهَدَةَ وَلَمْ يُؤَثِّرْ ذَلِكَ فِيهِ لِعُلُوِّ حَالِهِ، وَقِيلَ هُوَ اسْمٌ لِلْقُرْآنِ، وَقِيلَ هُوَ اسْمٌ للهِ تَعَالَى، وَقِيلَ جَبَلٌ مُحِيطٌ بِالْأَرْضِ، وَقِيلَ غَيْرُ هَذَا.

وَقَالَ جَعْفَرُ بْنُ مُحَمَّدٍ فِي تَفْسِيرِ ﴿وَٱلنَّجْمِ إِذَا هَوَىٰ ۝١﴾ [النجم: 1] إِنَّهُ مُحَمَّدٌ ﷺ، وَقَالَ: النَّجْمُ قَلْبُ مُحَمَّدٍ ﷺ، هَوَى انْشَرَحَ مِنَ الْأَنْوَارِ، وَقَالَ انْقَطَعَ عَنْ غَيْرِ اللهِ.

وَقَالَ ابْنُ عَطَاءٍ فِي قَوْلِهِ تَعَالَى: ﴿وَٱلْفَجْرِ ۝١ وَلَيَالٍ عَشْرٍ ۝٢﴾ [الفجر: 1-2] الْفَجْرُ مُحَمَّدٌ ﷺ لأَنَّ مِنْهُ تَفَجَّرَ الْإِيمَانُ.

Ibn 'Abbas (may Allah be pleased with them both) said: these letters are taken by Allah as swearings. Sahl bin 'Abdullah At-Tustary said: 'Alif' refers to Allah, 'Lam' refers to Gabriel and 'Mim' refers to Muhammad (pbuh).

That view was narrated by As-Samarqandi who did not attribute it to Sahl and said: Allah sent down Gabriel to Muhammad (pbuh) with this Noble Qur'an whereof there is no doubt.

As to the first aspect (commented by Ibn 'Abbas), this swearing is possible to imply that this book is indubious fact wherein there is the virtue of accompanying his name with its name as interpreted above.

Concerning Allah's Statement, "Qaf. By the Glorious Qur'an,"(2) Ibn 'Ata' said" (In the aforementioned verse) Allah swore by the powerful heart of his beloved Muhammad (pbuh) [when he said 'Qaf'] where it bore and endured (Allah's) address and bore sighting (3), unaffected and firmly owing to its elevated state (devoid of dubiety). It was said : It (Qaf) is one of the names of the holy Qur'an. Likewise, it was said: It is one of the Noble Names of Allah. As well, it is said: It is a mountain surrounding the earth. And there were numerous different sayings relating to that issue.

Regarding the Qur'anic verse, "By the star when it goes down (or

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(1) [2: 1,2].

(2) [50: 1].

(3) i.e. In the Nocturnal Night and the Ascent to Heavens when the Prophet (pbuh) with his heart experienced Allah's address and put up with sighting the revered Sovereignty.

vanishes),"[1] Ja'far bin Muhammad said as to interpreting it: what is meant by the star is the heart of Muhammad (pbuh) which was opened out of light (of Islam).

It was also said: It (the star) broke away from anyone other than Allah.[2]

Respecting Allah's Statement, "By the dawn; by the ten nights (i.e. the first ten days of the month of Dhul-Hijja),"[3] Ibn 'Ata' explained: what is meant by the dawn is 'Muhammad (pbuh)', as from him faith flushed out.

الفصل الخامس

في قسمه تعالى جده له لتحقيق مكانته عنده

قال جلّ اسمُهُ: ﴿وَٱلضُّحَىٰ ۝١ وَٱلَّيۡلِ إِذَا سَجَىٰ ۝٢﴾ [الضحى: ١ - ٢]. السُّورَة. اخْتَلَفَ المفسرون فِي سَبَبِ نُزُولِ هَذِهِ السُّورَةِ، فَقِيلَ كَانَ تَرَكَ النَّبِيُّ ﷺ قِيَامَ اللَّيْلِ لِعُذْرٍ نَزَلَ بِهِ فَتَكَلَّمَتِ امْرَأَةٌ فِي ذَلِكَ بِكَلَامٍ، وَقِيلَ بَلْ تَكَلَّمَ بِهِ الْمُشْرِكُونَ عِنْدَ فَتْرَةِ الْوَحْيِ فَنَزَلَتِ السُّورَةُ، قَالَ الْفَقِيهُ الْقَاضِي وَفَّقَهُ الله تَعَالَى: تَضَمَّنت هذه السُّورةُ مِنْ كَرَامَةِ الله تَعَالَى لَهُ وَتَنْوِيهِهِ بِهِ وَتَعْظِيمِهِ إِيَّاهُ سِتَّةَ وُجُوهٍ:

Chapter (5)

Allah's (the Most Exalted) Swearing for him [the Prophet (pbuh)] to confirm his Great Status to Him

Allah, to Him sovereignty and Majesty belong, said; "By the forenoon (after sunrise). By the night when it darkens (and stand still). your Lord (O Muhammad (pbuh) has neither forsaken you nor hates you. And indeed the Hereafter is better for you than the present (life of this world). And verily, your Lord will give you (all good) so that you shall be well-pleased. Did he not find you (O Muhammad (pbuh) an orphan and gave you a refuge?And he found you unaware (of the Qur'an, its laws and Prophethood) and guided you? And he found you poor and made you rich (self-sufficient with self-contentment)?Therefore, treat not the orphan with oppression. And repulse not the beggar. And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces)."[4]

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(1) [53: 1].

(2) This is another interpretation to 'goes down', since when the star goes down from among other stars, it breaks off and thereby the Prophet (pbuh) separated from people, going to his Lord.

(3) [89: 1].

(4) Surat Ad-Duha.

Views differed concerning the cause of the revelation(1) of the above-mentioned Surah (Qur'anic chapter); and it was said: the Prophet (pbuh) ceased performing the night Prayer due to an excuse befalling him, therefore a woman(2) spoke about that matter (saying that the Lord of Muhammad (pbuh) had forsaken him).

As well, it was said: Yet, the polytheists slandered about the Prophet (pbuh) when the Divine Revelation stopped coming to him (for a period of time), thereby the aforementioned Surah was revealed.(3)

Al-Qadi Abul-Fadl said: In that Surah Allah the Most Exalted conferred honour upon his Prophet (pbuh), reverenced, exalted and ennobled him at six aspects:

الْأَوَّلُ: الْقَسَمُ لَهُ عَمَّا أَخْبَرَهُ بِهِ مِنْ حَالِهِ بِقَوْلِهِ تَعَالَى: ﴿وَٱلضُّحَىٰ ۝١ وَٱلَّيۡلِ إِذَا سَجَىٰ ۝٢﴾ [الضحى: ١، ٢] أَيْ وَرَبِّ الضُّحَى، وَهَذَا مِنْ أَعْظَمِ دَرَجَاتِ الْمَبَرَّةِ.

First: By swearing for him in his statement "By the forenoon, By the night when it darkens;" that means 'By the Lord of the forenoon,' and this is the highest degree of veneration and kindness.

الثَّانِي: بَيَانُ مَكَانَتِهِ عِنْدَهُ وَحُظْوَتِهِ لَدَيْهِ بِقَوْلِهِ تَعَالَى: ﴿مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝٣﴾ [الضحى: ٣] أَيْ مَا تَرَكَكَ وَمَا أَبْغَضَكَ، وَقِيلَ مَا أَهْمَلَكَ بَعْدَ أن اصْطَفَاكَ.

Second: By highlighting his superior status and favoured position in the sight of Allah when He said, "your Lord has neither forsaken you nor hates you"; that means "He neither deserted nor detested you." It was said: It also means, "He (i.e. your Lord) did not neglect you after he had selected you and made you close to him.

الثَّالِثُ: قَوْلُهُ تَعَالَى: ﴿وَلَلۡأٓخِرَةُ خَيۡرٞ لَّكَ مِنَ ٱلۡأُولَىٰ ۝٤﴾ [الضحى: ٤] قَالَ ابْنُ

(1) The cause of revelation was a matter prevailed in the era of Prophethood wherein the Qur'an (Surah-chapter) was revealed as a consequence of an event which had taken place.

(2) It was reported that the woman was Umm Gamil bint Harb; the paternal uncle of the Prophet (pbuh).

(3) The Divine revelation got late for coming to the Prophet (pbuh) for a period of a few days and it was said; the period lasted for two years and a half. Therein Quraish; the tribe of the Prophet (pbuh) said: the Lord of Muhammad (pbuh) hated and deserted him. Therefore, Allah revealed that Surah as an echo reply to their speech, disproving it.

إسْحَاقَ: أيْ مَالَكَ فِي مَرْجِعِكَ عِنْدَ الله أعْظَمُ مِمَّا أعْطَاكَ مِنْ كَرَامَةِ الدُّنْيَا. وَقَالَ سَهْلٌ:
أي ما ادَّخَرْتُ لَكَ مِنَ الشَّفَاعَةِ وَالْمَقَامِ الْمَحْمُودِ خَيْرٌ لَكَ مِمّا أعْطَيْتُكَ فِي الدُّنْيَا.

Third: By saying, "And indeed the Hereafter is better for you than the present (life of this world)." Ibn Ishaq said: It means, 'when you return to Allah, you will find with him what is greater and better (in the Hereafter) than what is given to you in this worldly life'.

Sahl said: It (the above-mentioned verse) means, 'what I (i.e. Allah) reserve for you of intercession and a praised position (for interceding on behalf of your followers on Doomsday) is better for you than what I gave to you in that worldly-life.'

الرَّابِعُ: قَوْلُهُ تَعَالَى: ﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰٓ ۝٥﴾ [الضحى: ٥] وَهَذِهِ آيَةٌ
جَامِعَةٌ لِوُجُوهِ الْكَرَامَةِ، وَأنْوَاعِ السَّعَادَةِ، وَشَتَاتِ الْإِنْعَامِ فِي الدَّارَيْنِ وَالزِّيَادَةِ.
قَالَ ابْنُ إسْحَاقَ: يُرْضِيهِ بِالْفُلْجِ فِي الدُّنْيَا وَالثَّوَابِ فِي الآخِرَةِ. وَقِيلَ يُعْطِيهِ الْحَوْضَ
وَالشَّفَاعَةَ. وَرُوِيَ عَنْ بَعْضِ آلِ النَّبِيِّ ﷺ أنَّهُ قَالَ: لَيْسَ آيَةٌ فِي الْقُرْآنِ أرْجَى مِنْهَا، وَلاَ
يَرْضَى رَسُولُ الله ﷺ أنْ يَدْخُلَ أحَدٌ مِنْ أُمَّتِهِ النَّارَ.

Fourth: By saying, "And verily, your Lord will give you (all good) so that you shall be well-pleased." That verse is inclusive of all aspects of felicity, honour and dispersed favours in the worldly-life and the Hereafter, in addition to the excessive bounties (of meeting Allah and gaining his pleasure).

Ibn Ishaq said: Allah pleases (in that verse) the Prophet (pbuh) by granting him victory in the worldly-life and reward in the Hereafter.

It was said: he (Allah) grants him the cistern (of Al-Kauthar River on Doomsday) and the intercession (on behalf of his followers).

It was narrated on the authority of some of the household of the Prophet (pbuh): No verse in the Qur'an is more preferable and favoured than this (i.e. 'And verily, Allah will give you (all good) so that you shall be pleased'). Further, the Prophet (pbuh) will never be pleased that any of his followers may admit to the Hell-Fire.

الْخَامِسُ: مَا عَدَّهُ تَعَالَى عَلَيْهِ مِنْ نِعَمِهِ، وَقَرَّرَهُ مِنْ آلائِهِ قِبَلَهُ فِي بَقِيَّةِ السُّورَةِ، مِنْ
هِدَايَتِهِ إلَى مَا هَدَاهُ لَهُ أوْ هِدَايَةِ النَّاسِ بِهِ عَلَى اخْتِلاَفِ التَّفَاسِيرِ. وَلاَ مَالَ لَهُ فَأغْنَاهُ بِمَا آتَاهُ
أوْ بِمَا جَعَلَهُ فِي قَلْبِهِ مِنَ الْقَنَاعَةِ وَالْغِنَى. وَيَتِيماً فَحَدَبَ عَلَيْهِ عَمُّهُ وَآوَاهُ إلَيْهِ، أي عطف
عليه عمه وآواه، وقد قيل آواه عمه وقيل لا مثال، وَقِيلَ آوَاهُ إلَى الله وَقِيلَ يَتِيماً لاَ مِثَالَ
لَكَ فَآوَاكَ إلَيْهِ، وَقِيلَ الْمَعْنَى ألَمْ يَجِدْكَ فَهَدَى بِكَ ضَالاًّ، وأغْنَى بِكَ عَائِلاً، وَآوَى بِكَ

وَعَيْلَتِهِ خَالِ صِغَرِهِ فِي يُهْمِنْهُ لَمْ لِتَفْسِيرِ مِنَ الْمَعْلُومِ عَلَى وَأَنَّهُ لِمِنَنِ بِهَذِهِ ذَكَّرَهُ يَتِيمًا؟

وَاصْطِفَائِهِ؟ . اخْتِصَاصِهِ بَعْدَ فَكَيْفَ قَلَاهُ، وَلَا وَدَّعَهُ وَلَا بِهِ، مَعْرِفَتِهِ وَقَبْلَ وَيُتْمِهِ،

Fifth: Allah the Most Elevated enumerated His Bounties and determined His Blessings conferred upon the Prophet (pbuh) in the remainder of the Surah that comprise guiding him to what he guided him for or making people guided by him; making him rich (self-sufficient and self-contented) after he had been without property, making his uncle[1] feel pity for him and grant him refuge and protection.

It was said: Allah granted him refuge in Him (by making him independent of seeking people). It was said: The verse means 'you (O Muhammad (pbuh) was an orphan and therein he (Allah) gave you refuge in him.

It was said: the meaning is (as follows): Didn't (i.e. Allah) find you (unaware of the Qur'an and Prophethood) and therein he made you guide one going a stray, enrich a destitute and grant refuge for an orphan. He (Allah) reminded him (the Prophet (pbuh) of those gifts. Therefore, it is well-known that he (i.e. Allah) never neglected him while he was still young, needy and in a state of orphanage. As well, he neither hated nor forsook him, so how comes that he does so after having chosen and selected him?

السَّادِسُ: أَمَرَهُ بِإِظْهَارِ نِعْمَتِهِ عَلَيْهِ وَشُكْرِ مَا شَرَّفَهُ بِهِ بِنَشْرِهِ وَإِشَادَةِ ذِكْرِهِ بِقَوْلِهِ تَعَالَى: ﴿وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾﴾ [الضحى: 11] فَإِنَّ مِنْ شُكْرِ النِّعْمَةِ التَّحَدُّثَ بِهَا وَهَذَا خَاصٌّ لَهُ عَامٌّ لِأُمَّتِهِ.

Sixth: He (i.e. Allah) commanded him to proclaim His Bounties and Graces conferred upon him and praise him for what he was honoured to convey and announce (to mankind and jinn), namely the Message (of Islam and Monotheism) through Allah's statement, 'And proclaim the Grace of your Lord." Praising the Grace requires proclaiming it, and that is a private condition for the Prophet (pbuh) and a general one for his followers.

إِلَى قَوْلِهِ تَعَالَى: ﴿لَقَدْ رَأَى مِنْ ءَايَٰتِ

وَقَالَ تَعَالَى ﴿وَٱلنَّجْمِ إِذَا هَوَىٰ ﴿١﴾﴾ [النجم: 1]

رَبِّهِ ٱلْكُبْرَىٰٓ ﴿١٨﴾﴾ [النجم: 18]. ٱخْتَلَفَ الْمُفَسِّرُونَ فِي قَوْلِهِ تَعَالَى: ﴿وَٱلنَّجْمِ إِذَا هَوَىٰ﴾

[النجم: 1] بِأَقَاوِيلَ مَعْرُوفَةٍ مِنْهَا النَّجْمُ عَلَى ظَاهِرِهِ. وَمِنْهَا الْقُرْآنُ. وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ

أَنَّ النَّجْمَ مُحَمَّدٌ ﷺ، وَقَالَ هُوَ قَلْبُ مُحَمَّدٍ ﷺ، وَقَدْ قِيلَ فِي قَوْلِهِ تَعَالَى: ﴿وَٱلسَّمَآءِ وَٱلطَّارِقِ

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(1) Allah made his paternal uncle Abu Talib feel pity and compassion for him (pbuh), thereby he gave him refuge, brought him up and protected him after his father and mother died.

﴿وَمَا أَدْرَاكَ مَا الطَّارِقُ ۝ النَّجْمُ الثَّاقِبُ ۝﴾ [الطارق: 1 ـ 3] إنَّ النَّجمَ هُنا أيضاً مُحَمَّدٌ ﷺ، حَكَاهُ السُّلَمِيُّ.

Allah the Most Elevated said, "By the star when it goes down (or vanishes). Your companion (Muhammad (pbuh) has neither gone astray nor has erred. Nor does he speak of (his own) desire. It is only a revelation revealed. He has been taught (this Qur'an) by one mighty in power (Gabriel). One free from any defect in body and mind then he (Gabriel in his real shape as created by Allah) rose and became stable. While he (Gabriel) was in the highest part of the horizon. Then he (Gabriel) approached and came closer. And was at a distance of two bows' length or (even) nearer. So (Allah) revealed to His Slave (Muhammad (pbuh) [through Gabriel] whatever he revealed. The (Prohet's) heart lied not in what he (Muhammad (pbuh) saw. Will you then dispute with him (Muhammad (pbuh) about what he saw [during the Mi'raj (Ascent of the Prophet (pbuh) to the seven heavens? And indeed he (Muhammad (pbuh) saw him (Gabriel) at a second descent (i.e. another time). Near Sidrat-ul-Muntaha (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass). Near it is the Paradise of Abode. When that covered the lote-tree which did cover it.(1)

The sight (of Prophet Muhammad (pbuh) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it). Indeed he (Muhammad (pbuh) did see of the Greatest signs, of his Lord (Allah)."(2)

People of exegeses differed as for Allah's statement, "By the star" and gave known explanations comprising the star as to its appearance and the Qur'an.

Ja'far bin Muhammad explained that the 'star' refers to Muhammad (pbuh), saying, 'it is the heart of Muhammad (pbuh).'

Respecting Allah's Statement, "By the heaven, and At-Tariq (the night comer, i.e. the bright star); and what will make you to know what At-Tariq (night-comer) is? (It is) the star of piercing brightness."(3)

تَضَمَّنَتْ هَذِهِ الآيَاتُ مِنْ فَضْلِهِ وَتَشْرِيفِهِ الْعِدِّ مَا يَقِفُ دُونَهُ الْعَدُّ، وَأَقْسَمَ جَلَّ اسْمُهُ عَلَى هِدَايَةِ الْمُصْطَفَى وَتَنْزِيهِهِ عَنِ الْهَوَى، وَصِدْقِهِ فِيمَا تَلاَ، وَأَنَّهُ وَحْيٌ يُوحَى أَوْصَلَهُ إِلَيْهِ عَنِ اللهِ جِبْرِيلُ، وَهُوَ الشَّدِيدُ الْقُوَى ثُمَّ أَخْبَرَ اللهُ تَعَالَى عَنْ فَضِيلَتِهِ بِقِصَّةِ الإِسْرَاءِ، وَانْتِهَائِهِ إِلَى سِدْرَةِ الْمُنْتَهَى، وَتَصْدِيقِ بَصَرِهِ فِيمَا رَأَى، وَأَنَّهُ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى، وَقَدْ نَبَّهَ عَلَى مِثْلِ هَذَا فِي أَوَّلِ سُورَةِ الإِسْرَاءِ، وَلَمَّا كَانَ مَا كَاشَفَهُ ﷺ مِنْ ذَلِكَ الْجَبَرُوتِ وَشَاهَدَهُ

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(1) It is said that the lot-tree was covered with light of Allah along with the angels and also with different kinds of colours.

(2) [53: 1-18].

(3) Surah 86: 1-3.

مِنْ عَجَائِبِ الْمَلَكُوتِ لاَ تُحِيطُ بِهِ الْعِبَارَاتُ وَلاَ تَسْتَقِلُّ بِحَمْلِ سَمَاعِ أَدْنَاهُ الْعُقُولُ رَمَزَ عَنْهُ تَعَالَى بِالْإِيمَاءِ وَالْكِنَايَةِ الدَّالَّةِ عَلَى التَّعْظِيمِ فَقَالَ تَعَالَى: ﴿فَأَوْحَىٰٓ إِلَىٰ عَبْدِهِۦ مَآ أَوْحَىٰ ﴿١٠﴾﴾ [النجم: 10] وَهَذَا النَّوْعُ مِنَ الْكَلَامِ يُسَمِّيهِ أَهْلُ النَّقْدِ وَالْبَلاَغَةِ بِالْوَحْيِ وَالْإِشَارَةِ، وَهُوَ عِنْدَهُمْ أَبْلَغُ أَبْوَابِ الْإِيجَازِ. وَقَالَ تَعَالَى: ﴿لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ ﴿١٨﴾﴾ [النجم: 18] انْحَسَرَتِ الْأَفْهَامُ عَنْ تَفْصِيلِ مَا أَوْحَى، وَتَاهَتِ الْأَحْلَامُ فِي تَعْيِينِ تِلْكَ الآيَاتِ الْكُبْرَى.

These verses include the high-esteem and virtues of the Prophet (pbuh) that are numerous and countless. Allah the Most Beneficent swore to guiding the Prophet (pbuh), clearing him of speaking of his own desire, his truthfulness as for what he recites (of the Qur'an), and it (i.e. the Qur'an) being a revelation revealed - on Allah's behalf - by Gabriel the one mighty in power.

Then Allah the Most Elevated told about his (i.e. the Prophet's) superiority through narrating the story of the Nocturnal Night of the ascent of the Prophet (pbuh) to the heavens (by soul and body), and that when he came to Sidrat-ul-Muntaha, his sight believed what he saw and he witnessed the greatest signs of his Lord. He also referred to that at the beginning of Surat Al-Isra'.

Having made the Prophet (pbuh) view that omnipotent greatness and see the marvels of his sovereignty that can not be expressed in words and the minds do not dare to hear about its lowest, Allah the Most High symbolized all that using gestures and metonymy signifying greatness and exaltation, so he said, "so (Allah) revealed to his slave (Muhammad (pbuh) [through Gabriel] whatever he revealed."

That sort of speech is given by the people of criticism and rhetoric, and the sobriquet 'allusion and gesture' being for them the most eloquent style of conciseness.

Regarding Allah's Statement, "Indeed he (Muhammad (pbuh) did see of the greatest signs, of his Lord (Allah)," it got toilful and arduous to understand and explain 'whatever He (Allah) revealed',and the minds got confused and perplexed at determining those greatest signs.

قَالَ الْقَاضِي أَبُو الْفَضْلِ: وَاشْتَمَلَتْ هَذِهِ الآيَاتُ عَلَى إِعْلاَمِ اللهِ تَعَالَى بِتَزْكِيَةِ جُمْلَتِهِ ﷺ، وَعِصْمَتِهَا مِنَ الآفَاتِ فِي هَذَا الْمَسْرَى فَزَكَّى فُؤَادَهُ وَلِسَانَهُ وَجَوَارِحَهُ؛ زَكَّى قَلْبَهُ بِقَوْلِهِ تَعَالَى: ﴿مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰٓ ﴿١١﴾﴾ [النجم: 11] وَلِسَانَهُ بِقَوْلِهِ: ﴿وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ ﴿٣﴾﴾ [النجم: 3] وبصرَهُ بِقَوْلِهِ: ﴿مَا زَاغَ ٱلْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾﴾ [النجم: 17] وَقَالَ تَعَالَى: ﴿فَلَآ أُقْسِمُ بِٱلْخُنَّسِ ﴿١٥﴾ ٱلْجَوَارِ ٱلْكُنَّسِ ﴿١٦﴾﴾ [التكوير: 15 ـ 16] إِلَى قَوْلِهِ: ﴿وَمَا هُوَ بِقَوْلِ شَيْطَٰنٍ رَّجِيمٍ﴾ [التكوير: 25] لاَ أُقْسِمُ، أَيْ أُقْسِمُ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ، أَيْ كَرِيمٍ عِنْدَ مُرْسِلِهِ ذِي

قُوَّةٍ عَلَى تَبْلِيغِ مَا حُمِّلَهُ مِنَ الْوَحْيِ. مَكِينٍ أَيْ مُتَمَكِّنِ الْمَنْزِلَةِ مِنْ رَبِّهِ، رَفِيعِ الْمَحَلِّ عِنْدَهُ، مُطَاعٍ ثَمَّ أَيْ فِي السَّمَاءِ، أَمِينٍ عَلَى الْوَحْيِ. ق

Al-Qadi Abul-Fadl said: These verses comprised Allah's notification that he purified the self of the Prophet (pbuh) of imperfection and being fallible and safeguarded him against corruption and human evils, thereby he purified his heart, tongue and organs: So he (Allah) purified his (Muhammad (pbuh) heart by saying "The (Prophet's) heart lied not in what he (Muhammad (pbuh) saw"; his tongue by saying, "Nor does he speak of (his own) desire" and his sight by saying, "the sight (of Prophet Muhammad (pbuh) turned not aside."

Allah the Most Exalted said, "So verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night). And by the planets that move swiftly and hide themselves. And by the night, as it departs. And by the dawn as it brightens. Verily, this is the Word (him Qur'an brought by) a most honourable messenger [Gabriel from Allah to Prophet Muhammad (pbuh)]. Owner of power, (and high rank) with (Allah), the Lord of the Throne, obeyed (by the angels in the heavens) and trustworthy. And (O people) your companion (Muhammad (pbuh) is not a madman. And indeed he (Muhammad (pbuh) saw him (Gabriel) in the clear horizon (towards the east). And he (Muhammad (pbuh) withholds not a knowledge of the unseen. And it (the Qur'an) is not the word of the outcast station."(1)

What is meant by 'verily, this is the Word (this Qur'an brought by) a most honourable messenger (Gabriel),' is honourable with the one (i.e. Allah) who sent him. 'owner of power' implies conveying what he has of revelation (to the Prophet (pbuh). The meaning of 'owner of high rank is that he has a high status and great position with Allah. 'obeyed' means that he (Gabriel) is obeyed (by the angels) in the heavens. 'Trustworthy' means he is entrusted with the revelation.

قَالَ عَلِيُّ بْنُ عِيسَى، وَغَيْرُهُ: الرَّسُولُ الْكَرِيمُ هُنَا مُحَمَّدٌ ﷺ فَجَمِيعُ الأَوْصَافِ بَعْدُ عَلَى هَذَا لَهُ. وَقَالَ غَيْرُهُ: هُوَ جِبْرِيلُ فَتَرْجِعُ الأَوْصَافُ إِلَيْهِ، وَلَقَدْ رَآهُ يَعْنِي مُحَمَّداً ﷺ قِيلَ رَأَى رَبَّهُ، وَقِيلَ رَأَى جِبْرِيلَ فِي صُورَتِهِ، وَمَا هُوَ عَلَى الْغَيْبِ بِظَنِينٍ، أَيْ بِمُتَّهَمٍ، وَمَنْ قَرَأَهَا بِالضَّادِ فَمَعْنَاهُ مَا هُوَ بِبَخِيلٍ بِالدُّعَاءِ بِهِ وَالتَّذْكِيرِ بِحِكَمِهِ وَبِعِلْمِهِ وَهَذِهِ لِمُحَمَّدٍ ﷺ بِاتِّفَاقٍ. وَقَالَ تَعَالَى: ﴿نٓ وَالْقَلَمِ﴾ [القلم: 1] الآيَاتِ أَقْسَمَ اللهُ تَعَالَى بِمَا أَقْسَمَ بِهِ مِنْ عَظِيمِ قَسَمِهِ عَلَى تَنْزِيهِ الْمُصْطَفَى مِمَّا غَمَصَتْهُ الْكَفَرَةُ بِهِ وَتَكْذِيبِهِمْ لَهُ، وَآنَسَهُ وَبَسَطَ أَمَلَهُ بِقَوْلِهِ مُحْسِناً خِطَابَهُ ﴿مَا أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾﴾ [القلم: 2] وَهَذِهِ نِهَايَةُ الْمَبَرَّةِ فِي الْمُخَاطَبَةِ وَأَعْلَى دَرَجَاتِ الآدَابِ فِي الْمُحَاوَرَةِ. ثُمَّ أَعْلَمَهُ بِمَا لَهُ عِنْدَهُ مِنْ نَعِيمٍ دَائِمٍ

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(1) Surah 81: 15-25.

ثُمَّ وَثَوَابٍ غَيْرِ مُنْقَطِعٍ لاَ يَأْخُذُهُ عَدٌّ وَلاَ يَمُنُّ بِهِ عَلَيْهِ، فَقَالَ: وَإِنَّ لَكَ لأَجْراً غَيْرَ مَمْنُونٍ، ثُمَّ أَثْنَى عَلَيْهِ بِمَا مَنَحَهُ مِنْ هِبَاتِهِ، وَهَدَاهُ إِلَيْهِ، وَأَكَّدَ ذَلِكَ تَتْمِيماً لِلتَّمْجِيدِ بِحَرْفَي التَّوْكِيدِ، فَقَالَ تَعَالَى: ﴿وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ۝٤﴾ [القلم: 4] قِيلَ الْقُرآنُ، وَقِيلَ الإِسْلاَمُ، وَقِيلَ الطَّبْعُ الْكَرِيمُ، وَقِيلَ لَيْسَ لَكَ هِمَّةٌ إِلاَّ اللهُ.

'Ali bin 'Isa and others said: what is meant herein by 'an honourable messenger' is 'Muhammad (pbuh), for all the following characteristics are applicable to him.

Yet, others said: It is Gabriel to whom (an honourable messenger refers and) all mentioned characteristics are attributed. Concerning the statement 'And indeed he (Muhammad (pbuh) saw him,' it is said: He (Muhammad (pbuh) saw his Lord. Likewise, it is said: He saw Gabriel in his original (angel) figure.

What is meant by 'And he (Muhammad (pbuh) withholds not a knowledge of the unseen,' is that he is not charged with restraining it. As well, it means that Muhammad (pbuh) is not niggard as to conveying the Message (of Islam and Monotheism) and preaching about the wisdom and knowledge of the unseen.

Allah the Most Exalted said: "Nun (these letters (Nun, etc.) are one of (the miracles of the Qur'an, and none but Allah (alone) knows their meanings). By the pen and by what they (the angels) write (in the records of men). You (O Muhammad (pbuh), by the Grace of your Lord, are not mad. And verily, for you (O Muhammad (pbuh) will be an endless reward. And verily, you (O Muhammad (pbuh) are on an exalted (standard of) character. You will see, and they will see, which of you is afflicted with madness. Verily, your Lord is the best knower of him who has gone astray from his path, and he is the best knower of those who are guided. So (O Muhammad (pbuh) obey you not the deniers [(of Islamic Monotheism-those who belie the verses of Allah), the oneness of Allah, and the Messengership of Muhammad (pbuh)]. They wish that you should compromise (in religion out of courtesy) with them: so they (too) would compromise with you. And (O Muhammad (pbuh) obey you not everyone Hallaf Mahin (the one who swears much and is a liar or is worthless). A slanderer, going about with calumnies. Hinderer of the good, transgressor, sinful, cruel, and moreover base-born (of illegitimate birth). (He was so) because he had wealth and children. When our verses (of the Qur'an) are recited to him, he says: "tales of the men of old". We shall brand him on the snout (nose)!"(1)

Allah the Most Exalted swore greatly that the Prophet (pbuh) is innocent and cleared of what the disbelievers allege and disbelieve. He was intimate with him, cherished him in his company and gave him hope through his beneficent statement "you (Muhammad (pbuh), by the Grace of your Lord, are not mad."

This is the apex of reverence and kindness in address and the highest degree of the manners of speech. Then he informed him about what he has for him of

(1) Surah 68: 1-16.

eternal bliss (ease, happiness and felicity) and permanent reward that is enumerated, countless and gifted by Allah. So Allah said, "And verily, for you (O Muhammad (pbuh) will be an endless reward."

Then Allah praised him for the gifts and guidance offered for him by Allah, and he emphasized that to supplement glorifying him, so he said, "And verily, you (O Muhammad (pbuh) are on an exalted (standard of) character." It is said: (on an exalted standard of the character of) the Qur'an. It is said: (of) Islam. As well, it is said: (of) noble inborn nature. Likewise, it is said: your (O Muhammad (pbuh) ultimate objective is none but Allah.

قَالَ الْوَاسِطِيُّ: أَثْنَى عَلَيْهِ بِحُسْنِ قَبُولِهِ لِمَا أَسْدَاهُ إِلَيْهِ مِنْ نِعَمِهِ وَفَضَّلَهُ بِذَلِكَ عَلَى غَيْرِهِ لأَنَّهُ جَبَلَهُ عَلَى ذَلِكَ الْخُلُقِ فَسُبْحَانَ اللَّطِيفِ الْكَرِيمِ الْمُحْسِنِ الْجَوَادِ الْمَجِيدِ الْحَمِيدِ الَّذِي يَسَّرَ لِلْخَيْرِ وَهَدَى إِلَيْهِ ثُمَّ أَثْنَى عَلَى فَاعِلِهِ وَجَازَاهُ عَلَيْهِ سُبْحَانَهُ مَا أَغْمَرَ نَوَالَهُ وَأَوْسَعَ إِفْضَالَهُ ثُمَّ سَلاَّهُ عَنْ قَوْلِهِمْ بَعْدَ هَذَا بِمَا وَعَدَهُ بِهِ مِنْ عِقَابِهِمْ وَتَوَعُّدِهِمْ بِقَوْلِهِ: ﴿فَسَتُبْصِرُ وَيُبْصِرُونَ ۝٥﴾ [القلم: 5] الثَّلاَثَ الآيَاتِ، ثُمَّ عَطَفَ بَعْدَ مَدْحِهِ عَلَى ذَمِّ عَدُوِّهِ وَذِكْرِ سُوءِ خُلُقِهِ، وَعَدِّ مَعَايِبِهِ مُتَوَلِّياً ذَلِكَ بِفَضْلِهِ وَمُنْتَصِراً لِنَبِيِّهِ ﷺ فَذَكَرَ بِضْعَ عَشْرَةَ خَصْلَةً مِنْ خِصَالِ الذَّمِّ فِيهِ بِقَوْلِهِ تَعَالَى: ﴿فَلَا تُطِعِ ٱلْمُكَذِّبِينَ ۝٨﴾ [القلم: 8] إِلَى قَوْلِهِ: ﴿أَسَٰطِيرُ ٱلْأَوَّلِينَ﴾ [القلم: 15] ثُمَّ خَتَمَ ذَلِكَ بِالْوَعِيدِ الصَّادِقِ بِتَمَامِ شَقَائِهِ وَخَاتِمَةِ بَوَارِهِ بِقَوْلِهِ تَعَالَى: ﴿سَنَسِمُهُۥ عَلَى ٱلْخُرْطُومِ ۝١٦﴾ [القلم: 16] فَكَانَتْ نُصْرَةُ اللهِ تَعَالَى لَهُ أَتَمَّ مِنْ نُصْرَتِهِ لِنَفْسِهِ، وَرَدُّهُ تَعَالَى عَلَى عَدُوِّهِ أَبْلَغَ مِنْ رَدِّهِ وَأَثْبَتَ فِي دِيوَانِ مَجْدِهِ.

Al-Wasity said: Allah praised him (the Prophet (pbuh) for having accepted well what he (Allah) conferred upon him of graces giving him preference and superiority to all of his creation, for he (Allah) fashioned him to proceed upon these optimum ethics and morals.

So, Glory be to Allah the Subtle, the Ever-Generous, the Ever-Innovating, the Sublime-Sustainer and the Ever-Praiseworthy who made it easy for goodness, guided for it, praised its doer and recompensed him. Glory be to him. How overwhelming His Gifts are! And how numerous His Graces are! Then He diverted the Prophet (pbuh) a way from their (the denier's) saying by promising him to put them to severe chastisement as a consequence of their bad deeds, according to His Statement, "you will see, and they will see, which of you is afflicted with madness. Verily, your Lord is the best knower of him who has gone astray from his path, and he is the best knower of those who are guided."

Having praised him (the Prophet (pbuh), he (Allah) thereafter dispraised his enemy[1] stating his ill-manners and counting his defects undertaking this by His

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(1) It is said that the enemy is Al-Akhnas bin Shuriq. As well it is said he is Al-Walid bin Al-Mughira or Abu Jahl. Or it is the enemy in the general meaning.

Grace and avenging his Prophet (pbuh). Thereby, he mentioned many traits disparaging him in conformity with His Statement, "so (O Muhammad (pbuh) obey you not the deniers. They wish that you should compromise with them: so they (too) would compromise with you. And obey you not everyone Hallaf Mahin (the one who swears much and is a liar or is worthless).

A slanderer, going about with calumnies. Hinderer of the good, transgressor, sinful, cruel, and moreover base-born (of illegitimate birth). (He was so) because he had wealth and children. When our verses are recited to him, he says: "Tales of the men of old!"Then he (Allah) concluded this with the truthful promise of his (the enemy) entire misery and devastating end in accordance with his statement, "we shall brand him on the snout (nose)." Thereupon, Allah avenged His Prophet (pbuh) more than He avenged himself and granted him perfect victory (against his enemy), and this is great and lasting in the register of his glory.

الفصل السادس

فيما ورد من قوله تعالى في جهته ﷺ مورد الشفقة والإكرام

قَالَ تَعَالَى: ﴿طه ۝١ مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ۝٢﴾ [طه: 1 ـ 2] قِيلَ طَهَ ٱسْمٌ مِنْ أَسْمَائِهِ ﷺ، وَقِيلَ هُوَ ٱسْمٌ لله وَقِيلَ مَعْنَاهُ يَا رَجُلُ وَقِيلَ يَا إِنْسَانُ، وَقِيلَ هِيَ حُرُوفٌ مُقَطَّعَةٌ لِمَعَانٍ.

قَالَ الْوَاسِطِيُّ: أَرَادَ يَا طَاهِرُ، يَا هَادِي، وَقِيلَ هُوَ أَمْرٌ مِنَ الْوَطْءِ وَالْهَاءُ كِنَايَةٌ عَنِ الْأَرْضِ أَيِ ٱعْتَمِدْ عَلَى الْأَرْضِ بِقَدَمَيْكَ وَلَا تُتْعِبْ نَفْسَكَ بِالِاعْتِمَادِ عَلَى قَدَمٍ وَاحِدَةٍ وَهُوَ قَوْلُهُ تَعَالَى: ﴿مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ۝٢﴾ [طه: 2] نَزَلَتِ الآيَةُ فِيمَا كَانَ النَّبِيُّ ﷺ يَتَكَلَّفُهُ مِنَ السَّهَرِ، وَالتَّعَبِ، وَقِيَامِ اللَّيْلِ.

Chapter (6)

What was Mentioned Concerning Allah's Statement Signifying Compassion for the Prophet (pbuh) & Honouring Him

Allah the Most-Elevated said, "Ta-Ha [these letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings]. We have not sent down the Qur'an unto you (O Muhammad (pbuh) to cause you distress."(1) It is said: Ta-Ha is one of the names of the holy Prophet (pbuh). It is also said: It is the name of Allah. As well, it is said: It means 'O man'. It is said: It is said: O human. It is said: It (Ta-Ha) consists of separated letters having sporadic meanings.

Al-Wasity said: He (Allah) means 'O pure', 'O guide.' It is said: It (Ta-Ha) is

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(1) Surah 20: 1,2.

pertaining to 'treading on' and 'Ha' is used metaphorically for 'earth', thereby it (Ta-Ha) means '(O Muhammad) (pbuh) tread on the earth setting both of your feet and do not toil yourself by standing on just one foot', according to what is meant by Allah's statement, "we have not sent down the Qur'an unto you (O Muhammad (pbuh) to cause you distress."

That verse was revealed while the Prophet (pbuh) tired himself out due to out watching the night, performing the night prayer.

أَخْبَرَنَا الْقَاضِي أَبُو عَبْدِ اللهِ مُحَمَّد بْنُ عَبْدِ الرَّحْمٰنِ وَغَيْرُ وَاحِدٍ عَنِ الْقَاضِي أَبِي الْوَلِيدِ الْبَاجِيِّ إِجَازَةً وَمِنْ أَصْلِهِ نَقَلْتُ، قَالَ: حَدَّثَنَا أَبُو ذَرٍّ الْحَافِظُ، حَدَّثَنَا أَبُو مُحَمَّدٍ الْحَمَوِيُّ، حَدَّثَنَا إِبْرَاهِيمُ بن خُزَيْمِ الشَّاشِيُّ، حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ عَنْ أَبِي جَعْفَرٍ عَنِ الرَّبِيعِ بْنِ أَنَسٍ، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى قَامَ عَلَى رِجْلٍ وَرَفَعَ الْأُخْرَى فَأَنْزَلَ اللهُ تَعَالَى: ﴿طه ①﴾ [طه: 1] يَعْنِي طَإِ الْأَرْضَ يَا مُحَمَّدُ ﴿مَآ أَنزَلْنَا عَلَيْكَ ٱلْقُرْءَانَ لِتَشْقَىٰٓ ②﴾ [طه: 2] الآيَةَ. وَلاَ خَفَاءَ بِمَا فِي هَذَا كُلِّهِ مِنَ الْإِكْرَامِ وَحُسْنِ الْمُعَامَلَةِ.

أَخْبَرَنَا الْقَاضِي أَبُو عَبْدِ اللهِ مُحَمَّد بْنُ عَبْدِ الرَّحْمٰنِ وَغَيْرُ وَاحِدٍ عَنِ الْقَاضِي أَبِي الْوَلِيدِ الْبَاجِيِّ إِجَازَةً وَمِنْ أَصْلِهِ نَقَلْتُ، قَالَ: حَدَّثَنَا أَبُو ذَرٍّ الْحَافِظُ، حَدَّثَنَا أَبُو مُحَمَّدٍ الْحَمَوِيُّ، حَدَّثَنَا إِبْرَاهِيمُ بن خُزَيْمِ الشَّاشِيُّ، حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ عَنْ أَبِي جَعْفَرٍ عَنِ الرَّبِيعِ بْنِ أَنَسٍ، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى قَامَ عَلَى رِجْلٍ وَرَفَعَ الْأُخْرَى فَأَنْزَلَ اللهُ تَعَالَى: ﴿طه ①﴾ [طه: 1] يَعْنِي طَإِ الْأَرْضَ يَا مُحَمَّدُ ﴿مَآ أَنزَلْنَا عَلَيْكَ ٱلْقُرْءَانَ لِتَشْقَىٰٓ ②﴾ [طه: 2] الآيَةَ. وَلاَ خَفَاءَ بِمَا فِي هَذَا كُلِّهِ مِنَ الْإِكْرَامِ وَحُسْنِ الْمُعَامَلَةِ.

On the authority of Ar-Rabi' bin Anas who said: During the performance of the prayer, the Prophet (pbuh) used to stand erect setting just one foot on earth while raising the other one,thereby Allah the Most Exalted said: 'Ta-Ha' meaning 'tread on earth (with both feet) O Muhammad,' for "we have not sent down the Qur'an unto you (O Muhammad (pbuh) to cause you distress, but only as a reminder to those who fear (Allah). A revelation from him (Allah) who has created the earth and high heavens."(1)

It is apparent that all that implied honouring him (pbuh) and treating him kindly.

وَإِنْ جَعَلْنَا طَهَ مِنْ أَسْمَائِهِ ﷺ كَمَا قِيلَ أَوْ جُعِلَتْ قَسَماً لَحِقَ الْفَضْلُ بِمَا قَبْلَهُ، وَمِثْلُ

(1) Surah 20.

﴿فَلَعَلَّكَ بَٰخِعٌ نَّفْسَكَ عَلَىٰٓ ءَاثَٰرِهِمْ إِن لَّمْ يُؤْمِنُوا۟ بِهَٰذَا
هَذَا مِنْ نَمَطِ الشَّفَقَةِ وَالْمَبَرَّةِ قَوْلُهُ تَعَالَى: ﴿فَلَعَلَّكَ بَٰخِعٌ نَّفْسَكَ ... أَيْ قَاتِلٌ نَفْسَكَ لِذَلِكَ غَضَباً أَوْ غَيظاً أَوْ جَزَعاً. وَمِثْلُهُ
ٱلْحَدِيثِ أَسَفًا ﴿٦﴾﴾ [الكهف: 6] أَيْ قَاتِلٌ نَفْسَكَ لِذَلِكَ غَضَباً أَوْ غَيظاً أَوْ جَزَعاً. وَمِثْلُهُ
قَوْلُهُ تَعَالَى أَيْضاً: ﴿لَعَلَّكَ بَٰخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا۟ مُؤْمِنِينَ ﴿٣﴾﴾ [لشعراء: 3] ثُمَّ قَالَ تَعَالَى:
﴿إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ ٱلسَّمَآءِ ءَايَةً فَظَلَّتْ أَعْنَٰقُهُمْ لَهَا خَٰضِعِينَ ﴿٤﴾﴾ [الشعراء: 4] وَمِنْ هَذَا الْبَابِ
قَوْلُهُ تَعَالَى: ﴿فَٱصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ﴿٩٤﴾﴾ [الحجر: 94] إِلَى قَوْلِهِ تَعَالَى:
﴿وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾﴾ [الحجر: 97] إِلَى آخِرِ السُّورَةِ وَقَوْلُهُ: ﴿وَلَقَدِ
ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ﴾ [الأنعام: 10] الآيَة قَالَ مَكِّيٌّ: سَلَّاهُ اللهُ تَعَالَى بِمَا ذَكَرَ وَهَوَّنَ عَلَيْهِ
مَا يَلْقَاهُ مِنَ الْمُشْرِكِينَ، وَأَعْلَمَهُ أَنَّ مَنْ تَمَادَى عَلَى ذَلِكَ يَحُلُّ بِهِ مَا حَلَّ بِمَنْ قَبْلَهُ. وَمِثْلُ
هَذِهِ التَّسْلِيَةِ قَوْلُهُ تَعَالَى: ﴿وَإِن يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ﴾ [فاطر: 4] وَمِنْ هَذَا قَوْلُهُ
تَعَالَى: ﴿كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا۟ سَاحِرٌ أَوْ مَجْنُونٌ ﴿٥٢﴾﴾ [الذاريات: 52]
عَزَّاهُ اللهُ تَعَالَى بِمَا أَخْبَرَهُ عَنِ الأُمَمِ السَّالِفَةِ وَمَقَالَتِهَا لأَنْبِيَائِهِمْ قَبْلَهُ وَمِحْنَتِهِمْ بِهِمْ، وَسَلَّاهُ
بِذَلِكَ عَنْ مِحْنَتِهِ بِمِثْلِهِ مِنْ كُفَّارِ مَكَّةَ، وَأَنَّهُ لَيْسَ أَوَّلَ مَنْ لَقِيَ ذَلِكَ، ثُمَّ طَيَّبَ نَفْسَهُ وَأَبَانَ
عُذْرَهُ بِقَوْلِهِ تَعَالَى: ﴿فَتَوَلَّ عَنْهُمْ﴾ [الذاريات: 54] أَيْ أَعْرِضْ عَنْهُمْ ﴿فَمَآ أَنتَ بِمَلُومٍ﴾
[الذاريات: 54] أَيْ فِي أَدَاءِ مَا بَلَّغْتَ وَإِبْلَاغِ مَا حُمِّلْتَ وَمِثْلُهُ قَوْلُهُ تَعَالَى: ﴿وَٱصْبِرْ لِحُكْمِ
رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا﴾ [الطور: 48] أَيْ اصْبِرْ عَلَى أَذَاهُمْ فَإِنَّكَ بِحَيْثُ نَرَاكَ وَنَحْفَظُكَ؛ سَلَّاهُ
اللهُ تَعَالَى بِهَذَا فِي آيٍ كَثِيرَةٍ مِنْ هَذَا الْمَعْنَى.

What is similar to that way of reverence and compassion for the Prophet (pbuh) is Allah's Statement, "perhaps, you, would kill yourself (O Muhammad (pbuh) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'an)."(1) It means 'you (O Muhammad (pbuh) kill yourself with anger, wrath, anxiety or sorrow out of that.

Another similar narration of Allah's statement reads, "It may be that you (O Muhammad (pbuh) are going to kill yourself with grief, that they do not become believers [in your Risalah (Messengership) i.e. in your Message of Islamic Monotheism]."(2) Then he (Allah) said, "if we will, we could send down to them from the heaven a sign, to which they would bend their necks in humility."(3)

Of that (way of compassion and mercy for the Prophet (pbuh) is Allah's statement, "therefore proclaim openly (Allah's message-Islamic Monotheism) that which you are commanded, and turn away from Al-Mushrikun (polytheists, idolaters, and disbelievers). Truly ! we will suffice you against the scoffers, who set up along with Allah another god; but they will come to know. Indeed, we know that your breast is straitened at what they say."(4)

(1) Surah 18: 6.
(2) Surah 26: 3.
(3) Surah 26: 4.
(4) Surah 15: 94-97.

Likewise, Allah's Statement, reads, "And indeed (many) messengers before you were mocked at,but their scoffers were surrounded by the very thing that they used to mock at."(1)

Makki said: Allah diverted the Prophet (pbuh) from what he underwent and faced by the polytheists and consoled him in his statements, informing him that whoever of them persists in that (determent to him) will be afflicted with that which befell those who preceded him.

Condolences offered to him in Allah's Statement, "And if they belie you (O Muhammad (pbuh), so were the Messengers belied before you. And to Allah return all matters (for decision)."(2)

Likewise, Allah's Statement reads, "likewise, no messenger came to those before them but they said, "A sorcerer or a madman."(3)

Allah the Most-Exalted solaced him (the Prophet (pbuh) with telling him about the past nations and their bad speeches detrimental to their Prophets who came before him and the ordeals befalling them. Thereby, he made it easy for him to face such a trial of the infidels of Mecca. He diverted him away from his calamity based on the fact that he is not the first one to be stricken with that.

Then He consoled him and gave him excuse by saying, "so turn away (O Muhammad (pbuh) from them (Quraish pagans)",(4) meaning 'so veer away from them; since "you are not blame-worthy (as you have conveyed Allah's Message),"(5) meaning 'you are not blamed for conveying and proclaiming the Message (of Islam and Monotheism). What is similar to that is Allah's statement, "so wait patiently (O Muhammad (pbuh) for the decision of your Lord, for verily, you are under Our Eyes."(6) That verse means' Be patient (O Muhammad) at their detrimental harms, for we (i. e. Allah) watch and safeguard you.'

Allah gave solace to him (pbuh) in different, sporadic verses implying the same meanings.

الفصل السابع

فيما أخبر الله تعالى به في كتابه العزيز من عظيم قدره وشريف منزلته على الأنبياء وحظوة رتبته عليهم

قَالَ الله تَعَالَى: ﴿وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّـۧنَ لَمَآ ءَاتَيْتُكُم مِّن كِتَٰبٍ وَحِكْمَةٍ﴾ [آل عمران: 79] إلَى قَوْلِهِ: ﴿مِّنَ ٱلشَّٰهِدِينَ﴾ [آل عمران: 81] قَالَ أَبُو الحَسَنِ الْقَابِسِي: ٱخْتَصَّ الله تَعَالَى مُحَمَّداً ﷺ بِفَضْلٍ لَمْ يُؤْتِه غَيْرَهُ أَبَانَهُ بِهِ وَهُوَ مَا ذَكَرَه فِي هَذِهِ الآيَةِ، قَالَ

(1) Surah 6: 10, and Surah 21: 41.
(2) Surah 35: 4.
(3) Surah 51: 52.
(4) Surah 51: 54.
(5) Surah 51: 54.
(6) Surah 52: 48.

الْمُفَسِّرُونَ: أَخَذَ اللهُ الْمِيثَاقَ بِالْوَحْيِ فَلَمْ يَبْعَثْ نَبِيّاً إِلاَّ ذَكَرَ لَهُ مُحَمَّداً وَنَعْتَهُ وَأَخَذَ عَلَيْهِ
مِيثَاقَهُ إِنْ أَدْرَكَهُ لَيُؤْمِنَنَّ بِهِ، وَقِيلَ أَنْ يُبَيِّنَهُ لِقَوْمِهِ وَيَأْخُذَ مِيثَاقَهُمْ أَنْ يُبَيِّنُوهُ لِمَنْ بَعْدَهُمْ؛ وَقَوْلُهُ
ثُمَّ جَاءَكُمْ: الْخِطَابُ لِأَهْلِ الْكِتَابِ الْمُعَاصِرِينَ لِمُحَمَّدٍ ﷺ؛ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ
رَضِيَ اللهُ عَنْهُ: لَمْ يَبْعَثِ اللهُ نَبِيّاً مِنْ آدَمَ فَمَنْ بَعْدَهُ إِلاَّ أَخَذَ عَلَيْهِ الْعَهْدَ فِي مُحَمَّدٍ ﷺ لَئِنْ
بُعِثَ وَهُوَ حَيٌّ لَيُؤْمِنَنَّ بِهِ وَلَيَنْصُرَنَّهُ وَيَأْخُذَنَّ الْعَهْدَ بِذَلِكَ عَلَى قَوْمِهِ، وَنَحْوُهُ عَنِ السُّدِّي
وَقَتَادَةَ فِي آيٍ تَضَمَّنَتْ فَضْلَهُ مِنْ غَيْرِ وَجْهٍ وَاحِدٍ قَالَ اللهُ تَعَالَى: ﴿وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ
مِيثَاقَهُمْ وَمِنكَ وَمِن نُّوحٍ﴾ [الأحزاب: 7] الآيَة وَقَالَ الله تَعَالَى: ﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا
أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ﴾ إِلَى قَوْلِهِ ﴿وَكِيلًا﴾ [النساء: 163] وَرُوِيَ عَنْ عُمَرَ بْنِ
الْخَطَّابِ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ فِي كَلامٍ بَكَى بِهِ النَّبِيُّ ﷺ فَقَالَ: بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ
اللهِ لَقَدْ بَلَغَ مِنْ فَضِيلَتِكَ عِنْدَ اللهِ أَنْ بَعَثَكَ آخِرَ الْأَنْبِيَاءِ وَذَكَرَكَ فِي أَوَّلِهِمْ فَقَالَ تعالى: ﴿وَإِذْ
أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِن نُّوحٍ﴾ [الأحزاب: 7] الآيَة. بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ
اللهِ لَقَدْ بَلَغَ مِنْ فَضِيلَتِكَ عِنْدَهُ أَنَّ أَهْلَ النَّارِ يَوَدُّونَ أَنْ يَكُونُوا أَطَاعُوكَ وَهُمْ بَيْنَ أَطْبَاقِهَا
يُعَذَّبُونَ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللهَ وَأَطَعْنَا الرَّسُولاَ.

Chapter 7

Allah's Statement in His Glorious Book Regarding His (The Prophet (pbuh) High-Esteem and Favoured Status Superior to Other Prophets'

Allah's statement reads, "And (remember) when Allah took the covenant of the Prophets, saying: "Take whatever I gave you from the book and Hikmah (understanding of the law of Allah), and afterwards there will come to you a Messenger (Muhammad (pbuh) confirming what is with you; you must, then, believe in him and help him." Allah said: "Do you agree (to it) and will you take up my covenant (which I conclude with you)?" they said: "we agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."(1)

Abul-Hasan Al-Qabesy said: Allah specialized and conferred a Grace upon Muhammad (pbuh), which none but him (pbuh), was preferred and favoured with, and he stated that in the verses. People of exegeses said: Allah took the covenant by inspiring (by sending the revelation) to the Prophets, thereby, he did not send a Prophet without informing him about Muhammad (pbuh) and his traits and concluding a covenant with him that he is to believe in him in case of coming up with him.

It is said: He (Allah) concluded a covenant with him (each Prophet) that he must announce him (Prophet Muhammad (pbuh) to his nation and strike a covenant with them that they must announce him to those nations coming after

(1) Surah 3: 81.

them. The address in His statement "and afterwards there will come to you", is to the people of the Books (Jews and Christians) who will be contemporary with Muhammad (pbuh).

'Ali bin Abu Talib (may be pleased with him) said: Allah never sent a Prophet from the progeny of Adam without taking a covenant with him concerning Muhammad (pbuh) that if he (Muhammad (pbuh) is sent while he (any other Prophet) is still alive, he (the other Prophet) is to believe in him, help and support him and make his followers commit themselves to that covenant.

As-Sudy and Qatada reported similar narrations about many verses comprising many aspects of Allah's Grace upon Muhammad (pbuh). Allah's statement reads, "And (remember) when we took from the Prophets their covenant, and from you (O Muhammad (pbuh), and from Nuh (Noah), Ibrahim (Abraham), Musa (Moses), and 'Isa (Jesus) son of Maryam (Mary). We took from them a strong covenant."(1)

As well, Allah's Statement reads, "verily, we have sent the revelation to you (O Muhammad (pbuh) as we sent the revelation to Nuh (Noah) and the Prophets after him; we (also) sent the revelation to Ibrahim (Abraham), Isma'il (Ishmael), Ishaq (Isaac), Ya'qub (Jacob), and Al-Asbat [The offspring of the twelve sons of Ya'qub (Jacob)], 'Isa (Jesus), Ayyub (Job), Yunus (Jonah), Harun (Aaron), and Sulaiman (Solomon); and to Dawud (David) we gave the Zabour (Psalms). And Messengers we have mentioned to you before, and messengers we have not mentioned to you, and to Musa (Moses) Allah spoke directly. Messengers are bearers of good news as well as of warning in order that mankind should have no plea against Allah after the (coming of) messengers. And Allah is ever All - Powerful, All-Wise. But Allah bears witness to that which he has sent down (the Qur'an) unto you (O Muhammad (pbuh); he has sent it down with His Knowledge, and the angels bear witness. And Allah is All-Sufficient as a witness."(2)

It is narrated on the authority of 'Umar bin Al-Khattab (may Allah be pleased with him) that he made a speech of eulogy to the Prophet (pbuh) saying: I ransom my father and mother for you, O Messenger of Allah (pbuh). Your position is so favoured by Allah that he sent you as the last of the Prophets and mentioned you prior to them(3) as he said, "And (remember) when we took from

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(1) Surah 33: 90 there are many Prophets and messengers of Allah. Of them about twenty-five are mentioned in the Noble Qur'an- yet, out of these twenty-one only five are of strong will, namely Muhammad (pbuh), Nuh (Noah), Ibrahim (Abraham), Musa (Moses) and 'Isa (Jesus), son of Maryam (Mary).

(2) Surah 4: 163-166.

(3) In the original narration 'Umar (may Allah pleased with him) said: O Allah's messenger! I ransom my father and mother for you! One day you delivered a sermon, having mounted a trunk. When the number of people you admonish accrued therein, you mounted a rostrum to make them hear. Thereupon, the trunk (of a tree) longed for you out of being parted from you. Therein, you set your =

the Prophets their covenant, and from you (O Muhammad (pbuh), and from Nuh (Noah), Ibrahim (Abraham), Musa (Moses), and 'Isa (Jesus) son of Maryam (Mary). We took from them a strong covenant."

Let my father and mother be a ransom for you, O Allah's Messenger! Your status is so honoured by Allah that the people abiding the hell-fire, while being tormented in its layers, will wish they had obeyed you as stated in the (hereinafter) verse: "(On the day when their faces will be turned over in the fire), they will say: "Oh, would that we had obeyed Allah and obeyed the Messenger (Muhammad (pbuh)."(1)

قَالَ قَتَدَةُ: إِنَّ النَّبِيَّ ﷺ قَالَ: «كُنْتُ أَوَّلَ الْأَنْبِيَاءِ فِي الْخَلْقِ وَآخِرَهُمْ فِي الْبَعْثِ»، فَلِذَلِكَ وَقَعَ ذِكْرُهُ مُقَدَّماً هُنَا قَبْلَ نُوحٍ وَغَيْرِهِ.

قَالَ السَّمَرْقَنْدِيُّ: فِي هَذَا تَفْضِيلُ نَبِيِّنَا ﷺ لِتَخْصِيصِهِ بِالذِّكْرِ قَبْلَهُمْ وَهُوَ آخِرُهُمْ بَعْثاً. الْمَعْنَى: أَخَذَ اللهُ تَعَالَى عَلَيْهِمُ الْمِيثَاقَ إِذْ أَخْرَجَهُمْ مِنْ ظَهْرِ آدَمَ كَالذَّرِّ. وَقَالَ اللهُ تَعَالَى: ﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ﴾ [البقرة: 253] الآيَةَ. قَالَ أَهْلُ التَّفْسِيرِ: أَرَادَ بِقَوْلِهِ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ مُحَمَّداً ﷺ لِأَنَّهُ بُعِثَ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ، وَأُحِلَّتْ لَهُ الْغَنَائِمُ وَظَهَرَتْ عَلَى يَدَيْهِ الْمُعْجِزَاتُ، وَلَيْسَ أَحَدٌ مِنَ الْأَنْبِيَاءِ أُعْطِيَ فَضِيلَةً أَوْ كَرَامَةً إِلَّا وَقَدْ أُعْطِيَ مُحَمَّدٌ ﷺ مِثْلَهَا.

قَالَ بَعْضُهُمْ: وَمِنْ فَضْلِهِ أَنَّ اللهَ تَعَالَى خَاطَبَ الْأَنْبِيَاءَ بِأَسْمَائِهِمْ وَخَاطَبَهُ بِالنُّبُوَّةِ وَالرِّسَالَةِ فِي كِتَابِهِ فَقَالَ: ﴿يَا أَيُّهَا النَّبِيُّ﴾ وَ ﴿يَا أَيُّهَا الرَّسُولُ﴾ وَحَكَى السَّمَرْقَنْدِيُّ عَنِ الْكَلْبِيِّ فِي قَوْلِهِ تَعَالَى: ﴿وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ ﴿٨٣﴾﴾ [الصافات: 83] أَنَّ الْهَاءَ عَائِدَةٌ عَلَى مُحَمَّدٍ ﷺ، أَيْ إِنَّ مِنْ شِيعَةِ مُحَمَّدٍ لَإِبْرَاهِيمَ أَيْ عَلَى دِينِهِ وَمِنْهَاجِهِ، وَأَجَازَهُ الْفَرَّاءُ، وَحَكَاهُ عَنْهُ مَكِّيٌّ، وَقِيلَ الْمُرَادُ نُوحٌ عَلَيْهِ السَّلَامُ.

Qatada said: the Prophet (pbuh) said: I was the first of Prophets in the creation and the last of them to be resurrected (on the Day of Judgment). Therefore, he was mentioned first herein before Nuh (Noah) and others.

As -Samarqandi said: According to that, our Prophet (pbuh) is given preference and precedence due to being stated especially prior to them

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= hand on it till it appeased and became calm. Yet, your followers are prior to yearn for you after your demise. Let my father and mother be a ransom for you, O Allah's Messenger! You status is so honoured by your Lord that he joint obeying you with obeying him, so he said, "whoever obeys the Messenger (pbuh), he has obeyed Allah etc.

(1) Surah 33: 66.

while he is the last of all Prophets.

The meaning is: Allah the Most High took covenant from them when he created them from the back of Adam like particles or little ants. Allah's Statement reads, "Those Messengers! We preferred some of them to others."[1]

Commentators said: what is meant by His Statement "others he raised to degrees (of honour)"[2] is Muhammad (pbuh) for he (pbuh) was sent to the fair, black and coloured people, the war booty was made lawful for him and the miracles emerged and were made by him.

Further, no one of the Prophets was given a grace or a charisma except that Muhammad (pbuh) was given its like.

Some of them added: Being of great superiority, Allah the Most -Exalted addressed the Prophets by their own names while having addressed him by Prophethood and Messengership in his book saying 'O Prophet' and 'O Messenger.'

As-Samarqandi narrated through Al-Kalbi concerning Allah's statement "And, verily, among those who followed his way (Islamic Monotheism) was Ibrahim (Abraham)",[3] that 'his' refers to Muhammad (pbuh) meaning 'among those who followed Muhammad's way was Ibrahim (Abraham),' that is his religion (of Islam) and his creed.

Al-Fara' made that comment permitted, and Makki reported it through him and it was said: what is meant by his (way) is Nuh's (Noah's) (peace be upon him).

الفصل الثامن

في إعلام الله تعالى خلقه بصلاته عليه وولايته له ورفعه العذاب بسببه

قَالَ الله تَعَالَى: ﴿وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ﴾ [الأنفال: 33] أَيْ مَا كُنْت بِمَكَّةَ فَلَمَّا خَرَجَ النَّبِيُّ ﷺ مِنْ مَكَّةَ، وَبَقِيَ فِيهَا مَنْ بَقِيَ مِنَ الْمُؤْمِنِينَ نَزَلَ ﴿وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾ [الأنفال: 33]. وَهَذَا مِثْلُ قَوْلِهِ: ﴿لَوْ تَزَيَّلُوا لَعَذَّبْنَا﴾ [الفتح: 25] الآيَة. وَقَوْلُهُ تَعَالَى: ﴿وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ﴾ [الفتح: 25] الآيَةَ فَلَمَّا هَاجَرَ الْمُؤْمِنُونَ نَزَلَتْ ﴿وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ ٱللَّهُ﴾ [الأنفال: 34] وَهَذَا مِنْ أَبْيَنِ مَا يُظْهِرُ مَكَانَتَهُ ﷺ، وَدِرْأَتَهُ الْعَذَابَ عَنْ أَهْلِ مَكَّةَ بِسَبَبِ كَوْنِهِ فيهم ثُمَّ كَوْنِ أَصْحَابِهِ بَعْدَهُ بَيْنَ أَظْهُرِهِمْ. فَلَمَّا خَلَتْ مَكَّةُ مِنْهُمْ عَذَّبَهُمُ الله بِتَسْلِيطِ الْمُؤْمِنِينَ عَلَيْهِمْ وَغَلَبَتِهِمْ إِيَّاهُمْ، وَحَكَّمَ فِيهِمْ سُيُوفَهُمْ وَأَوْرَثَهُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ.

(1) [2: 253].
(2) [2: 253].
(3) [37: 83.

Chapter (8)

Allah Notifies His Creation of Blessing Him (pbuh) & Protecting Him (pbuh) & Keeping Off The Torment On Account of Him

Allah the Most Elevated said, "And Allah would not punish them while you (Muhammad (pbuh) are amongst them,"(1) meaning while the Prophet (pbuh) got out of Mecca leaving behind some of the believers, the hereinafter verse "nor will he punish them while they seek (Allah's) forgiveness"(2) was revealed. This is similar to His Statement "if they (the believers and disbelievers) had been a part, we verily would have punished those of them who disbelieved with painful torment,"(3) and his statement "had there not been believing men."(4)

When the believers emigrated (from Mecca), the verse "And why should not Allah punish them"(5) was revealed. Thus, this is the most apparent aspect of revealing his prominent status (pbuh), who resulted in driving the chastisement away from the people of Mecca due to having been amongst them succeeded by his companions amidst them after him. Thereafter, when Mecca got void of them, Allah punished them by making them defeated and wholly-dominated by the believers. Further, he made the believers' swords penetrating and made them inherit their lands, houses and properties.

وَفِي الآيَةِ أَيْضاً تَأْوِيلٌ آخَرُ: حَدَّثَنَا الْقَاضِي الشَّهِيدُ أَبُو عَلِيٍّ رَحِمَهُ الله بِقِرَاءَتِي عَلَيْهِ قَالَ: حَدَّثَنَا أَبُو الْفَضْلِ بْنُ خَيْرُونَ، وَأَبُو الْحُسَيْنِ الصَّيْرَفِيُّ، قَالاَ: حَدَّثَنَا أَبُو يَعْلَى ابْنُ زَوْجِ الْحُرَّةِ، حَدَّثَنَا أَبُو عَلِيٍّ السِّنْجِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ الْمَرْوَزِيُّ، حَدَّثَنَا أَبُو عِيسَى الْحَافِظُ، حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ عَنْ عَبَّادِ بن يُوسُفَ عَنْ أَبي بُرْدَةَ بن أبي مُوسَى عَنْ أَبِيهِ، قَالَ الأشعري، قَالَ رَسُولُ الله ﷺ: «**أَنْزَلَ الله عَلَيَّ أَمَانَيْنِ لِأُمَّتِي**: ﴿وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ﴾ ﴿وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾ [الأنفال: 33] **فَإِذَا مَضَيْتُ تَرَكْتُ فِيكُمُ الاسْتِغْفَارَ**» وَنَحْوُ مِنْهُ قَوْلُهُ تَعَالَى: ﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ۝١٠٧﴾ [الأنبياء: 107]. قَالَ ﷺ: «**أَنَا أَمَانٌ لِأَصْحَابِي**»: قِيلَ مِنَ الْبِدَعِ، وَقِيلَ مِنَ الاخْتِلافِ، وَالْفِتَنِ.

The verse includes another exegesis. 'Abbad bin Yusuf related on the authority of Abu Burda bin Abu Musa through his father that Allah's Messenger (pbuh) said, "Allah conferred upon me two aspects of safety for my nation implying 'Allah would not punish them while you (O Muhammad (pbuh) are amongst them, and 'Allah would not punish them while they seek forgiveness', thereby if I pass away, I leave you while you seek forgiveness."

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(1) [8: 22].
(2) [8: 33].
(3) [48: 25].
(4) [48: 25].
(5) [8: 34].

What is similar to that is Allah's Statement "And we have sent you (O Muhammad (pbuh) not but as a mercy for the 'Alamin (mankind, jinn and all that exists)."

The Prophet (pbuh) said, "I am a safe protection for my companion's. It is said: It means 'a safe protection from the innovations in religion. It also means 'from dissension and trials.'

قَالَ بَعْضُهُمْ: الرَّسُولُ ﷺ هُوَ الْأَمَانُ الْأَعْظَمُ مَا عَاشَ وَمَا دَامَتْ سُنَّتُهُ بَاقِيَةً فَهُوَ بَاقٍ فَإِذَا أُمِيتَتْ سُنَّتُهُ فَانْتَظِرُوا الْبَلاَءَ وَالْفِتَنَ. وَقَالَ الله تَعَالَى: ﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّ﴾ [الأحزاب: 56] الآيَة؛ أَبَانَ الله تَعَالَى فَضْلَ نَبِيِّهِ ﷺ بِصَلاَتِهِ عَلَيْهِ ثُمَّ بِصَلاَةِ مَلاَئِكَتِهِ وَأَمَرَ عِبَادَهُ بِالصَّلاَةِ وَالتَّسْلِيمِ عَلَيْهِ وَقَدْ حَكَى أَبُو بَكْرِ بْنُ فُورَكٍ أَنَّ بَعْضَ الْعُلَمَاءِ تَأَوَّلَ قَوْلَهُ ﷺ: «**وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلاَةِ**» عَلَى هَذَا. أَيْ فِي صَلاَةِ الله تَعَالَى عَلَيَّ وَمَلاَئِكَتِهِ وَأَمْرِ الْأُمَّةِ بِذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ. وَالصَّلاَةُ مِنَ الْمَلاَئِكَةِ وَمِنَّا لَهُ دُعَاءٌ وَمِنَ الله عَزَّ وَجَلَّ رَحْمَةٌ وَقِيلَ يُصَلُّونَ يُبَارِكُونَ وَقَدْ فَرَّقَ النَّبِيُّ ﷺ حِينَ عَلَّمَ الصَّلاَةَ عَلَيْهِ بَيْنَ لَفْظِ الصَّلاَةِ وَالْبَرَكَةِ وَسَنَذْكُرُ حُكْمَ الصَّلاَةِ عَلَيْهِ. وَذَكَرَ بَعْضُ الْمُتَكَلِّمِينَ فِي تَفْسِيرِ حُرُوفِ ﴿كٓهيعٓصٓ ۝١﴾ [مريم: 1] أَنَّ الْكَافَ مِنْ كَافٍ أَيْ كِفَايَةُ الله لِنَبِيِّهِ قَالَ تَعَالَى: ﴿أَلَيْسَ ٱللَّهُ بِكَافٍ عَبْدَهُۥ﴾ [الزمر: 36] وَالْهَاءَ هِدَايَتُهُ لَهُ قَالَ: ﴿وَيَهْدِيَكَ صِرَٰطًا مُّسْتَقِيمًا﴾ [الفتح: 2] وَالْيَاءَ تَأْيِيدُهُ قَالَ ﴿أَيَّدَكَ بِنَصْرِهِۦ﴾ [الأنفال: 62] وَالْعَيْنَ عِصْمَتُهُ لَهُ قَالَ: ﴿وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ﴾ [المائدة: 67] وَالصَّادَ صَلاَتُهُ عَلَيْهِ قَالَ: ﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّ﴾ [الأحزاب: 56] وَقَالَ تَعَالَى: ﴿وَإِن تَظَٰهَرَا عَلَيْهِ فَإِنَّ ٱللَّهَ هُوَ مَوْلَىٰهُ﴾ الآيَةَ مَوْلاَهُ أَيْ وَلِيُّهُ وَنَاصِرُهُ وَجِبْرَئِيلُ وَصَالِحُ الْمُؤْمِنِينَ قِيلَ الْأَنْبِيَاءُ، وَقِيلَ: الْمَلاَئِكَةُ، وَقِيلَ: أَبُو بَكْرٍ وَعُمَرُ، وَقِيلَ: عَلِيٌّ رَضِيَ الله عَنْهُمْ أَجْمَعِينَ، وَقِيلَ: الْمُؤْمِنِينَ عَلَى ظَاهِرِهِ.

Some commentators said: Allah's Messenger (pbuh) is the greatest refuge of safety and protection as along as he lived, and as long as his Sunnah (Prophetic traditions) lasts, he (pbuh) is lasting, but if it is buried, therein let you wait for afflictions, trials and turbulences.

Allah the Most-Exalted said, "Allah sends his Salat (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad (pbuh)."(2)

Allah, the Most-Exalted made it explicit and clear the superiority and excellence of his Prophet (pbuh) by blessing him and letting the angels bless him, and by commanding his slaves to send blessings and peace to him (pbuh).

Abu Bakr bin Fourak related: some religious scholars interpreted the saying of the Prophet (pbuh) "My pleasure occurs during the prayer" as meaning:

[21: 107].

(2) [33: 56].

Allah's blessings and His Angels' and his command to the (Muslim) nation to do that (to pray for him (pbuh) till the day of Judgment.

Salat sent by the angels is supplication and that sent by Allah, to Him Sovereignty and Majesty belong, is mercy. It is said: they send Salat means 'they send blessings.' Having been acquainted with sending Salat for him (pbuh), the Prophet (pbuh) explained the difference between the terms 'Salat (prayers)' and 'Blessing'.

We will mention the ruling of sending Salat for him and the exegesis given by some commentators respecting the letters "Kaf-Ha-Ya-'Ain-Sad."(1)

'Kaf' signifies Allah's sufficiency for his Prophet (Muhammad (pbuh). Allah's statement reads, "is not Allah sufficient for his slave?"(2) 'Ha' signifies his guidance to him (pbuh) according to His Statement, "and guide you on the straight path."(3) 'Ya', signifies supporting him (pbuh) in conformity with His Statement, "He (Allah) it is who has supported you with his help."(4) 'Ain' signifies Allah's protection for his Prophet (pbuh) in accordance with His Statement, "Allah will protect you from mankind."(5) 'Sad' signifies sending Salat for him (pbuh) in effect of his statement, "Allah sends his Salat (graces honours, blessings, mercy) on the Prophet (Muhammad (pbuh), and also His Angels (ask Allah to bless and forgive him).(6)

Allah the Most-Exalted says, "but if you help one another against him (Muhammad (pbuh), then verily, Allah is his Maula (Lord, or Master, or Protector).(7) What is meant by 'his Maula' is that Allah is the guardian and protector of the Prophet (pbuh) and the righteous believers that are the Prophets as it is said, or they are the angels as it is said too.

Yet, it is said: they are Abu Bakr, 'Umar and 'Ali (may Allah be pleased with them all). As well, it is said: they are the righteous believers in general.

الفصل التاسع

فيما تضمنته سورة الفتح من كراماته ﷺ

قَالَ الله تَعَالَى: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝١﴾ [الفتح: 1] إِلَى قَوْلِهِ تَعَالَى: ﴿يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ﴾ [الفتح: 10] تَضَمَّنَتْ هَذِهِ الآيَاتُ مِنْ فَضْلِهِ وَالثَّنَاءِ عَلَيْهِ وَكَرِيمِ مَنْزِلَتِهِ عِنْدَ الله تَعَالَى وَنِعْمَتِهِ لَدَيْهِ مَا يَقْصُرُ الْوَصْفُ عَنِ الانْتِهَاءِ إِلَيْهِ، فَابْتَدَأَ جَلَّ جَلَالُهُ بِإِعْلَامِهِ بِمَا قَضَاهُ لَهُ مِنَ الْقَضَاءِ الْبَيِّنِ بِظُهُورِهِ وَغَلَبَتِهِ عَلَى عَدُوِّهِ وَعُلُوِّ كَلِمَتِهِ وَشَرِيعَتِهِ، وَأَنَّهُ مَغْفُورٌ لَهُ غَيْرُ مُؤَاخَذٍ بِمَا كَانَ وَمَا يَكُونُ. قَالَ بَعْضُهُمْ: أَرَادَ غُفْرَانَ مَا وَقَعَ وَمَا لَمْ يَقَعْ أَيْ أَنَّكَ مَغْفُورٌ لَكَ.

(1) [19: 1].
(2) [39: 36].
(3) [48: 2].
(4) [8: 62].
(5) [5: 67].
(6) [33: 56].
(7) [66: 4].

Chapter (9)

What is stated in Surat Al-Fath (The Victory) As For The Favours Conferred Upon the Prophet (pbuh)

Allah, the Most-Exalted be He, said, "Verily, we have given you [(O Muhammad (pbuh)] a manifest victory. That Allah may forgive you your sins of the past and the future, and complete His Favour on you, and guide you on the Straight Path. And that Allah may help you with strong help. He it is who sent down As-Sakinah (calmness and tranquility) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith-And to Allah belong the hosts of the heavens and the earth, and Allah is Ever All-Knower, All-wise. That he may admit the believing men and the believing women to Gardens under which rives flow (i-e-Paradise) to abide therein forever, and He may expiate for them their sins and that is with Allah a Supreme success. And that He may punish the Munafiqun (hypocrites) men and women, and also the Mushrikun [(polytheists, pagans, idolaters and disbelievers in the Oneness of Allah and in his Messenger Muhammad (pbuh)] men and women, who think evil thoughts about Allah: for them is a disgraceful torment. And the Anger of Allah is upon them, and he has cursed them and prepared hell for them-and worst indeed is that destination. And to Allah belong the hosts of heavens and the earth. And Allah is ever All-Powerful, All-Wise. Verily, We have sent you (O Muhammad (pbuh) as a witness, as a bearer of glad tidings, and as a Warner. In order that you (O Mankind) may believe in Allah and His Messenger (pbuh), and that you assist and honour him (pbuh), and (that you) glorify (Allah's) praises morning and afternoon. Verily, those who give Bai'ah (pledge) to you [(O Muhammad (pbuh)] they are giving Bai'ah (pledge) to Allah - the Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks it only to his on harm, and whosoever fulfils what he has covenanted with Allah, He will bestow on him a great reward."(1)

The aforementioned Qur'anic verses comprised the favours and graces bestowed on the Prophet (pbuh); praising him (pbuh); his honoured status in Allah's sigh and the bounties conferred (by Allah) on him to the extent that words can not describe. Allah, to him sovereignty and majesty belong, began by informing him (pbuh) of the manifest decree predestined for him of being pure (from past and future sins), gaining victory over his enemy, raising high (Allah's) word (Islam) and the Islamic law and forgiving all his past and future sins. Some scholar said: he meant forgiving what happened and what would happen (of sins); that is 'you (O Muhammad (pbuh) are forgiven of your sins.'

وَقَالَ مَكِّيٌّ: جَعَلَ اللهُ الْمِنَّةَ سَبَباً لِلْمَغْفِرَةِ، وَكُلٌّ مِنْ عِنْدِهِ لاَ إِلَهَ غَيْرُهُ مِنَّةٌ بَعْدَ مِنَّةٍ

(1) [48: 9-10].

وَفَضْلاً بعْدَ فَضْلٍ. ثُمَّ قَالَ: وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ، قِيلَ: بِخُضُوعِ مَنْ تَكَبَّرَ لَكَ. وَقِيلَ: بِفَتْحِ مَكَّةَ وَالطَّائِفِ، وَقِيلَ: يَرْفَعُ ذِكْرَكَ فِي الدُّنْيَا وَيَنْصُرُكَ وَيَغْفِرُ لَكَ، فَأَعْلَمَهُ بِتَمَامِ نِعْمَتِهِ عَلَيْهِ بِخُضُوعِ مُتَكَبِّرِي عَدُوِّهِ لَهُ وَفَتْحِ أَهَمِّ الْبِلادِ عَلَيْهِ وَأَحَبِّهَا لَهُ، وَرَفْعِ ذِكْرِهِ وَهِدَايَتِهِ الصِّرَاطَ الْمُسْتَقِيمَ الْمُبَلِّغَ الْجَنَّةَ وَالسَّعَادَةَ وَنَصْرِهِ النَّصْرَ الْعَزِيزَ، وَمِنَّتِهِ عَلَى أُمَّتِهِ الْمُؤْمِنِينَ بِالسَّكِينَةِ وَالطُّمَأْنِينَةِ الَّتِي جَعَلَهَا فِي قُلُوبِهِمْ وَبِشَارَتِهِمْ بِمَا لَهُمْ عِنْدَ رَبِّهِمْ بَعْدُ. وَفَوْزِهِمُ الْعَظِيمِ، وَالْعَفْوِ عَنْهُمْ وَالسَّتْرِ لِذُنُوبِهِمْ وَهَلاكِ عَدُوِّهِ فِي الدُّنْيَا وَالآخِرَةِ، وَلَعْنِهِمْ وَبُعْدِهِمْ مِنْ رَحْمَتِهِ، وَسُوءِ مُنْقَلَبِهِمْ ثُمَّ قَالَ: ﴿إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ⑧﴾ [الفتح: 8] الآيَةَ فَعَدَّ مَحَاسِنَهُ وَخَصَائِصَهُ مِنْ شَهَادَتِهِ عَلَى أُمَّتِهِ لِنَفْسِهِ بِتَبْلِيغِهِ الرِّسَالَةَ لَهُمْ، وَقِيلَ: شَاهِداً لَهُمْ بِالتَّوْحِيدِ وَمُبَشِّراً لِأُمَّتِهِ بِالثَّوَابِ، وَقِيلَ: بِالْمَغْفِرَةِ، وَمُنْذِراً عَدُوَّهُ بِالْعَذَابِ، وَقِيلَ: مُحَذِّراً مِنَ الضَّلالاَتِ لِيُؤْمِنَ بِالله ثُمَّ بِهِ مَنْ سَبَقَتْ لَهُ مِنَ الله الْحُسْنَى وَيُعَزِّرُوهُ أَيْ يُجِلُّونَهُ، وَقِيلَ يَنْصُرُونَهُ، وَقِيلَ يُبَالِغُونَ فِي تَعْظِيمِهِ وَيُوَقِّرُوهُ أَيْ يُعَظِّمُونَهُ، وَقَرَأَهُ بَعْضُهُمْ ﴿وَتُعَزِّزُوهُ﴾ [الفتح: 9] بِزَاءَيْنِ مِنَ الْعِزِّ، وَالأَكْثَرُ وَالأَظْهَرُ أَنَّ هَذَا فِي حَقِّ مُحَمَّدٍ ﷺ ثُمَّ قَالَ: ﴿وَتُسَبِّحُوهُ﴾ [الفتح: 9] فَهَذَا رَاجِعٌ إِلَى الله تَعَالَى.

Makki said: Allah the Most Exalted made his bounties a means of forgiveness and all that He, who has no associate in his Dominion, confers is a bounty succeeded by another one and a grace followed by another one. Then Allah said: "and complete His Favour on you, it is said: By making those who were proud subject to you. It is also said: By conquering Macca and at Ta'if[1] As well, it is said: By (aising high your remembrance in the worldly life, granting you victory and forgiving you your sins. Therefore, He informed him of his perfect Bounty conferred upon him by making the haughty and proud of his enemies subservient to him, by helping him conquer the most important and beloved land to him (i.e Mecca) by raising high his remembrance by guiding him to the straight path leading to Paradise and eternal felicity; by grating him a strong and manifest victory; by bestowing his Grace upon his believing followers through instilling calmness and tranquility into their hearts giving them the glad tidings of making them attain a great reward with Allah; granting them a splendid victory; forgiving them and concealing their sins; and destroying his enemies in this present life and the Hereafter, cursing them ; keeping them away from His Mercy and putting them to the worst destination.

Therein he said, "Verily, We have sent you (O Muhammad (pbuh) as a witness, as a bearer of glad tidings, and as a warner." The previously-mentioned verse counts his merits and characteristics including his witness to his nation as to conveying the Message (of Islam and \Monotheism) to them.

(1) A well-known town near Mecca.

It is said: he is a witness to them for Monotheism and a bearer of the glad tidings of the great reward for his nation. It is said: Of forgiving them their sins and a warner for his enemies of the painful chastisement. It is also said: he (pbuh) admonishes against going astray so that one who is foremost in performing righteous deeds by the favour of Allah should believe in Allah and then in the Prophet (pbuh). Thereby, they (the Prophet's followers) are to support, help, assist, honour, and exalt the Prophet (pbuh). Mostly and clearly this is stated on account of Muhammad (pbuh). Then he said: they glorify the praises of Allah the Most-Elevated.

قَالَ ٱبْنُ عَطَاءٍ: جُمِعَ لِلنَّبِيِّ ﷺ فِي هَذِهِ السُّورَةِ نِعَمٌ مُخْتَلِفَةٌ مِنَ الْفَتْحِ الْمُبِينِ وَهِيَ مِنْ أَعْلامِ الإِجابَةِ، وَالْمَغْفِرَةِ وَهِيَ مِنْ أَعْلاَمِ الْمَحَبَّةِ، وَتَمَامِ النِّعْمَةِ وَهِيَ مِنْ أَعْلاَمِ الاخْتِصَاصِ، وَالْهِدَايَةِ وَهِيَ مِنْ أَعْلاَمِ الْوِلاَيَةِ، فَٱلْمَغْفِرَةُ تَبْرِئَةٌ مِنَ الْعُيُوبِ، وَتَمَامُ النِّعْمَةِ إِبْلاَغُ الدَّرَجَةِ الْكَامِلَةِ، وَٱلْهِدَايَةُ وَهِيَ الدَّعْوَةُ إِلَى الْمُشَاهَدَةِ. وَقَالَ جَعْفَرُ بْنُ مُحَمَّدٍ: مِنْ تَمَامِ نِعْمَتِهِ عَلَيْهِ أَنْ جَعَلَهُ حَبِيبَهُ، وَأَقْسَمَ بِحَيَاتِهِ وَنَسَخ بِهِ شَرَائِعَ غَيْرِهِ، وَعَرَجَ بِهِ إِلَى الْمَحَلِّ الْأَعْلَى، وَحَفِظَهُ فِي الْمِعْرَاجِ حَتَّى مَا زَاغَ الْبَصَرُ وَمَا طَغَى، وَبَعَثَهُ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ، وَأَحَلَّ لَهُ وَلِأُمَّتِهِ الْغَنَائِمَ، وَجَعَلَهُ شفيعاً مُشَفَّعاً وَسَيِّدَ وَلَدِ آدَمَ، وَقَرَنَ ذِكْرَهُ بِذِكْرِهِ وَرِضَاهُ بِرِضَاه، وَجَعَلَهُ أَحَدَ رُكْنَي التَّوْحِيدِ ثُمَّ قَالَ تعالى: ﴿إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ﴾ [الفتح: 10] يَعْنِي بَيْعَةَ الرِّضْوَانِ أَيْ إِنَّمَا يُبَايِعُونَ الله بِبَيْعَتِهِمْ إِيَّاكَ ﴿يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ﴾ [الفتح: 10] يُرِيدُ عِنْدَ الْبَيْعَةِ قِيلَ قُوَّةُ الله، وَقِيلَ ثَوَابُهُ، وَقِيلَ مِنَّتُهُ، وَقِيلَ عَقْدُهُ، وَهَذِهِ اسْتِعَارَاتٌ وَتَجْنِيسٌ فِي الْكَلاَمِ وَتَأْكِيدٌ لِعَقْدِ بَيْعَتِهِمْ إِيَّاهُ وَعِظَم شَأْنِ الْمُبَايِعِ ﷺ، وَقَدْ يَكُونُ مِنْ هَذَا قَوْلُهُ تَعَالَى: ﴿فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ ٱللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ﴾ [الأنفال: 17] وَإِنْ كَانَ الْأَوَّلُ فِي بَابِ الْمَجَازِ وَهَذَا فِي بَابِ الْحَقِيقَةِ لِأَنَّ الْقَاتِلَ وَالرَّامِيَ بِالْحَقِيقَةِ هُوَ الله وَهُوَ خَالِقُ فِعْلِهِ وَرَمْيِهِ وَقُدْرَتِهِ عَلَيْهِ، وَمُسَبِّبُهُ وَلِأَنَّهُ لَيْسَ فِي قُدْرَةِ الْبَشَرِ تَوْصِيلُ تِلْكَ الرَّمْيَةِ حَيْثُ وَصَلَتْ حَتَّى لَمْ يَبْقَ مِنْهُمْ مَنْ لَمْ تَمْلأْ عَيْنَيْهِ وَكَذَلِكَ قَتْلُ الْمَلاَئِكَةِ لَهُمْ حَقِيقَةٌ وَقَدْ قِيلَ فِي هَذِهِ الآيَةِ الْأُخْرَى: إِنَّهَا عَلَى الْمَجَازِ الْعَرَبِيِّ وَمُقَابَلَةِ اللَّفْظِ وَمُنَاسَبَتِهِ، أَيْ مَا قَتَلْتُمُوهُمْ وَمَا رَمَيْتَهُمْ أَنْتَ إِذْ رَمَيْتَ وُجُوهَهُمْ بِالْحَصْبَاءِ وَالتُّرَابِ. وَلَكِنّ الله رَمَى قُلُوبَهُمْ بِالْجَزَعِ. أَيْ أَنَّ مَنْفَعَةَ الرَّمْيِ كَانَتْ مِنْ فِعْلِ الله فَهُوَ الْقَاتِلُ وَالرَّامِي بِالْمَعْنَى وَأَنْتَ بِالاسْم.

Ibn Ata' said: this Surah (Qur'anic chapter) comprises various and numerous bounties conferred upon the Prophet (pbuh), namely the manifest victory which is a token of response; forgiveness which is a token of love; the perfection of the grace which is a token of a special position; and guidance which is a token of protection and guardianship. Forgiveness implies the clearance of

defects and faults; the perfection of the grace implies reaching the ultimate grade and guidance signifies calling for witness.

Ja'far bin Muhammad said: Allah's Grace conferred upon Prophet Muhammad (pbuh) is perfect since He made him His intimate beloved; swore by his life; abrogated through him the other creeds; made him ascend to the highest part of the horizon (in the seventh heaven); cherished him during the 'Ascent to the heavens' so that the sight (of Prophet Muhammad (pbuh) never turned aside (right or left) nor it transgressed beyond the limit (ordained for it); sent him to the white and coloured people, made the spoils of war lawful for him and for his nation; made him an intercessor for his nation,whose intercession will be accepted (on Doomsdays); made him the master of all the offspring of Adam; linked his remembrance with His (in the prayer call and the testimony of faith); joined his satisfaction with his and made him one of the two pillars and dimensions of Monotheism. Then Allah said, "verily those who give Bai'ah (pledge) to you (O Muhammad (pbuh) they are giving Bai'ah (pledge) to Allah, (meaning Bai'at-ur-Ridwan)."(1)

This verse means that they pledge allegiance to Allah when they do so with you (O Muhammad (pbuh), and Allah's hand is over their hands; that is on paying allegiance.

It is said: Allah's Power, Allah's Reward, Allah's Grace or Allah's Covenant (is over their hands), and all that serve as metaphors and alliteration in speech and as emphasis on their pledge of allegiance to him,and the high standing of the covenanter of the pledge. (2)

What is similar to that is Allah's Statement, "you killed them not, but Allah killed them. And you (Muhammad (pbuh) threw not when you did throw, but Allah threw." The aforementioned verse is metaphoric, but the present one is out of the factual reality, for Originally the killer and thrower is Allah, Who is the Creator of his acting, throwing, capability (of this action) and will, as mankind do not have the capability of scoring that throw at its goal to the limit that no one remained without one's eyes full of them (i.e. The pebbles and dust).

Likewise, it is a fact that the angels killed them. It is said that the previously-mentioned verse is based on the Arabic metaphors and the comparative and corresponding terms,meaning: Neither did you kill them nor did you throw pebbles and dust at their faces, but Allah threw fright and horror at their hearts, thereby the benefit of throwing is through Allah's acting, for he is the True Killer and Real Thrower in the full sense while you are so in the nominal sphere.

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(1) The oath and pledge taken by the companions of the Prophet (pbuh) in the year 6th to fight Quraish in case they harmed 'Uthman (may Allah be pleased with him) who had gone to negotiate with them and reported to have been taken captive.

(2) [8: 17].

الفصل العاشر

فيما أظهره الله تعالى في كتابه العزيز مِنْ كَرَامَتِهِ عَلَيْهِ وَمَكَانَتِهِ عِنْدَهُ

وَمَا خَصَّهُ بِهِ مِنْ ذَلِكَ سِوَى مَا انْتَظَمَ فِيمَا ذَكَرْنَاهُ: مِنْ ذَلِكَ مَا نَصَّهُ تَعَالَى مِنْ قِصَّةِ الْإِسْرَاءِ فِي سُورَةِ سُبْحَانَ، وَالنَّجْمِ، وَمَا انْطَوَتْ عَلَيْهِ الْقِصَّةُ مِنْ عَظِيمِ مَنْزِلَتِهِ وَقُرْبِهِ وَمُشَاهَدَتِهِ مَا شَاهَدَ مِنَ الْعَجَائِبِ، وَمِنْ ذَلِكَ عِصْمَتُهُ مِنَ النَّاسِ بِقَوْلِهِ تَعَالَى: ﴿وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾ وَقَوْلِهِ تَعَالَى: ﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا﴾ [الأنفال: 30] الآيَةَ وَقَوْلِهِ: ﴿إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ﴾ [التوبة: 40] وَمَا دَفَعَ الله بِهِ عَنْهُ فِي هَذِهِ الْقِصَّةِ مِنْ أَذَاهُمْ بَعْدَ تَحَرِّيهِمْ لِهُلْكِهِ، وَخُلُوصِهِمْ نَجِيّاً فِي أَمْرِهِ، وَالْأَخْذِ عَلَى أَبْصَارِهِمْ عِنْدَ خُرُوجِهِ عَلَيْهِمْ، وَذُهُولِهِمْ عَنْ طَلَبِهِ فِي الْغَارِ، وَمَا ظَهَرَ فِي ذَلِكَ مِنَ الآيَاتِ، وَنُزُولِ السَّكِينَةِ عَلَيْهِ، وَقِصَّةِ سُرَاقَةَ بن مَالِكٍ حَسْبَمَا ذَكَره أَهْلُ الْحَدِيثِ وَالسِّيَرِ فِي قِصَّةِ الْغَارِ وَحَدِيثُ الْهِجْرَةِ وَمِنْهُ قَوْلُهُ تَعَالَى: ﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ﴾ [الكوثر: 1 ـ 3] أَعْلَمَهُ الله تَعَالَى بِمَا أَعْطَاهُ؛ وَالْكَوْثَرُ حَوْضُهُ، وَقِيلَ نَهْرٌ فِي الْجَنَّةِ، وَقِيلَ الْخَيْرُ الْكَثِيرُ، وَقِيلَ الشَّفَاعَةُ، وَقِيلَ الْمُعْجِزَاتُ الْكَثِيرَةُ، وَقِيلَ النُّبُوَّةُ، وَقِيلَ الْمَعْرِفَةُ؛ ثُمَّ أَجَابَ عَنْهُ عَدُوَّهُ وَرَدَّ عَلَيْهِ قَوْلَهُ فَقَالَ تَعَالَى: ﴿إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝﴾ [الكوثر: 3] أَيْ عَدُوَّكَ وَمُبْغِضَكَ؛ وَالْأَبْتَرُ الحَقِيرُ الذَّلِيلُ أَوِ الْمُفْرَدُ الْوَحِيدُ أَوِ الذِي لاَ خَيْرَ فِيهِ.

Chapter (10)

Concerning Allah's Grace upon him & His Status in His Sight as manifested in His Glorious Book

Of this is what Allah related regarding the story of the Nocturnal Journey in surat Al-Isra' (the Journey by night)," Glorified be he (Allah)"[1] and " by the star when it goes down"[2] involving the great status of the Prophet (pbuh) and the miracles and wonders witnessed by him. As well, Allah manifested His Protection for him (pbuh) in his Statement, "Allah will protect you from mankind,"[3] and (remember) when the disbelievers plotted against you (O Muhammad (pbuh)"[4] and "If you help him (Muhammad (pbuh) not (it does

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(1) Surat Al-Isra' which refers to the event of the Nocturnal Journey of the Prophet (pbuh).

(2) Surat An-Najm which refers to the story of the Ascent of the Prophet (pbuh) to the heavens by soul and body.

(3) [5: 67].

(4) [8: 30].

not matter), for Allah did indeed help him"(1). Allah, by virtue of this story,(2) drove back their harms when they sought to annihilate him (pbuh) and consultation in this respect. He hindered their sights from seeing him (pbuh) when he went out before them, diverted them from tracing him in the cave, evinced some miracles therein and sent down peace, calmness and tranquility upon him (pbuh).

That protection given by Allah is also clear in the story of Suraqa bin Malik as related by the narrators of Ahadith (Prophetic sayings) and the Prophet biography as to the story of the cave and emigration.(3)

Likewise, Allah the Most-Exalted informed him (pbuh) about what He gifted him (pbuh) with, in effect of His Statement, "Verily, we have granted you (O Muhammad (pbuh) Al-Kauthar (a river in Paradise). Therefore turn in prayer to your lord and sacrifice (to him only). For he who hates you (O Muhammad (pbuh), he will be cut off (from posterity and every good thing in this world and in

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(1) [9: 40].

(2) When the Ansars (Medinan helpers who supported Prophet Muhammad and the early-emigrant Muslims in Medina) pledged allegiance to Prophet Muhammad (pbuh) at 'Aqaba and when he (pbuh) commanded his companions (may Allah be pleased with them) to leave for Medina, Quraish (tribe) felt afraid of his emergence and dominance, thereby they met in the consultative house to arrive at a resolution in this respect. Therein Iblis (the Satan) came up to them in the figure of a man from Najd and said: I heard about the cause of your meeting, so I liked to be amongst you, but you did not present any counsel as for this matter. Thereupon, one of them said, imprison him while being cuffed and then keep an eye on him. Yet, Satan said: this view is of no avail for his companions would release him from your hands. Then another one said: Get him out from amongst you. Then he (Satan) said: this view is in vain for he would gather groups and come to you. Then Abu Jahl (may Allah's curse be upon him) said: we are to select a lad having his own sword from each tribe and then they all are to stab him in one stroke, and therein his blood would be dispersed among all the tribes so that Quraish can not fight them all, and consequently, they will agree on the blood-money. Therein, we will get rid of him. Then Iblis said: Damn, this is the upright view. Then they separated, thereupon, Gabriel came to the Prophet (pbuh) telling him about that and commanding him not to stay that night in his bed. Then he commanded 'Ali (may Allah honour his face) to be dressed in a gown and sleep in his place. 'Ali did so. Thereafter, they came surrounding the place and when they entered upon the morning, they saw 'Ali in his place; whereas the Prophet (pbuh) got out at night leaving for the cave.

(3) He traced the Prophet (pbuh) during his emigration intending to restore him (pbuh) to Quraish to obtain the reward determined by Quraish. Yet, Allah disappointed him where his horse stumbled and sank into the earth which was about to devour it with him mounting its back. But the Prophet (pbuh) saved him. Then he came back misguiding people to the way of the Prophet (pbuh).

the (Hereafter)." what is meant by Al-Kauthar is his cistern (on Doomsday). It is said: It is a river in Paradise. It is the abundant goodness. Likewise, it is said: It is the intercession (made by the Prophet (pbuh) on Doomsday for his followers). It is also said: It is the numerous miracles. As well, It is said: It is the Prophethood, and it is said: knowledge then Allah gave an echo reply to his enemy in his statement, "for he who hates you, He will be cut off." 'Be cut off' means; 'be scorned and ignoble', or 'the lonely one', or' the one devoid of goodness.'

وَقَالَ تَعَالَى: ﴿وَلَقَدْ ءَاتَيْنَٰكَ سَبْعًا مِّنَ ٱلْمَثَانِي وَٱلْقُرْءَانَ ٱلْعَظِيمَ ﴿٨٧﴾﴾ [الحجر: 87]، وَقِيلَ السَّبْعُ الْمَثَانِي: السُّوَرُ الطِّوَالُ الأُوَلُ، وَالْقُرْآنَ الْعَظِيمَ: أُمُّ الْقُرْآنِ، وَقِيلَ السَّبْعُ الْمَثَانِي: أُمُّ الْقُرْآنِ، وَالْقُرْآنَ الْعَظِيمَ: سَائِرُه، وَقِيلَ السَّبْعُ الْمَثَانِي: مَا فِي الْقُرْآنِ مِنْ أَمْرٍ وَنَهْيٍ وَبُشْرَى وَإِنْذَارٍ وَضَرْبِ مَثَلٍ وَإِعْدَادِ نِعَمٍ، وَآتَيْنَاكَ نَبَأَ الْقُرْآنِ الْعَظِيمِ وَقِيلَ سُمِّيَتْ أُمُّ الْقُرْآنِ مَثَانِيَ: لأَنَّهَا تُثَنَّى فِي كُلِّ رَكْعَةٍ، وَقِيلَ بَلِ اللهُ تَعَالَى ٱسْتَثْنَاهَا لِمُحَمَّدٍ ﷺ، وَذَخَرَهَا لَهُ دُونَ الأَنْبِيَاءِ، وَسُمِّيَ الْقُرْآنُ مَثَانِيَ: لأَنَّ الْقَصَصَ تُثَنَّى فِيهِ، وَقِيلَ السَّبْعُ الْمَثَانِي: أَكْرَمْنَاكَ بِسَبْعِ كَرَامَاتٍ: الْهُدَى، وَالنُّبُوَّةُ، وَالرَّحْمَةُ، وَالشَّفَاعَةُ، وَالْوِلاَيَةُ، وَالتَّعْظِيمُ، وَالسَّكِينَةُ، وَقَالَ: ﴿وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ﴾ [النحل: 44] الآيَة، وَقَالَ: ﴿وَمَآ أَرْسَلْنَٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا﴾ [سبأ: 28] وَقَالَ تَعَالَى: ﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّي رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا﴾ [الأعراف: 158] الآيَةَ، قَالَ الْقَاضِي رَحِمَهُ اللهُ: فَهَذِهِ مِنْ خَصَائِصِهِ وَقَالَ تَعَالَى: ﴿وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِۦ لِيُبَيِّنَ لَهُمْ﴾ [إبراهيم: 4] فَخَصَّهُمْ بِقَوْمِهِمْ وَبَعَثَ مُحَمَّداً ﷺ إِلَى الْخَلْقِ كَافَّةً كَمَا قَالَ ﷺ: «**بُعِثْتُ إِلَى الأَحْمَرِ وَالأَسْوَدِ**» وَقَالَ تَعَالَى: ﴿ٱلنَّبِيُّ أَوْلَىٰ بِٱلْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَٰجُهُۥٓ أُمَّهَٰتُهُمْ﴾ [الأحزاب: 6] قَالَ أَهْلُ التَّفْسِيرِ: أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ أَيْ مَا أَنْفَذَهُ فِيهِمْ مِنْ أَمْرٍ فَهُوَ مَاضٍ عَلَيْهِمْ كَمَا يَمْضِي حُكْمُ السَّيِّدِ عَلَى عَبْدِهِ وَقِيلَ اتِّبَاعُ أَمْرِهِ أَوْلَى مِن ٱتِّبَاعِ رَأْيِ النَّفْسِ، وَأَزْوَاجُهُ أُمَّهَاتُهُمْ أَيْ هُنَّ فِي الْحُرْمَةِ كَالأُمَّهَاتِ حَرُمَ نِكَاحُهُنَّ عَلَيْهِمْ بَعْدَهُ تَكْرِمَةً لَهُ وَخُصُوصِيَّةً، وَلأَنَّهُنَّ لَهُ أَزْوَاجٌ فِي الآخِرَةِ. وَقَدْ قُرِىءَ وَهُوَ أَبٌ لَهُمْ وَلاَ يُقْرَأُ بِهِ الآنَ لِمُخَالَفَتِهِ الْمُصْحَفَ. وَقَالَ اللهُ تَعَالَى: ﴿وَأَنزَلَ ٱللَّهُ عَلَيْكَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ﴾ [النساء: 113] الآيَة قِيلَ فَضْلُهُ الْعَظِيمُ بِالنُّبُوَّةِ، وَقِيلَ بِمَا سَبَقَ لَهُ فِي الأَزَلِ، وَأَشَارَ الْوَاسِطِي إِلَى أَنَّهَا إِشَارَةٌ إِلَى احْتِمَالِ الرُّؤْيَةِ الَّتِي لَمْ يَحْتَمِلْهَا مُوسَى عَلَيْهِ السَّلاَمُ.

Allah's Statement reads, "And in deed, we have bestowed upon you seven of Al-Mathani (seven repeatedly recited verses and the Grand Qur'an." It is said: the seven Mathani are the first long surahs , and the grand Qur'an

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[Surah no. 108].
From Al-Baqarah to At-Taubah.

2) [15: 87].

is the mother of the Qur'an (i.e Surat Al-Fatihah; the opening chapter of the Noble Qur'an].

It is said: the seven Mathani are the mother of the holy Qur'an (Al-Fatihah) and the Grand Qur'an is the remainder of the Qur'an.

As well, it is said: the seven Mathani are what are included in the holy Qur'an of command, prohibition, glad tidings, warning, parables and enumeration of bounties.

It is also said: the mother of the Qur'an (Al-Fatihah) is given that sobriquet, as it is recited repeatedly in each rak'ah (prayer unit). Likewise, it is said: yet, Allah made it confined to Muhammad (pbuh) and kept it exclusively for him a part from the other Prophets. The Qur'an is named Mathani owing to relating the stories repeatedly in it.

It is said: the seven Mathani are the seven graces and favours conferred upon the Prophet (pbuh), namely that of guidance, Prophethood, mercy, intercession, protection, exaltation and tranquility as said by Allah, " and we have also sent down unto you (O Muhammad (pbuh) the Dhikr (reminder and the advice (i.e. the Qur'an))]."(1) He also said, "And we have sent you (O Muhammad (pbuh) except as a giver of glad tidings and a warner to all mankind."(2) and He said, "Say (O Muhammad (pbuh): "O mankind! Verily, I am send to you all as the Messenger of Allah."(3)

Al-Qadi (mu Allah have mercy upon him) said all that is of his characteristics and merits.

Allah, the Most Exalted be He, said, "And we sent not a Messenger except with the language of his people, in other that he might make (the Message) clear for them."(4) thereby, He sent each messenger to his own people; whereas He sent Muhammad (pbuh) to all mankind according to what he (pnuh) said: "I was sent to the white and coloured mankind."

Allah, the Most-Elevated be He, said, "the Prophet is closer to the believers than their own selves and his wives are their (believer') mothers(as regards respect and marriage)."(5)

People of exegesis said: what is meant by closer to the believers than their own selves' is that his command given to them is incisive on them to comply with just as the command of the master is to be executed and fulfilled by his slave.

It is said: Following his commands and orders is to be prior to following the opinion of oneself.

What is meant by, his wives are heir mothers' is that they are as prohibited for them to marry as their own mothers; as a token of honouring him (pbuh) and his privacy, and as they will be his own wives in Paradise.

It is read: And he (pbuh) is their own father. But this is not read now as it opposes the holy Qur'an.

Allah's Statement reads, "Allah has sent down to you the book (the Qur'an),

(1) [16: 44].
(2) [34: 28].
(3) [7: 158].
(4) [14: 4].
(5) [33: 6].

and Al-Hikmah (Islamic laws, Knowledge of legal and illegal things)."[1] It is said: His great of Prophethood. And it is said: of what preceded him in the past.

Al-Wasity pointed out that it referred to the possibility of sighting (Allah) which Musa (Moses (peace be upon him) could not bear.

الباب الثاني

في تكميل الله تعالى له المحاسن خَلْقاً وخُلُقاً وقرانه جميع الفضائل الدينية والدنيوية فيه نسقاً

اعْلَمْ أَيُّهَا الْمُحِبُّ لِهَذَا النَّبِيِّ الْكَرِيمِ الْبَاحِثُ عَنْ تَفَاصِيلِ جَمِيلِ قَدْرِهِ الْعَظِيمِ أَنَّ خِصَالَ الْجَمَالِ وَالْكَمَالِ فِي الْبَشَرِ نَوْعَانِ: ضَرُورِيٌّ دُنْيَوِيٌّ اقْتَضَتْهُ الْجِبِلَّةُ وَضَرُورَةُ الْحَيَاةِ الدُّنْيَا، وَمُكْتَسَبٌ دِينِيٌّ وَهُوَ مَا يُحْمَدُ فَاعِلُهُ وَيُقَرِّبُ إِلَى اللهِ تَعَالَى زُلْفَى؛ ثُمَّ هِيَ عَلَى فَنَّيْنِ أَيْضاً مِنْهَا مَا يَتَخَلَّصُ لِأَحَدِ الْوَصْفَيْنِ وَمِنْهَا مَا يَتَمَازَجُ وَيَتَدَاخَلُ. فَأَمَّا الضَّرُورِيُّ الْمَحْضُ فَمَا لَيْسَ لِلْمَرْءِ فِيهِ اخْتِيَارٌ وَلاَ اكْتِسَابٌ مِثْلُ مَا كَانَ فِي جِبِلَّتِهِ مِنْ كَمَالِ خِلْقَتِهِ وَجَمَالِ صُورَتِهِ وَقُوَّةِ عَقْلِهِ وَصِحَّةِ فَهْمِهِ وَفَصَاحَةِ لِسَانِهِ وَقُوَّةِ حَوَاسِّهِ وَأَعْضَائِهِ، وَاعْتِدَالِ حَرَكَاتِهِ وَشَرَفِ نَسَبِهِ وَعِزَّةِ قَوْمِهِ وَكَرَمِ أَرْضِهِ وَيَلْحَقُ بِهِ مَا تَدْعُوهُ ضَرُورَةُ حَيَاتِهِ إِلَيْهِ مِنْ غِذَائِهِ وَنَوْمِهِ وَمَلْبَسِهِ وَمَسْكَنِهِ وَمَنْكَحِهِ وَمَالِهِ وَجَاهِهِ، وَقَدْ تَلْحَقُ هَذِهِ الْخِصَالُ الآخِرَةُ بِالأُخْرَوِيَّةِ إِذَا قُصِدَ بِهَا التَّقْوَى وَمَعُونَةُ الْبَدَنِ عَلَى سُلُوكِ طَرِيقِهَا وَكَانَتْ عَلَى حُدُودِ الضَّرُورَةِ وَقَوَانِينِ الشَّرِيعَةِ؛ وَأَمَّا الْمُكْتَسَبَةُ الأُخْرَوِيَّةُ فَسَائِرُ الأَخْلاَقِ الْعَلِيَّةِ وَالآدَابِ الشَّرْعِيَّةِ مِنَ الدِّينِ وَالْعِلْمِ وَالْحِلْمِ وَالصَّبْرِ وَالشُّكْرِ وَالْعَمَلِ وَالزُّهْدِ وَالتَّوَاضُعِ، وَالْعَفْوِ، وَالْعِفَّةِ، وَالْجُودِ وَالشَّجَاعَةِ وَالْحَيَاءِ وَالْمُرُوءَةِ وَالصَّمْتِ وَالتُّؤَدَةِ وَالْوَقَارِ وَالرَّحْمَةِ وَحُسْنِ الأَدَبِ وَالْمُعَاشَرَةِ وَأَخَوَاتِهَا وَهِيَ الَّتِي جِمَاعُهَا: حُسْنُ الْخُلُقِ. وَقَدْ يَكُونُ مِنْ هَذِهِ الأَخْلاَقِ مَا هُوَ فِي الْغَرِيزَةِ وَأَصْلِ الْجِبِلَّةِ لِبَعْضِ النَّاسِ، وَبَعْضُهُمْ لاَ تَكُونُ فِيهِ فَيَكْتَسِبُهَا وَلَكِنَّهُ لاَ بُدَّ أَنْ يَكُونَ فِيهِ مِنْ أُصُولِهَا فِي أَصْلِ الْجِبِلَّةِ شُعْبَةٌ كَمَا سَنُبَيِّنُهُ إِنْ شَاءَ اللهُ تَعَالَى. وَتَكُونُ هَذِهِ الأَخْلاَقُ دُنْيَوِيَّةً إِذَا لَمْ يُرَدْ بِهَا وَجْهُ اللهِ وَالدَّارُ الآخِرَةُ وَلَكِنَّهَا كُلَّهَا مَحَاسِنُ وَفَضَائِلُ بِاتِّفَاقِ أَصْحَابِ الْعُقُولِ السَّلِيمَةِ وَإِنِ اخْتَلَفُوا فِي مُوجِبِ حُسْنِهَا وَتَفْضِيلِهَا.

Section2:

Perfecting all his moral and physical merits & combining all worldly and religious virtues in him (pbuh) as a single unit

O lover of the holy Prophet (pbuh) and researcher for the details of his great

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(1) [4: 113].

status on the whole, let you know that the attributes of beauty and perfection in mankind are of two kinds: one is necessary and worldly required by innate and due to the exigency of the worldly-life ; the other is acquired out of religion and its doer is praised, and it brings one closer to Allah the Most-Exalted.

Yet, they focus on two types; one of which corresponds to one of the two kinds of attributes while the other is combined and intermingles with them both.

As for the absolute necessary kind it is neither chosen nor earned by one such as his natural disposition comprising his perfect creation, gorgeous figure, proficient mentality, good understanding, eloquent language, vigorous senses and organs, erect movements, and honourable ancestry, as well as the high esteem of his people and his noble land.

This all is supplemented by the exigent need of his life for food, sleep, clothing, abode, marriage, property and sovereignty. These latest attributes may be attached to the other ones if he intends, through them, to proceed upon piety and help his body tread in its course in case they are within the boundary limits of exigent necessity and the rules of the (Islamic) law.

As to the other earned ones, they are pertaining to the sublime morality and legal manners comprising religion, knowledge, clemency, patience, gratitude, justice, abstinence, humbleness, forgiveness, chastity, generosity, bravery, bashfulness, modesty, magnanimity, keeping silent (during the nonsense and vain speech), deliberation, solemnity, mercy, good manners and kind treatment and the like relating to good morals.

Some of these morals may be inherent and innate in some people and some are not in one's natural disposition, thereby, he earns them. Yet, it is a must that he is to acquire a branch of the essentials of the original natural disposition as it will be explained later on.

These morals are deemed to be for the worldly life unless seeking Allah's Reward and the Hereafter. Yet, the good morals are all good characteristics and virtues in effect of the consensus of the broad-minded people despite the difference as for being obligatory and preferred.

فصــــل

قَالَ الْقَاضِي: إِذَا كَانَتْ خِصَالُ الْكَمَالِ وَالْجَلاَلِ مَا ذَكَرْنَاه وَوَجَدْنَا الْوَاحِدَ مِنَّا يَتَشَرَّفُ بِوَاحِدَةٍ مِنْهَ أَوِ اثْنَتَيْنِ إِن اتَّفَقَتْ لَهُ فِي كُلِّ عَصْرٍ إِمَّا مِنْ نَسَبٍ أَوْ جمالٍ أَوْ قُوَّةٍ أَوْ عِلْمٍ أَوْ حِلْمٍ أَوْ شَجَاعَةٍ أَوْ سَمَاحَةٍ حَتَّى يَعْظُم قَدْرُهُ وَتُضْرَب بِاسْمِهِ الأَمْثَالُ وَتَتَقَرَّر لَهُ بِالْوَصْفِ بِذَلِكَ فِي الْقُلُوبِ أَثَرَةٌ وَعَظَمَةٌ، وَهُوَ مُنْذُ عُصُورٍ خَوَالٍ رِمَمٌ بَوَالٍ؛ فَمَا ظَنُّكَ بِعَظِيمِ قَدْرِ مَن اجْتَمَعَتْ فِيهِ كُلُّ هَذِهِ الْخِصَالُ إِلَى مَا لاَ يَأْخُذُهُ عَدٌّ وَلاَ يُعَبِّرُ عَنْهُ مَقَالٌ وَلاَ يُنَالُ بِكَسْبٍ وَلا حِيلَةٍ إلاّ بِتَخْصِيصِ الْكَبِيرِ الْمُتَعَالِ مِنْ فَضِيلَةِ النُّبُوَّةِ وَالرِّسَالَةِ وَالْخُلَّةِ وَالْمَحَبَّةِ وَالاصْطِفَاءِ وَالْإِسْرَاءِ وَالرُّؤْيَةِ وَالْقُرْبِ وَالدُّنُوِّ والوَحْيِ وَالشَّفَاعَةِ وَالْوَسِيلَةِ وَالْفَضِيلَةِ وَالدَّرَجَةِ

الرَّفِيعَةِ وَالْمَقَامِ الْمَحْمُودِ وَالْبُرَاقِ، وَالْمِعْرَاجِ، وَالْبَعْثِ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ وَالصَّلاَةِ بِالْأَنْبِيَاءِ وَالشَّهَادَةِ بَيْنَ الْأَنْبِيَاءِ وَالْأُمَمِ وَسِيَادَةِ وَلَدِ آدَمَ وَلِوَاءِ الْحَمْدِ وَالْبِشَارَةِ وَالنِّذَارَةِ وَالْمَكَانَةِ عِنْدَ ذِي الْعَرْشِ وَالطَّاعَةِ ثَمَّ وَالْأَمَانَةِ وَالْهِدَايَةِ وَرَحْمَةٍ لِلْعَالَمِينَ وَإِعْطَاءِ الرِّضَى والسُّؤْلِ وَالْكَوْثَرِ وَسَمَاعِ الْقَوْلِ وَإِتْمَامِ النِّعْمَةِ وَالْعَفْوِ عَمَّا تَقَدَّمَ وَتَأَخَّرَ وَشَرْحِ الصَّدْرِ وَوَضْعِ الْإِصْرِ وَرَفْعِ الذِّكْرِ وَعِزَّةِ النَّصْرِ وَنُزُولِ السَّكِينَةِ وَالتَّأْيِيدِ بِالْمَلاَئِكَةِ وإِيتَاءِ الْكِتَابِ وَالْحِكْمَةِ والسَّبْعِ الْمَثَانِي وَالْقُرْآنِ الْعَظِيمِ وَتَزْكِيَةِ الْأُمَّةِ والدُّعَاءِ إِلَى الله وَصَلاَةِ الله تَعَالَى وَالْمَلاَئِكَةِ وَالْحُكْمِ بَيْنَ النَّاسِ بِمَا أَرَاهُ الله وَوَضْعِ الْإِصْرِ وَالْأَغْلاَلِ عَنْهُمْ وَالْقَسمِ بِاسْمِهِ وَإِجَابَةِ دَعْوَتِهِ وَتَكْلِيمِ الْجَمَادَاتِ وَالْعُجْمِ وَإِحْيَاءِ الْمَوْتَى وَإِسْمَاعِ الصُّمِّ وَنَبْعِ الْمَاءِ مِنْ بَيْنِ أَصَابِعِهِ وَتَكْثِيرِ الْقَلِيلِ وَانْشِقَاقِ الْقَمَرِ وَرَدِّ الشَّمْسِ وَقَلْبِ الْأَعْيَانِ وَالنَّصْرِ بِالرُّعْبِ وَالاطِّلاَعِ عَلَى الْغَيْبِ وَظِلِّ الْغَمَامِ وَتَسْبِيحِ الْحَصَى وَإِبْرَاءِ الآلاَمِ والعِصْمَةِ مِنَ النَّاسِ، إِلَى مَا لاَ يَحْوِيهِ مُحْتَفِلٌ وَلاَ يُحِيطُ بِعِلْمِهِ إِلاَّ مَانِحُهُ ذَلِكَ وَمُفَضِّلُهُ بِهِ لاَ إِلَهَ غَيْرُهُ إِلَى مَا أَعَدَّ لَهُ فِي الدَّارِ الآخِرَةِ، مِنْ مَنَازِلِ الْكَرَامَةِ، وَدَرَجَاتِ الْقُدْسِ وَمَرَاتِبِ السَّعَادَةِ وَالْحُسْنَى وَالزِّيَادَةِ الَّتِي تَقِفُ دُونَهَا الْعُقُولُ وَيَحَارُ دُونَ إِدْرَاكِهَا الْوَهْمُ.

The Aggregate Characteristics of Perfection Combined in the Prophet (pbuh)

Al-Qadi said: we stated previously the characteristics and attributes of perfection and majesty, with one or two of which any one of us is honored at any age, whether it is of pedigree, beauty, vigor, knowledge, clemency, courage, tolerance or leniency ; and is such a case one's status is exalted, his name is set as an ideal example for others and his magnificent dignity will be instilled in people's hearts even if he lived in antiquity.

So, what do you think about the one, in whom all these characteristics and qualities are combined, which are countless and can not be expressed in words nor attained by either acquisition or device, but through the Most-Exalted (Allah) who specialized him with? Of these are the superior qualities and favours of Prophethood; Messengership; bosom friendship; being beloved (by Allah); being elected (by Allah); the Nocturnal Journey; sighting (the grand miracles therein); being near (to Allah); the divine revelation; the intercession (on behalf of his followers on Doomsday); Al-Wasilah[1] his excellence; his high status; this

(1) Wasilah means through which one can get closer to Allah. It also refers to a special status in Paradise reserved for only one servant among the slaves of Allah. The Prophet (pbuh) said: "I hope to be him (i.e. that servant of Allah) and whoever asks Allah to grant me the status of 'Wasilah' will be entitled to my intercession on Doomsday.

praised position; Al-Buraq (an animal bigger than a donkey and smaller than a horse on which the Prophet (pbuh) went for Al-Mi'raj); Al-Mi'raj (the ascent of the Prophet (pbuh) to the heavens); being sent to the white and coloured people; leading the Prophets in prayer; bearing witness to the Prophets and nations; being the master of mankind; being the banner of praise; being the bearer of glad tidings; being the warner; his great status before the Owner of the Dominion and obedience; his honesty; his guidance; being a mercy to all dwellers of the world; being pleased (by Allah); being answered of his request; Al-Kauthar (river); hearing the statement; the perfection of the grace; being forgiven of his past and future sins; the opening of his breast; the removal of his burden; the rise of fame; the glory of victory; the sending down of tranquility upon him; the support of the angels; endowing him with the book (the Qur'an) wisdom, the seven repeatedly recited verses of the Qur'an and the Grand Qur'an; Purifying his followers; Invoking Allah; the Blessings given to him by Allah the Most-Exalted and the angels; adjudging people by virtue of the Ordinance of Allah; relieving his followers of the burden and rancor laid against them; (Allah's) swearing by his Name; (Allah's) response to his supplication; speaking with the inanimate[1] and non Arabs; livening up the dead; letting the deaf hear; the water gushed from among his fingers; magnifying the little amounts; the cleaving of the moon[2]; the response of the sun; toppling the eminent people (of the disbelievers); granting him victory through fright; being cognizant of the unseen; the shade of the cloud (shading him against the scorching sun); the glorification and praise of pebbles; curing pains and being protected (by Allah) form people, to the unlimited extents (of qualities and favors) that can not be enumerated nor encompassed except by Allah, who gifted and favored him with them, in addition to what he prepared for him in the Hereafter of honored status; holy rank; grades of felicity and good outcome, and the excess graces that minds can not grasp and imagination can not realize.

فصـــل

إِنْ قُلْتَ أَكْرَمَكَ اللهُ: لاَ خَفَاءَ عَلَى الْقَطْعِ بِالْجُمْلَةِ أَنَّهُ ﷺ أعْلَى النَّاسِ قَدْراً،
وأعْظَمُهُمْ مَحَلاً وَأَكْمَلُهُمْ مَحَاسِنَ وَفَضْلاً وَقَدْ ذَهَبْتَ فِي تَفَاصِيلِ خِصَالِ الْكَمَالِ مَذْهَباً
جَمِيلاً شَوَّقَنِي إِلَى أَنْ أَقِفَ عَلَيْهَ مِنْ أَوْصَافِهِ ﷺ تَفْصِيلاً.
فَاعْلَمْ نَوَّرَ اللهُ قَلْبِي وَقَلْبَكَ وَضَاعَفَ فِي هَذَا النَّبِيِّ الْكَرِيم حُبِّي وَحُبَّكَ، أَنَّكَ إِذَا
نَظَرْتَ إِلَى خِصَالِ الْكَمَالِ الَّتِي هِيَ غَيْرُ مُكْتَسَبَةٍ وَفِي جِبِلَّةِ الْخِلْقَةِ، وَجَدْتَهُ ﷺ حَائِزاً

(1) The Prophet (pbuh) said: [know a stone in Mecca, which used to salute me.

(2) The Meccan people asked the Prophet (pbuh) to show them a sign (miracle), therein he showed them the sign of the splitting of the moon.

لِجَمِيعِهَا مُحِيطاً بِشَتَاتِ مَحَاسِنِهَا دُونَ خِلافٍ بَيْنَ نَقَلَةِ الأَخْبَارِ لِذَلِكَ بَلْ قَدْ بَلَغَ بَعْضُهَا مَبْلَغَ الْقَطْعِ.

The Inherent Characteristics of Perfection

Thereby, let you, may Allah honour you, say precisely that it is not denied totally that he (pbuh) is superior to people as for his high-esteem, great position, perfect merits and excellence. I indulged into the details of the traits of perfection in a fair way that made me long for sheeding light on them as a sign of preference.

Therefore, let you, O the light of my heart and yours, magnify my love and yours for the Prophet (pbuh) and know that if you deliberate on the inherent characteristics of perfection being of the innate disposition, you observe him getting them all and comprising various merits, without any disaccord among the narrators to the extent that some of the narrations are unanimously agreed upon.

أَمَّا الصُّورَةُ وَجَمَالُهَا وَتَنَاسُبُ أَعْضَائِهِ فِي حُسْنِهَا فَقَدْ جَاءَتِ الآثَارُ الصَّحِيحَةُ وَالْمَشْهُورَةُ الْكَثِيرَةُ بِذَلِكَ مِنْ حَدِيثِ عَلِيٍّ وَأَنَسِ بْنِ مَالِكٍ، وَأَبِي هُرَيْرَةَ. وَالبَرَاءِ بن عَازِبٍ، وَعَائِشَةَ أُمِّ الْمُؤْمِنِينَ وَابْنِ أَبِي هَالَةَ، وَأَبِي جُحَيْفَةَ، وَجَابِرِ بْنِ سَمُرَةَ وَأُمِّ مَعْبَدٍ وَابْنِ عَبَّاسٍ وَمُعَرِّضِ بْنِ مُعَيْقِيبٍ وَأَبِي الطُّفَيْلِ وَالْعَدَّاءِ بن خَالِدٍ وَخُرَيْمِ بنِ فَاتِكٍ وَحَكِيمِ بْنِ حِزَامٍ وَغَيْرِهِمْ رَضِيَ الله عَنْهُمْ مِن أَنَّهُ ﷺ: كَانَ أَزْهَرَ اللَّوْنِ أَدْعَجَ أَنْجَلَ أَشْكَلَ أَهْدَبَ الأَشْفَارِ أَبْلَجَ أَزَجَّ أَقْنَى أَفْلَجَ مُدَوَّرَ الْوَجْهِ وَاسِعَ الْجَبِينِ كَثَّ اللِّحْيَةِ تَمْلأُ صَدْرَهُ سَوَاءَ الْبَطْنِ وَالصَّدْرِ وَاسِعَ الصَّدْرِ عَظِيمَ الْمَنْكِبَيْنِ ضَخْمَ الْعِظَامِ عَبْلَ الْعَضُدَيْنِ وَالذِّرَاعَيْنِ وَالأَسَافِلِ رَحْبَ الْكَفَّيْنِ وَالْقَدَمَيْنِ، سَائِلَ الأَطْرَافِ أَنْوَرَ الْمُتَجَرَّدِ دَقِيقَ الْمَسْرُبَةِ رَبْعَةَ الْقَدِّ، لَيْسَ بِالطَّوِيلِ الْبَائِنِ وَلاَ بِالْقَصِيرِ الْمُتَرَدِّدِ وَمَعَ ذَلِكَ فَلَمْ يَكُنْ يُمَاشِيهِ أَحَدٌ يُنْسَبُ إِلَى الطُّولِ إِلاَّ طَاوَلَهُ ﷺ، رَجِلَ الشَّعْرِ، إِذَا افْتَرَّ ضَاحِكاً افْتَرَّ عَنْ مِثْلِ سَنَا الْبَرْقِ، وَعَنْ مِثْلِ حَبِّ الْغَمَامِ، وَإِذَا تَكَلَّمَ رُئِيَ كَالنُّورِ يَخْرُجُ مِنْ ثَنَايَاهُ، أَحْسَنَ النَّاسِ عُنُقاً لَيْسَ بِمُطَهَّمٍ وَلاَ مُكَلْثَمٍ، مُتَمَاسِكَ الْبَدَنِ، ضَرْبَ اللَّحْمِ.

As for his pleasant physical appearance and the graceful symmetry of his organs, many sound and famous traditions were related on the authority of 'Ali bin Abu Talib, Anas bin Malik, Abu Hurairah, Al-Bera' bin 'Azib, 'A'ishah Mother of the faithful believers, Ibn Abu Hala, Abu Juhaifa, Jabir bin Samura, Umm Ma'bad, Ibn 'Abbas, Mu'rid bin Bu'aiqib, Abu At-Tufail, Al-'Ada' bin Khalid, Khuraim bin Fatik, Hakim bin Hezam and others (may Allah be pleased with them all).

They included the hereinafter: He [(the Prophet (pbuh)] had blush-pink complexion. He was black-eyed and large-eyed. He had long irises and long

lashes. He was bright white. He had penciled and arched eyebrows. He had a
long nose and high nasal bone. His teeth were separated. He had a round face, a
broad forehead and a bushy beard covering his chest. He was flat in his
abdomen and breast. His breast was broad, and large. He was broad-
shouldered. He had big bones. He was plump in his brachia, arms and lower
parts. He had ample hand palms and feet.

He had expansive limbs his hair coming from the breast to the bottom of the
navel was little and refined. His body was of medium height, that is he was not
too tall nor too short. However, no one who was deemed to be tall appeared to
be taller than him. His hair was a little wavy. When he (pbuh) opened his mouth
out of laughing, his teeth appeared as if they were gleaming like the flash of
lightning and the hailstones; when he (pbuh) spoke, as if light was seen to get out
of his incisor teeth. His neck was the best among people. He was not so plump in
either his body, was symmetric with its flesh.

قَالَ الْبَرَاءُ بن عازب: مَا رَأَيْتُ مِنْ ذِي لِمَّةٍ فِي حُلَّةٍ حَمْرَاءَ أَحْسَنَ مِنْ رَسُولِ

اللهِ ﷺ.

وَقَالَ أَبُو هُرَيْرَةَ رَضِي اللهُ عَنْهُ: مَا رَأَيْتُ شَيْئاً أَحْسَنَ مِنْ رَسُولِ اللهِ ﷺ كَأَنَّ الشَّمْسَ

تَجْرِي فِي وَجْهِهِ، وَإِذَا ضَحِكَ يَتَلأْلأُ فِي الْجُدُرِ.

وَقَالَ جَابِرُ بْنُ سَمُرَةَ وَقَالَ لَهُ رَجُلٌ: كَانَ وَجْهُهُ ﷺ مِثْلَ السَّيْفِ؟ فَقَالَ: لاَ بَلْ مِثْلَ

الشَّمْسِ وَالْقَمَرِ، وَكَانَ مُسْتَدِيراً.

وَقَالَتْ أُمُّ مَعْبَدٍ فِي بَعْضِ مَا وَصَفَتْهُ بِهِ: أَجْمَلُ النَّاسِ مِنْ بَعِيدٍ وَأَحْلاَهُ وَأَحْسَنُهُ مِنْ

قَرِيبٍ.

وَفِي حَدِيثِ ابْنِ أَبِي هَالَةَ: يَتَلأْلأُ وَجْهُهُ تَلأْلُؤَ الْقَمَرِ لَيْلَةَ الْبَدْرِ.

Al-Ber'a said: I have not seen anyone of hair reaching the earlobes and of red
garment better than Allah's Messenger (pbuh). Abu Hurairah (may Allah be
pleased with him) said: I saw none better than Allah's Messenger (pbuh). As if
the sun was running in his face, and when he laughed, he radiated and his gleam
reflected on the wall.

Jabir bin Samurah said: A man said to him: his face (pbuh) was like the
sword. He then replied: No, but it was like the sun and the moon, and it was
round.

Umm Ma'bad said: At a far distance, he (pbuh) appeared the best-looking
among people, and the most handsome and pleasant at a short distance. The
narration of Ibn Abu Hala comprised (the hereinafter): His face shone the same
as the moon does when it becomes a full-moon.

وقَالَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ فِي آخِرِ وَصْفِهِ لَهُ: مَنْ رَآهُ بَدِيهَةً هَابَهُ وَمَنْ خَالَطَهُ مَعْرِفَةً

أَحَبَّهُ. يَقُولُ نَاعِتُهُ: لَمْ أَرَ قَبْلَهُ وَلا بعْدَهُ مِثْلَهُ ﷺ.

وَالْأَحَادِيثُ فِي بَسْطِ صِفَتِهِ مَشْهُورَةٌ كَثِيرَةٌ فَلاَ نُطَوِّلُ بِسَرْدِهَا وَقَدِ اخْتَصرْنَا فِي وَصْفِهِ نُكَتَ مَا جاءَ فِيهَا وَجُمْلَةً مِمّا فِيهِ كِفَايَةٌ فِي الْقَصْدِ إِلَى الْمَطْلُوبِ، وَخَتَمْنَا هَذِهِ الْفُصُول بِحَدِيثٍ جامِعٍ لِذلِكَ نَقِفُ عَلَيْهِ هُنَاكَ إِنْ شَاءَ الله.

About the Prophet's (pbuh) final characteristic, 'Ali bin Abu Talib (may Allah be pleased with him) said: whoever saw him, he spontaneously had a reverential awe of him, and whoever mixed and got acquainted with him, he loved him. 'Ali said describing the Prophet (pubh): I have never witnessed his peer, either before or after him (pbuh).

The narrations about his characteristics are plentiful and famous. So, we don't narrate them abundantly. Thereby, we epitomized the snapshots characterizing him sufficiently and totally so as to attain the objective and we concluded these sections with a comprehensive hadith.

فصـــل

وَأَمَّا نَظَافَةُ جِسْمِهِ، وَطِيبُ رِيحِهِ وَعَرَقِهِ، وَنَزَاهَتُهُ عَنِ الْأَقْذَارِ وَعَوْرَاتِ الْجَسَدِ فَكَانَ قَدْ خَصَّهُ الله تَعَالَى فِي ذَلِكَ بِخَصَائِص لَمْ تُوجَدْ فِي غَيْرِهِ ثُمَّ تَمَّمَهَا بِنَظَافَةِ الشَّرْعِ وَخِصَالِ الْفِطْرَةِ الْعَشْرِ. وَقَالَ: بُنِيَ الدِّينُ عَلَى النَّظَافَةِ.

حَدَّثَنَا سُفْيَانُ بن الْعَاصِي وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا أَحْمَدُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ الرَّازِيُّ، قَالَ: حَدَّثَنَا أَبُو أَحْمَد الْجُلُودِيُّ قَالَ: حَدَّثَنَا ابْنُ سُفْيانَ قَالَ: حَدَّثَنَا مُسْلِمٌ قَالَ: حَدَّثَنَا قُتَيْبَةُ قال: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ عَنْ أَنَسٍ، قَالَ: مَا شَمِمْتُ عَنْبَراً قَطُّ وَلاَ مِسْكاً وَلاَ شَيْئاً أَطْيَبَ مِنْ رِيحِ رَسُولِ الله ﷺ.

The Prophet's (pbuh) cleanliness and purification & the attributes of the natural disposition

(Chapter) As for the cleanliness of his body, his good scent, his pleasant sweat and being free from impurities and defects of the body, Allah the Most-Exalted favoured him with those traits and attributes found in no one else, and then perfected them with the clean and pure religion and the ten traits of natural disposition;[1] and he himself (pbuh) said, "Religion is based on cleanliness."

Ja'far bin Sulaiman narrated through Thabit, on the authority of Anas: I

(1) They are: cutting the mustache; letting the beard; using Siwak (tooth-stick taken from a small tree or a shrub called Al-Arak); sniffing water (up nostrils); cutting fingernails; washing knuckles; plucking the hair of armpits; cutting pubic hair; decreasing water and circumcision.

never smelt amber, musk or anything more fragrant than the scent of Allah's Messenger (pbuh).

وَعَنْ جَابِرِ بْنِ سَمُرَةَ أَنَّهُ ﷺ مَسَحَ خَدَّهُ قَالَ فَوَجَدْتُ لِيَدِهِ بَرْداً وَرِيحاً كَأَنَّمَا أَخْرَجَهَا مِنْ جُؤْنَةِ عَطَّارٍ. قَالَ غَيْرُهُ: مَسَّهَا بِطِيبٍ أَمْ لَمْ يَمَسَّهَا يُصَافِحُ الْمُصَافِحَ فَيَظَلُّ يَوْمَهُ يَجِدُ رِيحَهَا، وَيَضَعُ يَدَهُ عَلَى رَأْسِ الصَّبِيِّ فَيُعْرَفُ مِنْ بَيْنِ الصِّبْيَانِ بِرِيحِهَا. وَنَامَ رَسُولُ اللهِ ﷺ فِي دَارِ أَنَسٍ فَعَرِقَ فَجَاءَتْ أُمُّهُ بِقَارُورَةٍ تَجْمَعُ فِيهَا عَرَقَهُ فَسَأَلَهَا رَسُولُ اللهِ ﷺ عَنْ ذَلِكَ فَقَالَتْ: نَجْعَلُهُ فِي طِيبِنَا وَهُوَ مِنْ أَطْيَبِ الطِّيبِ.

وَذَكَرَ الْبُخَارِي فِي تَارِيخِهِ الْكَبِيرِ عَنْ جَابِرٍ: لَمْ يَكُنِ النَّبِيُّ ﷺ يَمُرُّ فِي طَرِيقٍ فَيَتْبَعُهُ أَحَدٌ إِلاَّ عَرَفَ أَنَّهُ سَلَكَهُ مِنْ طِيبِهِ. وَذَكَرَ إِسْحَاقُ بْنُ رَاهَوَيْهِ أَنَّ تِلْكَ كَانَتْ رَائِحَتَهُ بِلاَ طِيبٍ ﷺ.

Jabir bin Samurah narrated: once the Prophet (pbuh) wiped over my cheek; therein I felt the hail effect of his hand and smelt a scent as if he extracted it from a sack of a spice dealer. Others narrated: when he (pbuh) saluted anyone, that one would stay his day smelling the scent (of his hand), and when he (pbuh) touched the head of any child, that child would be distinguished and known among the other children due to that scent (of his hand).

Once the Messenger of Allah (pbuh) slept in the house of Anas, and when he sweat, his (Anas') mother fetched a flask and put his sweat in it. When Allah's Messenger (pbuh) inquired about that, she replied: we will scent with it, for it is the most fragrant scent.

Al-Bukhari reported on the authority of Jabir:[1] The Prophet (pbuh) would be known to have crossed a certain way or path owing to his scent recognized by anyone who could trace him.

Ishaq bin Rahwey stated that fragrance was natural and by innate; without applying any perfume.

وَرَوَى الْمُزَنِيُّ عَنْ جَابِرٍ رضي الله عنه: أَرْدَفَنِي النَّبِيُّ ﷺ خَلْفَهُ فَٱلْتَقَمْتُ خَاتَمَ النُّبُوَّةِ بِفَمِي فَكَانَ يَنِمُّ عَلَيَّ مِسْكاً. وَقَدْ حَكَى بَعْضُ الْمُعْتَنِينَ بِأَخْبَارِهِ وَشَمَائِلِهِ ﷺ أَنَّهُ كَانَ إِذَا أَرَادَ أَنْ يَتَغَوَّطَ ٱنْشَقَّتِ الْأَرْضُ فَٱبْتَلَعَتْ غَائِطَهُ وَبَوْلَهُ وَفَاحَتْ لِذَلِكَ رَائِحَةٌ طَيِّبَةٌ ﷺ.

وَأَسْنَدَ مُحَمَّدُ بْنُ سَعْدٍ كَاتِبُ الْوَاقِدِي فِي هَذَا خَبَراً عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّهَا

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(1) He is Jabir bin 'Abdullah; the famous companion who witnessed all battles except Badr battle and for whom the Prophet (pbuh) sought Allah's Forgiveness when he repaid his father's debts. He was the last companion to have died in Medina. He narrated one thousand and five hundred hadiths.

قَالَتْ لِلنَّبِيِّ ﷺ: إِنَّكَ تَأْتِي الْخَلاَءَ فَلاَ نَرَى مِنْكَ شَيْئاً مِنَ الْأَذَى، فَقَالَ: «**يَا عَائِشَةُ أَوَ مَا عَلِمْتِ أَنَّ الْأَرْضَ تَبْتَلِعُ مَا يَخْرُجُ مِنَ الْأَنْبِيَاءِ فَلاَ يُرَى مِنْهُ شَيْءٌ**»؟. وَهَذَا الْخَبَرُ وَإِنْ لَمْ يَكُنْ مَشْهُوراً. فَقَدْ قَالَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ بِطَهَارَةِ هَذَيْنِ الْحَدَثَيْنِ مِنْهُ ﷺ وَهُوَ قَوْلُ بَعْضِ أَصْحَابِ الشَّافِعِي حَكَاهُ الْإِمَامُ أَبُو نَصْرِ بْنُ الصَّبَّاغِ فِي شَامِلِهِ. وَقَدْ حَكَى الْقَوْلَيْنِ عَنِ الْعُلَمَاءِ فِي ذَلِكَ أَبُو بَكْرِ بْنُ سَابِقِ الْمَالِكِي فِي كِتَابِهِ الْبَدِيعِ فِي فُرُوعِ الْمَالِكِيَّةِ وَتَخْرِيجِ مَا لَمْ يَقَعْ لَهُمْ مِنْهَا عَلَى مَذْهَبِهِمْ مِنْ تَفَارِيعِ الشَّافِعِيَّةِ، وَشَاهِدُ هَذَا أَنَّهُ ﷺ لَمْ يَكُنْ مِنْهُ شَيْءٌ يُكْرَهُ وَلاَ غَيْرُ طَيِّبٍ.

Al-Muzny and Al-Harby narrated on the authority of Jabir: The Prophet (pbuh) made me sand behind me, and thereupon I touched the mole protuberance of Prophethood [a fleshy protuberance on the Prophet's back which is a divine sign of his Prophetic office] by my mouth, and then it overwhelmed me with the fragrance of musk..

Some narrators, who are interested in the Prophet's (pbuh) news and good qualities related: when the Prophet (pbuh) intended to relieve himself, the earth cleft swallowing up his excrement and urine, and therein diffused a pleasant odour.

Muhammad bin Sa'd Al-Waqidi transmitted a narration relating to that on the authority of 'A'ishah (may Allah be pleased with her) that she said to the Prophet (pbuh): After you relieve yourself in the privy, we do not watch any trace (of defecation or urination). Therein he (pbuh) replied, "O 'A'ishah, did not you know that the earth swallow up all that relieved by the Prophets and therein no trace of that is left behind."

Although that news was not famous, some people of sacred knowledge assumed the purification of the Prophet (pbuh) from both defecation and urination. That statement was postulated by some people of the Shafi'i school of jurisprudence. It was narrated by Imam Abu Nasr bin As-Sabbagh in his book 'Ash-Shamel (the comprehensive).' Abu Bakr bin Sabiq Al-Maliki narrated both statement assumed by people of profound knowledge as for that, in his book 'Al-Badi' (the marvelous) in the branches of Al-Malikiya (the Maliki school of jurisprudence), and scrutinized that in relation to their Shafi'i school of jurisprudence. He concluded and explained: he (pbuh) never excreted anything bad or unpleasant.

وَمِنْهُ حَدِيثُ عَلِيٍّ رَضِيَ اللهُ عَنْهُ غَسَّلْتُ النَّبِيَّ ﷺ فَذَهَبْتُ أَنْظُرُ مَا يَكُونُ مِنَ الْمَيِّتِ فَلَمْ أَجِدْ شَيْئاً، فَقُلْتُ طِبْتَ حَيّاً وَمَيِّتاً. قَالَ: وَسَطَعَتْ مِنْهُ رِيحٌ طَيِّبَةٌ لَمْ نَجِدْ مِثْلَهَا قَطُّ.

وَمِثْلُهُ قَالَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ حِينَ قَبَّلَ النَّبِيَّ ﷺ بَعْدَ مَوْتِهِ.

وَمِنْهُ شُرْبُ مَالِكِ بنِ سِنَانٍ دَمَهُ يَوْمَ أُحُدٍ وَمَصُّهُ إِيَّاهُ وَتَسْوِيغُهُ ﷺ ذَلِكَ لَهُ. وَقَوْلُهُ لَهُ:

لَنْ تُصِيبَهُ النَّارُ، وَمِثْلُهُ شُرْبُ عَبْدِ اللهِ بْنِ الزُّبَيْرِ دَمَ حِجَامَتِهِ فقال عليه السَّلاَمُ «وَيْلٌ لَكَ مِنَ النَّاسِ وَوَيْلٌ لَهُمْ مِنْكَ» وَلَمْ يُنْكِرْهُ عَلَيْهِ. وَقَدْ رُوِيَ نَحْوٌ مِنْ هذَا عَنْهُ فِي ٱمْرَأَةٍ شَرِبَتْ بَوْلَهُ فَقَالَ لَهَا: «لَنْ تَشْتَكِي وَجَعَ بَطْنِكِ أَبَداً».

Of that was the narration related by 'Ali bin Abu Talib (may Allah be pleased with him) who[1] said: when I washed (made full ritual washing of the dead body of) the Prophet (pbuh), I sought any trace (of any excretion as of stool or urine) of the dead body; but I observed nothing, therein I said: Blessed are you; alive and dead.

He added: therein a good, pleasant and matchless odour diffused from him.

Abu Bakr As-Siddiq (may Allah be pleased with him) uttered a similar statement to Ali's when he kissed the Prophet (pbuh) after he demised.[2]

Another narration was related concerning Malik bin Sanan who, on the day of Uhud (battle), drank and sucked blood of the Prophet (pbuh), and therein the Prophet (pbuh) permitted him and said, 'you will be spared from the hell-fire (i.e. you will admit to Paradise).'[3]

A similar narration relates: when 'Abdullah bin Az-Zubair drank the blood left behind after the Prophet (pbuh) had himself cupped, the Prophet (pbuh) said to him, "save yourself from people and save them from you."[4] Yet, he (pbuh) did not blame him for that.

A similar version was transmitted by him relating: one day a woman drank the urine of the Prophet (pubh). Therein, he said to her, "you will never suffer from any stomachache."

وَلَمْ يَأْمُرْ وَاحِداً مِنْهُمْ بِغَسْلِ فَمٍ، وَلاَ نَهَاهُ عَنْ عَوْدَةٍ. وَحَدِيثُ هَذِهِ الْمَرْأَةِ الَّتِي شَرِبَتْ بَوْلَهُ صَحِيحٌ أَلْزَمَ الدَّارَقُطْنِي مُسْلِماً وَالْبُخَارِي إِخْرَاجَهُ فِي الصَّحِيحِ، وَٱسْمُ هَذِهِ الْمَرْأَةِ بَرَكَةُ وَٱخْتُلِفَ فِي نَسَبِهَا وَقِيلَ هِيَ أُمُّ أَيْمَنَ وَكَانَتْ تَخْدُمُ النَّبِيَّ ﷺ، قَالَتْ: وَكَانَ

(1) Narrated by Ibn Majah and Abu Dawud.

(2) He entered into 'A'ishah's house and approached the Prophet (pbuh), and uncovered his honoured face. Then he bent down kissing him, and said, 'blessed you are; alive and dead.'.

(3) In another version, the Prophet (pbuh) said, "whoever is pleased to look at the one whose blood is mixed with mine, he is to look at Malik bin Sanan.".

(4) This means that he will face calamities and trials like that afflicting the Prophets. In reality, 'Abdullah suffered from many turbulences in his life and was killed by the command of Al-Hajjaj bin Yusuf As-Saqafi who ordered his dead body to be hanged in the street before people to witness him. Then his mother Asma' bint Abu Bakr (may Allah be pleased with them all) came to his hanging body and said, "Is not it time to let that dead body descend (i.e. to be buried)." When Al-Hajjaj heard her statement, he ordered him to be buried.

لِرَسُولِ الله ﷺ قَدَحٌ مِنْ عَيْدَانٍ يُوضَعُ تَحْتَ سَرِيرِهِ يَبُولُ فِيهِ مِنَ اللَّيْلِ فَبَالَ فِيهِ لَيْلَةً ثُمَّ ٱفْتَقَدَهُ فَلَمْ يَجِدْ فِيهِ شَيْئاً فَسَأَلَ بَرَكَةَ عَنْهُ فَقَالَتْ قُمْتُ وَأَنَا عَطْشَانَةٌ فَشَرِبْتُهُ وَأَنَا لاَ أَعْلَمُ. رَوَى حَدِيثَهَا ٱبْنُ جُرَيجٍ وَغَيْرُهُ وَكَانَ النَّبِيُّ ﷺ قَدْ وُلِدَ مَخْتُوناً مَقْطُوعَ السُّرَّةِ وَرُوِيَ عَنْ أُمِّهِ آمِنَةَ أَنَّهَا قَالَتْ: وَلَدْتُهُ نَظِيفاً مَا بِهِ قَذَرٌ. وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا: مَا رَأَيْتُ فَرْجَ رَسُولِ الله ﷺ قَطُّ، وَعَنْ عَلِيٍّ رَضِيَ الله عَنْهُ: أَوْصَانِي النَّبِيُّ ﷺ لاَ يُغَسِّلُهُ غَيْرِي فَإِنَّهُ لاَ يَرَى أَحَدٌ عَوْرَتِي إِلاَّ طُمِسَتْ عَيْنَاهُ، وَفِي حَدِيثِ عِكْرِمَةَ عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا أَنَّهُ ﷺ نَامَ حَتَّى سُمِعَ لَهُ غَطِيطٌ فَقَامَ فَصَلَّى وَلَمْ يَتَوَضَّأْ. قَالَ عِكْرِمَةُ: لأنه ﷺ كَانَ مَحْفُوظاً.

Yet, the Prophet (pbuh) neither asked anyone of them to rinse his mouth nor prohibited them to repeat that (deed of drinking his urine or blood).

That aforementioned hadith of the above-mentioned woman who drank his urine is Sahih (sound). Ad-Darqutni committed Muslim and Al-Butkhari to report it in their Sahihs (Authentic Books). The woman's name is 'Baraka'. It is differed as regards her lineage and it is said: she is called Umm Ayman and she used to serve the Prophet (pbuh).

The Prophet (pbuh) had a wooden tumbler placed under his bed, and he (pbuh) used to urinate in it during the night. One night, he passed urine in it and then left it. When the Prophet (pbuh) sought it, he found it devoid of anything (i.e. of the urine he (pbuh) passed). Therein,he (pbuh) asked Baraka about it, when she replied: I got up while being thirsty, so I drank it while being ignorant (that it is urine, not water).

Ibn Juraig and others related that the Prophet (pbuh) was born while being circumcised and having his navel severed (by innate). It was narrated on the authority of his mother Amena that she said: I begot him clean and free from impurity.

On the authority of 'A'ishah (may Allah be pleased with her) who said, "I never saw the penis of the Prophet (pbuh)."

On the authority of 'Ali (may Allah be pleased with him) who said: the Prophet (pbuh) entrusted me to let none but me wash him [when he (pbuh) dies] and said, 'no one sees my private parts except that his eyesight is blotted out.'

As well, 'Ikrima narrated a hadith on the authority of Ibn 'Abbas (may Allah be pleased with them both) involving that he (pbuh) slept till his snore could be heard; therein he (pbuh) rose up and performed the prayer, but without having reperformed (repeated) ablution.

'Ikrima said: that is due to being safeguarded and protected (against passing wind despite being asleep).

فصـــل

وَأَمَّا وُفُورُ عَقْلِهِ وَذَكَاءُ لُبِّهِ وَقُوَّةُ حَوَاسِّهِ وَفَصَاحَةُ لِسَانِهِ وَٱعْتِدَالُ حَرَكَاتِهِ وَحُسْنُ

شَمَائِلِهِ فَلاَ مِرْيَةَ أَنَّهُ كَانَ أَعْقَلَ النَّاسِ وَأَذْكَاهُمْ، وَمَنْ تَأَمَّلَ تَدْبِيرَهُ أَمْرَ بَوَاطِنِ الْخَلْقِ وَظَوَاهِرِهِمْ وَسِيَاسَةَ الْعَامَّةِ وَالْخَاصَّةِ مَعَ عَجِيبِ شَمَائِلِهِ وَبَدِيعِ سِيَرِهِ فَضْلاً عَمَّا أَفَاضَهُ مِنَ الْعَلِمِ وَقَرَّرَهُ مِنَ الشَّرْعِ دُونَ تَعَلُّمٍ سَبَقَ وَلاَ مُمَارَسَةٍ تَقَدَّمَتْ وَلاَ مُطَالَعَةٍ لِلْكُتُبِ مِنْهُ: لَمْ يَمْتَرِ فِي رُجْحَانِ عَقْلِهِ وَثُقُوبِ فَهْمِهِ لِأَوَّلِ بَدِيهَةٍ، وَهَذَا مِمَّا لاَ يُحْتَاجُ إِلَى تَقْرِيرِهِ لِتَحَقُّقِهِ، وَقَدْ قَالَ وَهْبُ بْنُ مُنَبِّهٍ: قَرَأْتُ فِي أَحَدٍ وَسَبْعِينَ كِتَاباً فَوَجَدْتُ فِي جَمِيعِهَا أَنَّ النَّبِيَّ ﷺ أَرْجَحُ النَّاسِ عَقْلاً وَأَفْضَلُهُمْ رَأْياً وَفِي رِوَايَةٍ أُخْرَى فَوَجَدْتُ فِي جَمِيعِهَا أَنَّ اللهَ تَعَالَى لَمْ يُعْطِ جَمِيعَ النَّاسِ مِنْ بَدْءِ الدُّنْيَا إِلَى انْقِضَائِهَا مِنَ الْعَقْلِ فِي جَنْبِ عَقْلِهِ ﷺ إِلاَّ كَحَبَّةِ رَمْلٍ مِنْ بَيْنِ رِمَالِ الدُّنْيَا، وَقَالَ مُجَاهِدٌ: كَانَ رَسُولُ اللهِ ﷺ إِذَا قَامَ فِي الصَّلاَةِ يَرَى مَنْ خَلْفَهُ كَمَا يَرَى مَنْ بَيْنَ يَدَيْهِ، وَبِهِ فُسِّرَ قَوْلُهُ تَعَالَى: ﴿وَتَقَلُّبَكَ فِي ٱلسَّٰجِدِينَ ﴿٢١٩﴾﴾ [الشعراء: 219] وَفِي الْمُوَطَّإِ عَنْهُ عَلَيْهِ السَّلاَمُ: «**إِنِّي لأَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي**» وَنَحْوُهُ عَنْ أَنَسٍ فِي الصَّحِيحَيْنِ، وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا مِثْلُهُ قَالَتْ زِيَادَةٌ زَادَهُ اللهُ إِيَّاهَا فِي حُجَّتِهِ؛ وَفِي بَعْضِ الرِّوَايَاتِ: إِنِّي لأَنْظُرُ مِنْ وَرَائِي كَمَا أَنْظُرُ مِنْ بَيْنِ يَدَيَّ، وَفِي رِوَايَةٍ أُخْرَى: إِنِّي لأُبْصِرُ مِنْ قَفَايَ كَمَا أُبْصِرُ مِنْ بَيْنِ يَدَيَّ. وَحَكَى بَقِيُّ بْنُ مَخْلَدٍ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: كَانَ النَّبِيُّ ﷺ يَرَى فِي الظُّلْمَةِ كَمَا يَرَى فِي الضَّوْءِ.

His Eloquence & Intelligence & Good Features

As for the Prophet's (pbuh) broad-mindedness, intelligence, vigorous senses, eloquence, erect movements and good qualities, it is no doubt that he (pbuh) was the wisest and the most intelligent one. Whoever deliberates on his disposition of the internal and external matters of the creation and his policy conducted respecting the affairs of the commons and the elite along with his marvelous merits and splendid biography, in addition to what he (pbuh) elaborated of profound knowledge and regulated of laws without having attained previous learning or being cognizant of the books; in such a case he will not doubt about the Prophet's (pbuh) sagacity or his acute prudence intuitively, and that does not need any verification.

Wahb bin Menbah said: I have read seventy-one (of the old preceding scriptures revealed to the other Prophets) and they unanimously stated that the Prophet (pbuh) is the wisest and the most sagacious one among all mankind. In another version, (he said): they unanimously stated that Allah, the Most Elevated be He, has not given all mankind but a tiny proportion of the intellect, from the beginning to the end of the worldly-life, compared to that of the Prophet's (pbuh), and compatible with a grain of sand among the world sands.

Mujahid said: Having risen up for performing the prayer, the Prophet (pbuh) saw the people from behind him just as he saw what was in front of

him,[1] and that was the explanation given to the verse, "And your movements among those who fall prostrate (to Allah in the five compulsory congregational prayers).[2]

In Al-Muwatta'[3] (the approved), the Prophet (pbuh) said, "I see you from behind my back." A similar narration was reported in the Authentic Books (of Al-Bukhari and Muslim) on the authority of Anas.

A similar narration was related on the authority of 'A'ishah (may Allah be pleased with her) who said: it is an extra-ordinary gift endowed for him by Allah in his farewell pilgrimage. Some versions read "I see what is hidden from behind me just as I watch what is opposite me."

In another one, the Prophet (pbuh) said, "I see what is hidden from behind my backnape just as I see what is before me."

Baqi bin Mukhalad narrated on the authority of 'A'ishah (may Allah be pleased with her): The Prophet (pbuh) used to see in the darkness just as he saw in the light.

وَالْأَخْبَارُ كَثِيرَةٌ صَحِيحَةٌ فِي رُؤْيَتِهِ ﷺ الْمَلاَئِكَةَ وَالشَّيَاطِينَ؛ وَرُفِعَ النَّجَاشِيُّ لهُ حَتَّى صَلَّى عَلَيْهِ، وَبَيْتُ الْمَقْدِسِ حِينَ وَصَفَهُ لِقُرَيْشٍ، وَالْكَعْبَةُ حِينَ بَنَى مَسْجِدَهُ.

وَقَدْ حُكِيَ عَنْهُ ﷺ أَنَّهُ كَانَ يَرَى فِي الثُّرَيَّا أَحَدَ عَشَر نَجْماً وَهَذِهِ كُلُّهَا مَحْمُولَةٌ عَلَى رُؤْيَةِ الْعَيْنِ، وَهُوَ قَوْلُ أَحْمَدَ بْنِ حَنْبَلٍ وَغَيْرِهِ، وَذَهَبَ بَعْضُهُمْ إِلَى رَدِّهَا إِلَى الْعِلْمِ، وَالظَّوَاهِرُ تُخَالِفُهُ وَلاَ إِحَالَةَ فِي ذَلِكَ وَهِيَ مِنْ خَواصِّ الْأَنْبِيَاءِ وَخِصَالِهِمْ كَمَا أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ اللهِ بْنُ أَحْمَد الْعَدْلُ مِنْ كِتَابِهِ، حَدَّثَنَا أَبُو الْحَسَنِ الْمُقْرِئُ الْفَرْغَانِيُّ حَدَّثَتْنَا أُمُّ الْقَاسِمِ بِنْتُ أَبِي بَكْرٍ عَنْ أَبِيهَا حَدَّثَنَا الشَّرِيفُ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ الْحَسَنِي حَدَّثَنَا مُحَمَّدُ بْن مُحَمَّدِ بْن سَعِيدٍ حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْن مُحَمَّدِ بْن سُلَيْمَانَ حَدَّثَنَا مُحَمَّدُ بْنُ مَرْزُوقٍ حَدَّثَنَا هَمَّام حَدَّثَنَا الْحَسَنُ عَنْ قَتَادَةَ عَنْ يَحْيَى بْنِ وَثَّابٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «**لَمَّا تَجَلَّى اللهُ عَزَّ وَجَلَّ لِمُوسَى عَلَيْهِ السَّلاَمُ كَانَ يُبْصِرُ النَّمْلَةَ عَلَى الصَّفَا فِي اللَّيْلَةِ الظَّلْمَاءِ مَسِيرَةَ عَشَرَةِ فَرَاسِخَ**» وَلاَ يَبْعُدُ عَلَى هَذَا أَنْ يَخْتَصَّ نَبِيُّنَا ﷺ بِمَا ذَكَرْنَاهُ مِنْ هَذَا الْبَابِ بَعْدَ الْإِسْرَاءِ وَالْحُظْوَةِ بِمَا رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى.

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(1) This hadith is narrated by Al-Bukhari and Muslim on the authority of Abu Hurairah (may Allah be pleased with him) with the wording: Allah's Apostle said, "you see me facing the Qibla; but, by Allah, nothing is hidden from me regarding your bowings and submissiveness and I see you from behind my back.".

(2) [Surah 26: 219].

(3) It is the hadith book compiled by Imam Malik bin Anas, one of the Four Fiqh Imams.

Right and plenty traditions were narrated about the Prophet's (pbuh) sighting of the angels and devils; performance of the funeral prayer over the Negus (of Abyssinia) when he was raised to him (pbuh); description of Jerusalem before Quraish (his own tribe) and sighting the Ka'ba (the sacred house of Allah) on constructing his Mosque.

It was related that he (pbuh) used to see the twelve stars of the Pleiades. This all is seen through his own eyesight as stated by Ahmad bin Hanbal and others.

Yet, some scholars reverted that to science,but it disagrees with the scientific phenomena; yet it is not impossible for the Prophets to do that as it is of their characteristics and attributes.

Hammam narrated through Al-Hasan bin Qatada, through Yahia bin Wathab, on the authority of Abu Hurairah (may Allah be pleased with him): the Prophet (pbuh) said, "when Allah, to him Majesty and Generosity belong, emerged for Musa (Moses)-Peace be upon him-he (i.e. Musa) used to sight the ant on (Mount) Safa in the dark night at a distance of ten leagues."

Therefore, it is not preposterous for our Prophet (pbuh) to be characterized by what has been previously mentioned after the Nocturnal Night (Al-Isra') and the signs (miracles) of his Lord which he (pbuh) saw.

وَقَدْ جَاءَتِ الأَخْبَارُ بِأَنَّهُ صَرَعَ رُكَانَةَ أَشَدَّ أَهْلِ وَقْتِهِ وَكَانَ دَعَاهُ إِلَى الإِسْلَامِ، وَصَارَعَ أَبَا رُكَانَةَ فِي الْجَاهِلِيَّةِ وَكَانَ شَدِيداً وَعَاوَدَهُ ثَلاَثَ مَرَّاتٍ كُلُّ ذَلِكَ يَصْرَعُهُ رَسُولُ الله ﷺ، وَقَالَ أَبُو هُرَيْرَةَ رَضِيَ الله عَنْهُ: مَا رَأَيْتُ أَحَداً أَسْرَعَ مِنْ رَسُولِ الله ﷺ فِي مَشْيِهِ كَأَنَّمَا الأَرْضُ تُطْوَى لَهُ، إِنَّ لَنَجْهَدُ أَنْفُسَنَا وَهُوَ غَيْرُ مُكْتَرِثٍ، وَفِي صِفَتِهِ عَلَيْهِ السَّلاَمُ أَنَّ ضَحِكَهُ كَانَ تَبَسُّماً إِذَا الْتَفَتَ الْتَفَتَ مَعاً وَإِذَا مَشَى مَشَى تَقَلُّعاً كَأَنَّما يَنْحَطُّ مِنْ صَبَبٍ.

Traditions relate that the Prophet (pbuh) wrestled with Rukana,[1] the most vigorous wrestler in his lifetime and then he (pbuh) called him to embrace Islam. Likewise, he (pbuh) wrestled with Abu Rukana, who was so strong, in the Pre-Islamic period of Ignorance and won the victory over him thrice.

Abu Hurairah (may Allah be pleased with him) said: I saw none faster in walking than Allah's messenger (pbuh); as if the earth was folded for him to cross. We used to exert our most to follow him in walking, while he was

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(1) He is Rukana bin 'Abd Yazid bin Hashim bin Al-Mutalib bin 'Abd Manaf; one of the most vigorous wrestlers of Quraish, who asked the Prophet (pbuh) to show him a sign (a miracle) so as to embrace Islam, after the prohet (pbuh) had won the victory over him in wrestling twice or thrice. Therein the Prophet (pbuh) asked a tree to come to him. The tree approached till it stood before the Prophet (pbuh). [Asad Al-Ghaba].

indifferent. As for his characteristics (pbuh), his laughter was in the form of smiling. When he turned to any direction, he turned with all his organs. When he walked, he walked as if he descended from a slope.

فصل

وَأَمَّا فَصَاحَةُ اللِّسَانِ وَبَلاَغَةُ الْقَوْلِ فَقَدْ كَانَ ﷺ مِنْ ذَلِكَ بِالْمَحَلِّ الأَفْضَلِ الأَعْلَى وَالْمَوْضِعِ الذِي لاَ يُجْهَلُ سَلاَسَةَ طَبْعٍ وَبَرَاعَةَ مَنْزَعٍ وَإِيجَازَ مَقْطَعٍ وَنَصَاعَةَ لَفْظٍ وَجَزَالَةَ قَوْلٍ وَصِحَّةَ مَعَانٍ وَقِلَّةَ تَكَلُّفٍ أُوتِيَ جَوَامِعَ الْكَلِمِ وَخُصَّ بِبَدَائِعِ الْحِكَمِ وَعُلِّمَ أَلْسِنَةَ الْعَرَبِ فَكَانَ يُخَاطِبُ كُلَّ أُمَّةٍ مِنْهَا بِلِسَانِهَا وَيُحَاوِرُهَا بِلُغَتِهَا وَيُبَارِيهَا فِي مَنْزَعِ بَلاَغَتِهَا حَتَّى كَانَ كَثِيرٌ مِنْ أَصْحَابِهِ يَسْأَلُونَهُ فِي غَيْرِ مَوْطِنٍ عَنْ شَرْحِ كَلاَمِهِ وَتَفْسِيرِ قَوْلِهِ. مَنْ تَأَمَّلَ حَدِيثَهُ وَسِيَرَهُ عَلِمَ ذَلِكَ وَتَحَقَّقَهُ وَلَيْسَ كَلاَمُهُ مَعَ قُرَيْشٍ وَالأَنْصَارِ وَأَهْلِ الْحِجَازِ وَنَجْدٍ كَكَلاَمِهِ مَعَ ذِي الْمِشْعَارِ الْهَمْدَانِيِّ وَطِهْفَةَ النَّهْدِيِّ وَقَطَنِ بْنِ حَارِثَةَ الْعُلَيْمِيِّ وَالأَشْعَثِ بْنِ قَيْسٍ وَوَائِلِ بْنِ حُجْرٍ الْكِنْدِيِّ وَغَيْرِهِمْ مِنْ أَقْيَالِ حَضْرَمَوْتَ وَمُلُوكِ الْيَمَنِ؛ وَانْظُرْ كِتَابَهُ إِلَى هَمْدَانَ: **«إِنَّ لَكُمْ فِرَاعَهَا وَوِهَاطَهَا وَعَزَازَهَا، تَأْكُلُونَ عِلاَفَهَا، وَتَرْعَوْنَ عَفَاءَهَا، لَنَا مِنْ دِفْئِهِمْ وَصِرَامِهِمْ مَا سَلَّمُوا بِالْمِيثَاقِ وَالأَمَانَةِ، وَلَهُمْ مِنَ الصَّدَقَةِ الثِّلْبُ وَالنَّابُ وَالْفَصِيلُ وَالْفَارِضُ الدَّاجِنُ وَالْكَبْشُ الْحَوَارِيُّ وَعَلَيْهِمْ فِيهَا الصَّالِغُ وَالْقَارِحُ».**

His Eloquence

(Chapter) Respecting eloquence and fluent speech, the Prophet (pbuh) mounted its best rostrum and reached its object that can not be ignored, namely the pleasant impression, subtle intent, epitomized passage, pure term, eloquent statement, sound sense and slight affectation. He (pbuh) was gifted with the most comprehensive and richest expressions; specialized with the marvelous wise sayings and acquainted with the Arab tongues. He used to speak with every nation in its own native tongue; converse with it in its own native language; and compete with it in the course of its own linguistic style, to the extent that plenty of his companions used, in many situations, to ask him to interpret his speech and explain his statements. Whoever speculates on his sayings and biography, will know and examine that.

His speech conveyed to Quraish, Al-Ansar [the Medinan helpers of the Prophet (pbuh) and the Muslim emigrants], and the people of Hijaz and Najd, is not compatible with that delivered to Dhil-Mesh'ar Al-Hamadany,[1] Tahfa An-

(1) He is Hamza bin Malik Al-Hamadany, from the people of Dhu Mesh'ar. He and his folks came to the Prophet (pbuh) and adopted Islam [At-Tabaqat Al-Kubra (Great Strata)].

Nahdy,(1) Qutn bin Haritha,(2) A-Ash'ath bin Qais,(3) Wa'il bin Hujr Al-Kendy(4) and the other chiefs of Hadramout and the kings of Yemen.

Let you observe his letter to Hamadan which reads, "you are entitled to its Fira' (every elevated area of the land); Wehat (secure positions) and Ezaz (what is outstandin and exposed to Rain as plants). You (are entitled to) eat its fodder and maintain its property (which is owned by none). We (are entitled to) have some of their Dif' (camels and sheep) and Siram (branches and fruits harvested from palm trees) as long as they commit themselves to the covenant (concluded with us) and honesty. They are entitled to have of Zakat (obligatory chariety) An-Nab (an old she-camel); Al-Fasil (a young weaned camel); Al-Farid (the big and fat cattle); Ad-Dajin (the domestic livestock) and the pure ram. Yet, it is due on them to pay for Zakat As-Saligh (the mature cows or sheep attaining the age of six) and Al-Qarih (the she-camel which is clear to be pregnant)."

وَقَوْلُهُ لِنَهْدٍ: «اللَّهُمَّ بَارِكْ لَهُمْ فِي مَحْضِهَا وَمَخضِهَا وَمَذْقِهَا وَابْعَثْ رَاعِيَهَا فِي الدَّثْرِ وَافْجُرْ لَهُ الثَّمَدَ وَبَارِكْ لَهُمْ فِي الْمَالِ وَالْوَلَدِ، مَنْ أَقَامَ الصَّلاَةَ كَانَ مُسْلِماً، وَمَنْ آتَى الزَّكَاةَ كَانَ مُحْسِناً، وَمَنْ شَهِدَ أَنْ لاَ إِلَهَ إِلاَّ اللهُ كَانَ مُخْلِصاً؛ لَكُمْ يَا بَنِي نَهْدٍ وَدَائِعُ الشِّرْكِ وَوَضَائِعُ الْمُلْكِ، لاَ تُلْطِطْ فِي الزَّكَاةِ وَلاَ تُلْحِدْ فِي الْحَيَاةِ وَلاَ تَتَثَاقَلْ عَنِ الصَّلاَةِ».

As well, his speech to Nahd, namely, "O Allah, bless them in its pure milk (i.e. of the livestock), its camels (starting the second year); and its diluted milk. Send its keeper in the spot full of every plentiful thing and let the tiny property be developed. Bless them in their wealth and descendants. Whoever performs the prayer, he is a Muslim; whoever pays Zakat, he is perfect; and whoever testifies that none is worthy to be worshipped but Allah, he is sincere. O banu Nahd, you have the trusts valedicting polytheism and the charges of sovereignty (i.e. the sovereign or the chief is entrusted with the property of charity given to the people). Let you not abstain from paying Zakat (the compulsory charity),

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(1) He is Tahfa bin Zuheir An-Nahdy. He came to the Prophet (pbuh) in a delegation and embraced Islam (Asad Al-Ghaba - p.96).

(2) He is Qutn bin Haritha Al-'Ulaimy; from Banu 'Ulaim bin Khabab. He came to the Prophet (pbuh) and asked him to invoke Allah for rain on behalf of him and his people (Asad Al-Ghaba - p. 408)..

(3) He is Al-Ash'ath bin Qais bin Ma'dy Karb Al-Kendy. His nickname is Abu Muhammad. He came in a delegation to the Prophet (pbuh) in 10 A.H. (Asad Al-Ghaba - p.118).

(4) He is Wa'il bin Hujr bin Rabi'a bin Wa'il Al-Hadramy. He was one of the chiefs of Hadramout and his father was one of its kings. He came in a delegation to the Prophet (pbuh) who welcomed him, brought him closer and treated him kindly (Asad Al-Ghaba - p. 435).

delay it nor deny it. Let you not practice atheism in the worldly-life nor linger in performing the prayer."

وَكَتَبَ لَهُمْ فِي الْوَظِيفَةِ الْفَرِيضَةِ: «وَلَكُمُ الْفَارِضُ وَالْفَرِيشُ وَذُو الْعِنَانِ الرَّكُوبُ وَالْفَلُوُّ الضَّبِيسُ، لاَ يُمْنَعُ سَرْحُكُمْ وَلاَ يُعْضَدُ طَلْحُكُمْ وَلاَ يُحْبَسُ دَرُّكُمْ مَا لَمْ تُضْمِرُوا الرِّمَاقَ وَتَأْكُلُوا الرِّبَاقَ، مَنْ أَقَرَّ فَلَهُ الْوَفَاءُ بِالْعَهْدِ وَالذِّمَّةِ وَمَنْ أَبَى فَعَلَيْهِ الرِّبْوَةُ».

As for the charges (of the sovereign, he (pbuh) wrote to them (the hereinafter): you are entitled to the prescribed share of Al-Farid (the big and fat cattle), Al-Farish (animals of hooves that have already been begotten for seven days), Dhul-'Anan Ar-Rakub (the animals rode and pulled by reins and the grim and hard foal). Your pasture is not to be detained (from other to graze their cattle and sheep in); your acacia trees are not to be backed up and your milch-animals are not to be restrained, unless you do not harbour the subsistent level and eat the lariated livestock.

Whoever acknowledges that is entitled to our covenant of protection, and whoever refuses, it is due on him to pay Ar-Rabwa (an amount of money extra to that of Zakat is to be paid by the one who averse Islam due to paying Zakat, as a form of punishment for him).

وَمِنْ كِتَابِهِ لِوَائِلِ بْنِ حُجْرٍ: «إِلَى الأَقْيَالِ الْعَبَاهِلَةِ وَالأَرْوَاعِ الْمَشَابِيبِ؛ وَفِيهِ: فِي التِّيعَةِ شَاةٌ لاَ مُقَوَّرَةُ الأَلْيَاطِ وَلاَ ضِنَاكٌ وَأَنْطُوا الثَّبَجَةَ وَفِي السُّيُوبِ الْخُمُسُ وَمَنْ زَنَى مِمْ بِكْرٍ فَاصْقَعُوهُ مِائَةً وَاسْتَوْفِضُوهُ عَاماً وَمَنْ زَنَى مِمْ ثَيِّبٍ فَضَرِّجُوهُ بِالأَضَامِيمِ وَلاَ تَوْصِيمَ فِي الدِّينِ وَلاَ غُمَّةَ فِي فَرَائِضِ اللهِ وَكُلُّ مُسْكِرٍ حَرَامٌ وَوَائِلُ بْنُ حُجْرٍ يَتَرَفَّلُ عَلَى الأَقْيَالِ». أَيْنَ هَذَا مِنْ كِتَابِهِ لِأَنَسٍ فِي الصَّدَقَةِ الْمَشْهُورِ لَمَّا كَانَ كَلاَمُ هَؤُلاَءِ عَلَى هَذَا الْحَدِّ وَبَلاَغَتُهُمْ عَلَى هَذَا النَّمَطِ وَأَكْثَرُ اسْتِعْمَالِهِمْ هَذِهِ الأَلْفَاظَ؟ اسْتَعْمَلَهَا مَعَهُمْ لِيُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلِيُحَدِّثَ النَّاسَ بِمَا يَعْلَمُونَ؛ وَكَقَوْلِهِ فِي حَدِيثِ عَطِيَّةَ السَّعْدِيِّ: «فَإِنَّ الْيَدَ الْعُلْيَا هِيَ الْمُنْطِيَةُ وَالْيَدَ السُّفْلَى هِيَ الْمُنْطَاةُ».

قَالَ فَكَلَّمَنَا رَسُولُ اللهِ ﷺ بِلُغَتِنَا.

وَقَوْلُهُ فِي حَدِيثِ الْعَامِرِيِّ حِينَ سَأَلَهُ فَقَالَ لَهُ النَّبِيُّ ﷺ: «سَلْ عَنْكَ» أَيْ سَلْ عَمَّا شِئْتَ وَهِيَ لُغَةُ بَنِي عَامِرٍ.

Likewise, his letter to Wa'il bin Hujr involved (the hereinafter): to the reigning sovereigns; the reverent and superb. It also included: for At-Tai'ah (the sheep amounts to forty ones), one sheep, which is neither limp nor fat, but in the medium size, is to be paid by you as Zakat. One-fifth is to be due as Zakat on the buried treasure. Whoever commits fornication, while being unmarried, you are to flog him with a hundred lashes and exile him for a period of a year. Whoever

commits adultery, while he is married, you are to stone him (to death). There is neither slackness (on inflicting the penalties prescribed) in the (Islamic) religion, nor distraction from performing the obligatory ordinances decreed by Allah. Every intoxicating drink is unlawful, and Wa'il bin Hujr is to be the head sovereign of the sovereigns as a whole.

All these letters are deemed to be inferior to his famous letter about Zakat, dispatched to Anas. The Prophet (pbuh) used the linguistic style and common words familiar with each people a part to show them what is revealed and conduct a conversation with them, in effect of their own known language.(1)

As well, his statement in the hadith narrated by 'Atia As-Sa'dy reads, "The upper hand is that which gives, and the lower hand is that which is given."(2) He said: the Prophet (pbuh) spoke to us in our own common language. Likewise, the statement of the Prophet (pbuh) in the hadith narrated by Al-'Amry when he asked the Prophet (pbuh) who said: 'ask about yourself' which means 'ask whatever you wish,' and that was the common language of Banu 'Amer.

وَأَمَّا كَلاَمُهُ الْمُعْتَادُ وَفَصَاحَتُهُ الْمَعْلُومَةُ وَجَوَامِعُ كَلِمِهِ وَحِكَمه الْمَأْثُورَةِ فَقَدْ أَلَّفَ النَّاسُ فِيهَا الدَّوَاوِينَ وَجُمِعَتْ فِي أَلْفَاظِهَا وَمَعَانِيهَا الْكُتُبُ؛ وَمِنْهَا مَا لاَ يُوَازَى فَصَاحَةً وَلاَ يُبَارَى بَلاَغَةً كَقَوْلِهِ: «الْمُسْلِمُونَ تَكَافَأُ دِمَاؤُهُمْ وَيَسْعَى بِذِمَّتِهِمْ أَدْنَاهُمْ وَهُمْ يَدٌ عَلَى مَنْ سِوَاهُمْ».

وَقَوْله: «النَّاسُ كَأَسْنَانِ الْمُشْطِ». و «الْمَرْءُ مَعَ مَنْ أَحَبَّ» و«لاَ خَيْرَ فِي صُحْبَةِ مَنْ لاَ يَرَى لَكَ مَا تَرَى لَهُ». و«النَّاسُ مَعَادِنُ» وَ «مَا هَلَكَ امْرُؤٌ عَرَفَ قَدْرَهُ». وَ«الْمُسْتَشَارُ مُؤْتَمَنٌ وَهُو بِالْخِيَارِ مَا لَمْ يَتَكَلَّمْ» وَ «رَحِمَ الله عَبْداً قَالَ خَيْراً فَغَنِمَ أَوْ سَكَتَ فَسَلِمَ».

وَقَوْله: «أَسْلِمْ تَسْلَمْ وَأَسْلِمْ يُؤتِكَ الله أَجْرَكَ مَرَّتَيْنِ» «وَإِنَّ أَحَبَّكُمْ إِلَيَّ وَأَقْرَبَكُمْ مِنِّي مَجَالِسَ يَوْمَ الْقِيَامَةِ أَحَاسِنُكُمْ أَخْلاقاً الْمُوَطَّؤونَ أَكْنافاً الَّذِينَ يَأْلَفُونَ وَيُؤلَفُونَ».

His Eloquence & Richest Expressions

As for the Prophet's (pbuh) common speech, well-known purity of language, richest expressions and wise sayings, people composed the poetical works and wrote the books compiling those terms along with its meanings. Some of these statements and expressions were of matchless eloquence and good style, such as his statement, "the blood of one Muslim (his life) is equivalent to the blood of another Muslim (i.e. equal in retaliation and blood money), the protection of

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(1) He is 'Atia bin 'Urwa As-Sa'dy; from Sa'd bin Bakr. He came to the Prophet (pbuh) with his people. (Asad Al-Ghaba).

(2) The 'upper hand' means the one who gives in charity; whereas the 'lower hand' means the one who takes it.

Allah is one (and is) extended (equally) to the most humble of the Muslims (i.e. if a Muslim gives protection to someone, all Muslims even the most humble of them should help him). Muslims are all one hand against their enemies," as well as his statements, namely; "people are like the teeth of the comb (i.e. they are equal to each other except in the reward of their deeds)," and, "A person is (gathered together) with the one he loved (i.e. admit with him either to Paradise or the Hell-Fire)," and, "People are like metals (i.e. like silver and gold; some are bad, some are good and others are very good and so forth)," and, "the one, who is sought for advice, is entrusted, and he has the option to give it or not unless he speaks" and "May Allah's Mercy be upon the slave who said what is good and acquired good (recompense) or kept silent and got spared (from sins, evil outcome or recompense)."

Likewise, his statements read, "embrace Islam and you will be safe," "embrace Islam and Allah will grant you double of the reward," and "Amongst you the most beloved to me and the closest to sit with me are those the best amongst you in morality; the obedient and humble ones, who get on intimate terms with others and are reciprocated by them."

وَقَوْله: «لَعَلَّهُ كَانَ يَتَكَلَّمُ بِمَا لاَ يَعْنِيهِ وَيَبْخَلُ بِمَا لاَ يُغْنِيهِ».

وَقَوْله: «ذُو الْوَجْهَيْنِ لاَ يَكُونُ عِنْدَ اللهِ وَجِيهاً». و«نَهْيُهُ عَنْ قِيلَ وَقَالَ وَكَثْرَةِ السُّؤَالِ وَإِضَاعَةِ الْمَالِ وَمَنْعٍ وَهَاتِ وَعُقُوقِ الْأُمَّهَاتِ وَوَأْدِ الْبَنَاتِ».

وقوله: «اتَّقِ اللهَ حَيْثُمَا كُنْتَ وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ. وَخَيْرُ الْأُمُورِ أَوْسَاطُهَا».

وقوله: «أَحْبِبْ حَبِيبَكَ هَوْناً مَا عَسَى أَنْ يَكُونَ بَغِيضَكَ يَوْماً مَا».

As well, his statement, "perhaps he spoke about what did not concern him and got niggard at what did not make him rich."

As well, his statement, "A double-faced person is not notable (i.e is detested) in the sight of Allah." And his statement in which he (pbuh) prohibited (the hereinafter), "(Allah has made it prohibited for you) to engage in gossip; to ask many questions about people's affairs; to waste wealth; to refuse others their dues; to demand things from others (which does not worth demanding); to be disrespectful (show undutiful behaviour) to your mothers and to bury your daughters alive." And his statement, "Fear Allah wherever you are; follow the evil deed with the good one which nullifies it and treat people proceeding upon good morals," and "the best of all matters are the medium ones."

Likewise, his statements, "Love your beloved one mildly, for he (or she) may be your hated one day," and "Injustice will turn into darkness on the Judgment Day."

وقوله: «الظُّلْمُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ» وقوله في بعض دعائه: «اللَّهُمَّ إِنِّي أَسْأَلُكَ رَحْمَةً

مِنْ عِنْدِكَ تَهْدِي بِهَا قَلْبِي وَتَجْمَعُ بِهَا أَمْرِي وَتَلُمُّ بِهَا شَعَثِي وَتُصْلِحُ بِهَا غَائِبِي وَتَرْفَعُ بِهَا شَاهِدِي وَتُزَكِّي بِهَا عَمَلِي وَتُلْهِمُنِي بِهَا رُشْدِي وَتَرُدُّ بِهَا أُلْفَتِي وَتَعْصِمُنِي بِهَا مِنْ كُلِّ سُوءٍ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْفَوْزَ عِنْدَ الْقَضَاءِ وَنُزُلَ الشُّهَدَاءِ وَعَيْشَ السُّعَدَاءِ وَالنَّصْرَ عَلَى الْأَعْدَاءِ» إِلَى ما رَوَتْهُ الكَافَّةُ عَنِ الكَافَّةِ مِنْ مَقَامَاتِهِ وَمُحَاضَرَاتِهِ وَخُطَبِهِ وأَدْعِيَتِهِ وَمُخَاطَبَاتِهِ وَعُهُودِهِ مِمَّا لاَ خِلاَفَ أَنَّهُ نَزَلَ مِنْ ذَلِكَ مَرْتَبَةً لاَ يُقَاسُ بِهَا غَيْرُهُ وَحَازَ فِيهَا سَبْقاً لاَ يُقْدَرُ قَدْرُهُ وَقَدْ جُمِعَتْ مِنْ كَلِمَاتِهِ الَّتِي لَمْ يُسْبَقْ إِلَيْهَا وَلاَ قَدَرَ أَحَدٌ أَنْ يُفْرِغَ فِي قَالِبِهِ عَلَيْهَا كَقَوْلِهِ فِي غَزْوَةِ حُنَيْن: «الآنَ حَمِيَ الْوَطِيسُ» و«مَاتَ حَتْفَ أَنْفِهِ» و «لا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ مَرَّتَيْنِ» و«السَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ» فِي أَخَوَاتِهَا مَا يُدْرِكُ النَّاظِرُ الْعَجَبَ فِي مُضَمَّنِهَا وَيَذْهَبُ بِهِ الْفِكْرُ فِي أَدَانِي حِكَمِهَا وَقَدْ قَالَ لَهُ أَصْحَابُهُ: مَا رَأَيْنَا الذِي هُوَ أَفْصَحُ مِنْكَ، فَقَالَ: «وَمَا يَمْنَعُنِي وَإِنَّمَا أُنْزِلَ الْقُرْآنُ بِلِسَانِي لِسَانٍ عَرَبِي مُبِينٍ». وَقَالَ مَرَّةً أُخْرَى: «أَنَا أَفْصَحُ الْعَرَبِ بَيْدَ أَنِّي مِنْ قُرَيْشٍ وَنَشَأْتُ فِي بَنِي سَعْدٍ».

Further, in one of his supplications, the Prophet (pbuh) said,'' In one of his supplications, the Prophet (pbuh) said, "O Allah, I beseech you for Mercy from You, through which You will guide my heart, bring together my disunited affairs, keep my inner deeds, accept my publicity, enlighten my face, purify my actions, lead me to the truth, make me friendly and protect me against all evil. O Allah, I ask you for success on being afflicted with a calamity, the station of martyrs, the happy life and victory over the enemies."

His unprecedented terms

Some of the Prophet's (pbuh) matchless and unique terms, unparalleled by anyone on earth, have been compiled such as his phrases "Himal-Watees (fierce-fighting)", "he died Hatfa Anfuh (died a natural death", "A believer is not taken twice in the same snare," and "The happy one is that who gains wisdom from others'' (misdeeds and bad consequences)." Similar statements to these aforementioned ones comprised the marvelous content perceived by the beholder, who subsequently deliberates on its deep elaboration.

The companions of the Prophet (pbuh) said to him (pbuh): we have never witnessed a one more eloquent than you. Therein, he (pbuh) said: nothing prevents me from that, since the holy Qur'an has been revealed in my own tongue; the pure Arab language.

In another time,he (pbuh) said, "I am the most eloquent among Arabs. Yet, I am from Quraish[1] and have been brought up in Banu Sa'd.[2]

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(1) One of the greatest tribes in Arabia in the Pre-Islamic period of Ignorance. Prophet Muhammad (pbuh) belonged to this tribe; which had great powers spiritually and financially before and after Islam.

(2) The tribe to which Halima As-Sa'diya, who fostered the Prophet (pbuh), =

فَجُمِعَ لَهُ بِذَلِكَ ﷺ قُوَّةُ عَارِضَةِ الْبَادِيَةِ وَجَزَالَتُهَا وَنَصَاعَةُ أَلْفَاظِ الْحَاضِرَةِ وَرَوْنَقُ كَلامِهَا إِلَى التَّأْيِيدِ الإِلْهِي الذِي مَدَدُهُ الْوَحْيُ الذي لاَ يُحِيطُ بِعِلْمِهِ بَشَرِيٌّ. وَقالَتْ أُمُّ مَعْبَدٍ فِي وَصْفِهَا لَهُ: حُلْوُ الْمَنْطِقِ، فَصْلٌ لاَ نَزْرٌ وَلاَ هَذْرٌ كَأَنَّ مَنْطِقَهُ خَرَزَاتٌ نُظِمْنَ، وَكَانَ جَهِيرَ الصَّوْتِ حَسَنَ النَّغْمَةِ ﷺ.

Thereby, he (pbuh) combined the vigorous metrics and good style of the nomads with the pure language and magnificent terms of the urbanites, as well as the divine help through the divine inspiration (Gabriel) that can not be comprehended by anyone else of mankind.

Umm Ma'bad Al-Khuza'iya said describing the Prophet (pbuh): he (pbuh) was of pleasant speech; that was elaborated and comprised neither trifle nor babble. As if his speech was beads strung together. His voice was loud and his tone was fine.

فصــــل

وَأَمَّا شَرَفُ نَسَبِهِ وَكَرَمُ بَلَدِهِ وَمَنْشَئِهِ فَمَا لاَ يَحْتَاجُ إِلَى إِقَامَةِ دَلِيلٍ عَلَيْهِ وَلاَ بَيَانِ مُشْكِلٍ وَلاَ خَفِيٍّ مِنْهُ فَإِنَّهُ نُخْبَةُ بَنِي هَاشِمٍ وَسُلاَلَةُ قُرَيْشٍ وَصَمِيمُهَا وَأَشْرَفُ الْعَرَبِ وَأَعَزُّهُمْ نَفَراً مِنْ قِبَلِ أَبِيهِ وَأُمِّهِ وَمِنْ أَهْلِ مَكَّةَ مِنْ أَكْرَمِ بِلاَدِ الله عَلَى الله وَعَلَى عِبَادِهِ.

حَدَّثَنَا قَاضِي الْقُضَاةِ حُسَيْنُ بْنُ مُحَمَّدٍ الصَّدَفِيُّ رَحِمَهُ الله قَالَ: حَدَّثَنَا الْقَاضِي أَبُو الْوَلِيدِ سُلَيْمَانُ بْنُ خَلَفٍ قَالَ: حَدَّثَنَا أَبُو ذَرٍّ عَبْدُ بْنُ أَحْمَدَ حَدَّثَنَا أَبُو مُحَمَّدٍ السَّرَخْسِيُّ وَأَبُو إِسْحَاقَ وَأَبُو الْهَيْثَمِ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ عَمْرٍو عَنْ سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «**بُعِثْتُ مِنْ خَيْرِ قُرُونِ بَنِي آدَمَ قَرْناً فَقَرْناً حَتَّى كُنْتُ مِنَ الْقَرْنِ الذِي كُنْتُ مِنْهُ**» وَعَنِ الْعَبَّاسِ رَضِيَ الله عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «**إِنَّ الله خَلَقَ الْخَلْقَ فَجَعَلَنِي مِنْ خَيْرِهِمْ مِنْ خَيْرِ قَرْنِهِمْ ثُمَّ تَخَيَّرَ الْقَبَائِلَ فَجَعَلَنِي مِنْ خَيْرِ قَبِيلَةٍ ثُمَّ تَخَيَّرَ الْبُيُوتَ فَجَعَلَنِي مِنْ خَيْرِ بُيُوتِهِمْ فَأَنَا خَيْرُهُمْ نَفْساً وَخَيْرُهُمْ بَيْتاً**».

The Prophet's (pbuh) Honourable Lineage

(Chapter) Respecting his honourable lineage and noble land and origin, no vague or ambiguous evidence or statement is required to evince that, for he (pbuh) is from the elite pedigree of Banu Hashim and from the ancestry and core of Quraish. He is the most honoured and the most

= belonged, and it had been one of the most eloquent tribes having used the pure language and good style.

exalted amongst Arabs on the part of his father and mother, and from the people of Mecca, the most honoured lands of Allah to Allah and His Slaves.

Abu Sa'id Al-Maqburi narrated on the authority of Abu-Hurairah (may Allah be pleased with him) that Allah's Messenger (pbuh) said, "I was sent (with the Message of Islam and Monotheism) in the best generations of mankind which followed subsequently a generation by a generation respectively, and therein I was from the generation to which I belonged."

On the authority of Al-'Abbas (may Allah be pleased with him) who, said: the Prophet (pbuh) said, "Allah has created the creation and made me the best among them, amidst their generation. Then he selected the tribes and made me (rise) from the best tribe. Thereafter, he selected the houses and consequently made me (emerge) from the best house; thereby I am the best among them as for personality and pedigree."

وَعَنْ وَاثِلَةَ بْنِ الأَسْقَعِ قَالَ: قَالَ رَسُولُ الله ﷺ: «إِنَّ الله ٱصْطَفَى مِنْ وَلَدِ إِبْرَاهِيمَ إِسْمَاعِيلَ وَٱصْطَفَى مِنْ وَلَدِ إِسْمَاعِيلَ بَنِي كِنَانَةَ وَٱصْطَفَى مِنْ بَنِي كِنَانَةَ قُرَيْشاً وَٱصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ وَٱصْطَفانِي مِنْ بَنِي هَاشِمٍ» قَالَ التِّرْمِذِي وَهَذَا حَدِيثٌ صَحِيحٌ؛ وَفِي حَدِيثٍ عَنِ ٱبْنِ عُمَرَ رَضِيَ الله عَنْهُمَا رَوَاهُ الطَّبَرِي أَنَّهُ ﷺ قَالَ: «إِنَّ الله عَزَّ وَجَلَّ ٱخْتَارَ خَلْقَهُ فَٱخْتَارَ مِنْهُمْ بَنِي آدَمَ ثُمَّ ٱخْتَارَ بَنِي آدَمَ فَٱخْتَارَ مِنْهُمُ الْعَرَبَ ثُمَّ ٱخْتَارَ الْعَرَبَ فَٱخْتَارَ مِنْهُمْ قُرَيْشاً ثُمَّ ٱخْتَارَ قُرَيْشاً فَٱخْتَارَ مِنْهُمْ بَنِي هَاشِمٍ ثُمَّ ٱخْتَارَ بَنِي هَاشِمٍ فَٱخْتَارَنِي مِنْهُمْ فَلَمْ أَزَلْ خِيَاراً مِنْ خِيَارٍ أَلاَ مَنْ أَحَبَّ الْعَرَبَ فَبِحُبِّي أَحَبَّهُمْ وَمَنْ أَبْغَضَ الْعَرَبَ فَبِبُغْضِي أَبْغَضَهُمْ» وَعَنِ ٱبْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ كَانَتْ رُوحُهُ نُوراً بَيْنَ يَدَيِ الله تَعَالَى قَبْلَ أَنْ يَخْلُقَ آدَمَ بِأَلْفَيْ عَامٍ يُسَبِّحُ ذَلِكَ النُّورُ وَتُسَبِّحُ الْمَلاَئِكَةُ بِتَسْبِيحِهِ فَلَمَّا خَلَقَ الله آدَمَ أَلْقَى ذَلِكَ النُّورَ فِي صُلْبِهِ فَقَالَ رَسُولُ الله ﷺ: «فَأَهْبَطَنِي الله إِلَى الأَرْضِ فِي صُلْبِ آدَمَ وَجَعَلَنِي فِي صُلْبِ نُوحٍ وَقَذَفَ بِي فِي صُلْبِ إِبْرَاهِيمَ ثُمَّ لَمْ يَزَلِ الله تَعَالَى يَنْقُلُنِي مِنَ الأَصْلاَبِ الْكَرِيمَةِ وَالأَرْحَامِ الطَّاهِرَةِ حَتَّى أَخْرَجَنِي مِنْ أَبَوَيَّ لَمْ يَلْتَقِيَا عَلَى سِفَاحٍ قَطُّ» وَيَشْهَدُ بِصِحَّةِ هَذَا الْخَبَرِ شِعْرُ الْعَبَّاسِ الْمَشْهُورُ فِي مَدْحِ النَّبِيِّ ﷺ.

On the authority of Wathela bin Al-Asqa' who said: Allah's Messenger (pbuh) said, "Allah chose Isma'il (Ishmael) from the offspring of Ibrahim (Abraham); and he chose Banu Kenana (tribe) from the offspring of Isma'il. Then he chose Quraish (tribe) from the offspring of Banu Kenana; chose Banu Hashim from Quraish and chose me from Banu Hashim." Reported by At-Tirmidhi, and it is Sahih (sound) Hadith.

At-Tabarani reported a hadith (Prophetic saying) on the authority of Ibn 'Umar bin Al-Khattab (may Allah be pleased with them both) who said: the Prophet (pbuh) said, "Allah, to Him Majesty and Generosity belong, chose his

creation and chose Banu Adam (the children of Adam; mankind) from amongst them. Then he chose Arabs from amongst Banu Adam. Thereafter, he chose Quraish from amongst Arabs. Then he chose Banu Hashim from Quraish. Therin, he selected me from Banu Hashim and I am still one of its elite. Verily, whoever loves Arabs, will gain my love, and whoever detests Arabs, will be detested by me."

Ibn 'Abbas (may Allah be pleased with them both) narrated: the spirit of the Prophet (pbuh) was in the form of light before Allah's hands two thousands before he created Adam. That light used to glorify Allah,and the angels subsequently followed him in glorifying him. When Allah created Adam, he cast that light in his backbone. Allah's messenger (pbuh) said, "Then Allah made me descend upon earth in Adam's backbone and placed me in Nuh's (Noah's) backbone. Then the cast me (while my spirit was still in the form of light) in Ibrahim's (Abraham's) backbone. Allah the Most-Exalted kept shifting me from the noble backbones and pure wombs till he brought me out from my parents; thereby my pedigree is devoid of any illegitimate offspring." That tradition is true and witnessed by Al-'Abbas' well-known poetic verses praising the Prophet (pbuh).

فصل

وَأَمَّا مَا تَدْعُو ضَرُورَةُ الْحَيَاةِ إِلَيْهِ مِمَّا فَصَّلْنَاهُ فَعَلَى ثَلاَثَةِ أَضْرُبٍ: ضَرْبٌ الْفَضْلُ فِي قِلَّتِهِ، وَضَرْبٌ الْفَضْلُ فِي كَثْرَتِهِ، وَضَرْبٌ تَخْتَلِفُ الْأَحْوَالُ فِيهِ؛ فَأَمَّا مَا التَّمَدُّحُ وَالْكَمَالُ بِقِلَّتِهِ اتِّفَاقاً وَعَلى كُلِّ حَالٍ عَادَةً وَشَرِيعَةً كَالْغِذَاءِ وَالنَّوْمِ، وَلَمْ تَزَلِ الْعَرَبُ وَالْحُكَمَاءُ تَتَمَادَحُ بِقِلَّتِهِمَا وَتَذُمُّ بِكَثْرَتِهِمَا لِأَنَّ كَثْرَةَ الْأَكْلِ وَالشُّرْبِ دَلِيلٌ عَلَى النَّهَمِ وَالْحِرْصِ وَالشَّرَهِ وَغَلَبَةِ الشَّهْوَةِ، مُسَبِّبٌ لِمَضَارِّ الدُّنْيَا وَالآخِرَةِ جَالِبٌ لِأَدْوَاءِ الْجَسَدِ وَخُثَارَةِ النَّفْسِ وَٱمْتِلاَءِ الدِّمَاغِ؛ وَقِلَّتُهُ دَلِيلٌ عَلَى الْقَنَاعَةِ؛ وَمِلْكُ النَّفْسِ وَقَمْعُ الشَّهْوَةِ مُسَبِّبٌ لِلصِّحَّةِ وَصَفَاءِ الْخَاطِرِ وَحِدَّةِ الذِّهْنِ؛ كَمَا أَنَّ كَثْرَةَ النَّوْمِ دَلِيلٌ عَلَى الْفُسُولَةِ والضَّعْفِ، وَعَدَمُ الذَّكَاءِ وَالْفِطْنَةِ مُسَبِّبٌ لِلْكَسلِ وَعَادَةِ الْعَجْزِ وَتَضْيِيعِ الْعُمْرِ فِي غَيْرِ نَفْعٍ وَقَسَاوَةِ الْقَلْبِ وَغَفْلَتِهِ وَمَوْتِهِ؛ وَالشَّاهِدُ عَلَى هَذَا مَا يُعْلَمُ ضَرُورَةً وَيُوجَدُ مُشَاهَدَةً، وَيُنْقَلُ مُتَوَاتِراً مِنْ كَلاَمِ الْأُمَمِ الْمُتَقَدِّمَةِ وَالْحُكَمَاءِ السَّابِقِينَ وَأَشْعَارِ الْعَرَبِ وَأَخْبَارِهَا وَصَحِيحِ الْحَدِيثِ وَآثَارِ مَنْ سَلَفَ وَخَلَفَ مِمَّا لاَ يُحْتَاجُ إِلَى الاسْتِشْهَادِ عَلَيْهِ وَإِنَّمَا تَرَكْنَا ذِكْرَهُ هُنَا ٱخْتِصَاراً وَٱقْتِصَاراً عَلَى ٱشْتِهَارِ الْعِلْمِ بِهِ؛ وَكَانَ النَّبِيُّ ﷺ قَدْ أَخَذَ مِنْ هَذَيْنِ الْفَنَّيْنِ بِالْأَقَلِّ؛ هَذَا مَا لاَ يُدْفَعُ مِنْ سِيرَتِهِ وَهُوَ الَّذِي أَمَرَ بِهِ وَحَضَّ عَلَيْهِ لاَ سِيَّمَا بِٱرْتِبَاطِ أَحَدِهِمَا بِالآخَرِ.

Prerequisites of Life & The Prophet's (pbuh) Attitudes

(Chapter) Concerning the exigent prerequisites of life, they are based on

three kinds: A kind whose decrease is favourable, another kind whose increase is preferred, and the other one upon which conditions disagree.

Praise and perfection agreed upon the kind (of prerequisites) focused on scarcity in any case by virtue of the customs and religious ordinances, such as food and sleep. Arabs and wise men praised their scarcity and dispraised being immoderate in any of them; since extravagance in eating and drinking is a token of gluttony, avarice and covetousness. Further, the excessive dominating desire results in the harms of the worldly-life and the Hereafter; and brings about the physical illness, lethargy and mental begging. Yet, observing moderation in eating and drinking signifies contentment and self-restraint. Curbing the desire incurs good health, clear mind and sharp acuity.

As well, excessive sleep is a sign of imbecility, weakness, and lack of acuteness and intelligence; and is a cause of Laziness, habitual deficiency, wasting life in vain, and harshness, heedlessness and unconsciousness of the heart. This fact is proven and demonstrated through what is essentially known, found due to observation and transmitted successively about the by-gone nations, past wisemen, Arabian poetic verses and stories, sound traditions and narrations of the predecessors and successors that do not need to be quoted. Yet, we renounced stating them, but epitomized and confined that to the scientific well-known facts. The Prophet (pbuh) observed moderation in them (eating and drinking) both and commanded and admonished (people) to do so, especially when one of them is connected with the other.

حَدَّثَنَا أَبُو عَلِيٍّ الصَّدَفِيُّ الْحَافِظُ بِقِرَاءَتِي عَلَيْهِ قَالَ: حَدَّثَنَا أَبُو الْفَضْلِ الْأَصْبَهانِيُّ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ الْحَافِظُ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ أَحْمَدَ قَالَ: حَدَّثَنَ أَبُو بَكْرِ بْنُ سَهْلٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ صَالِحٍ حَدَّثَنا مُعَاوِيَةُ بْنُ صَالِحٍ أَنَّ يَحْيَى بْنَ جَابِرٍ حَدَّثَهُ عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«مَا مَلأَ ٱبْنُ آدَمَ وِعَاءً شَرّاً مِنْ بَطْنِهِ، حَسْبُ ٱبْنِ آدَمَ أُكُلاَتٌ يُقِمْنَ صُلْبَهُ، فَإِنْ كَانَ لاَ مَحَالَةَ فَثُلُثٌ لِطَعَامِهِ وَثُلُثٌ لِشَرَابِهِ وَثُلُثٌ لِنَفَسِهِ»** وَلِأَنَّ كَثْرَةَ النَّوْمِ مِنْ كَثْرَةِ الْأَكْلِ وَالشرْبِ قَالَ سُفْيَانُ الثَّوْرِيُّ بِقِلَّةِ الطَّعَامِ يُمْلَكُ سَهَرُ اللَّيْلِ؛ وَقَالَ بَعْضُ السَّلَفِ: **«لاَ تَأْكُلُوا كَثِيراً فَتَشْرَبُوا كَثِيراً فَتَرْقُدُوا كَثِيراً فَتَخْسَرُوا كَثِيراً»**. وَقَدْ رُوِيَ عَنْهُ ﷺ: أَنَّهُ كَانَ أَحَبَّ الطَّعَامِ إِلَيْهِ مَا كَانَ عَلَى ضَفَفٍ «أَيْ كَثْرَة الْأَيْدِي». وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا: لَمْ يَمْتَلِىءْ جَوْفُ النَّبِيِّ ﷺ شِبَعاً قَطُّ؛ وَأَنَّهُ كَانَ فِي أَهْلِهِ لاَ يَسْأَلُهُمْ طَعَاماً وَلاَ يَتَشَهَّاهُ، إِنْ أَطْعَمُوهُ أَكَلَ، وَمَا أَطْعَمُوهُ قَبِلَ، وَمَا سَقَوْهُ شَرِبَ؛ وَلاَ يُعْتَرَضُ عَلَى هٰذا بِحدِيثِ بَرِيرة وَقَوْله: **«أَلَمْ أَرَ الْبُرْمَةَ وَفِيهَا لَحْمٌ»** إِذْ لَعَلَّ سَبَب سُؤالِهِ ظَنُّهُ ﷺ ٱعْتِقَادَهُمْ أَنَّهُ لاَ يَحِلُّ لَهُ فَأَرَادَ بَيَانَ سُنَّتِهِ؛ إِذْ رَآهُمْ لَمْ يُقَدِّمُوهُ إِلَيْهِ مَعَ عِلْمِهِ أَنَّهُمْ لاَ يَسْتَأْثِرُونَ عَلَيْهِ بِهِ فَصَدَقَ عَلَيْهِمْ ظَنُّهُ وبَيَّنَ لَهُمْ مَا جَهِلُوهُ مِنْ أَمْرِهِ بِقَوْلِهِ: **«هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ»** وَفِي حِكْمَة لُقْمان: يَا بُنَيَّ إِذَا ٱمْتَلأَتِ الْمَعِدَةُ نَامَتِ الْفِكْرَةُ وَخَرِسَتِ الْحِكْمَةُ وَقَعَدتِ الْأَعْضَاءُ

عَنِ الْعِبَادَةِ؛ وَقَالَ سُحْنُونُ: لاَ يَصْلُحُ الْعِلْمُ لِمَنْ يَأْكُلُ حَتَّى يَشْبَعَ.

Yahia bin Jabir narrated on the authority of Al-Miqdam bin bin Karb who said: Allah's Messenger (pbuh) said, "A human being has never filled any vessel which is worse than his own belly. It is sufficient for a human being to eat what helps his body stand (i.e. what helps him live), but if it is avoided (by him), therein he is to assign one-third (of the stomach) for his food, one-third for his drink and one-third for his breath (i.e. to help him breath)."

Immoderation in sleep is owing to eating and drinking excessively, as stated by Sufian Ath-Thaury: one can stay up at late at night due to eating little food. Some predecessors said: do not eat too much food and subsequently drink too much and then sleep excessively and therein you lose a lot.

It was narrated that the Prophet's (pbuh) most beloved food was that eaten by a great number of individuals (for they will eat a little and blessings will fall onto that food). And 'A'ishah (may Allah be pleased with her) related that the Prophet (pbuh) never ate his fill, and he (pbuh) neither asked his family for food nor felt appetite for it. When they brought him (pbuh) food, he would eat, and the food they served is accepted by him (pbuh). When they brought him a drink, he (pbuh) would drink it.

The narration related by Barira ('A'ishah's emancipated slave) does not object to that, namely the Prophet's (pbuh) statement, "didn't I see meat in the cooking pot?" Perhaps the cause of his question is that he (pbuh) thought that they (people including his family) believed that it (i.e. the meat gifted to his family) was unlawful for him (pbuh). So he (pbuh) intended to demonstrate his Sunnah (Legal way) when they did not serve it to him (pbuh), while knowing that they did not take it apart from him (pbuh). Thereby, his thought came true and he illustrated to them what they were ignorant of, by saying, "it is a charity gifted by her (the one who offered his family meat) and a present for us."

Likewise, Luqman's wise speech conveyed to his son reads, "O son, if your stomach is sated (with food), therein your thought is consequently dull, your wisdom comes to a standstill and your organs are indolent in worship."

Sahnun[1] said: knowledge is not fit for the one who eats his fill. In a sound hadith, he (pbuh) said, "I do not eat while reclining."

وَفِي صَحِيحِ مُسْلِمٍ قَوْلُهُ ﷺ: «أَمَّا أَنَا فَلاَ آكُلُ مُتَّكِئاً» وَالاتِّكَاءُ هُوَ التَّمَكُّنُ لِلأَكْلِ وَالتَّقَعْدُدُ فِي الْجُلُوسِ لَهُ كَالمُتَرَبِّعِ وَشِبْهِهِ مِنْ تَمَكُّنِ الْجِلْسَاتِ الَّتِي يَعْتَمِدُ فِيهَا الْجَالِسُ عَلَى مَا تَحْتَهُ وَالْجَالِسُ عَلى هَذِهِ الْهَيْئَةِ يَسْتَدْعِي الأَكْلَ وَيَسْتَكْثِرُ مِنْهُ، وَالنَّبِيُّ ﷺ إِنَّمَا كَانَ

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(1) He is one of the disciples of Imam Malik (may Allah have mercy upon him). He is Abu Sa'id 'Abdel-Salam bin Sa'id. His sobriquet was 'Sahnun'; a name of a Moroccan bird called 'gallinule', well-known for its acute intellect. He was originally from the Levant..

جُلُوسُهُ للأَكْلِ جُلُوسَ الْمُسْتَوْفِزِ مُقْعِياً وَيَقُولُ: «**إِنَّمَا أَنَا عَبْدٌ آكُلُ كَمَا يَأْكُلُ الْعَبْدُ وَأَجْلِسُ كَمَا يَجْلِسُ العَبْدُ**» وَلَيْسَ مَعْنَى الْحَدِيثِ فِي الاتِّكَاءِ الْمَيْلَ عَلَى شِقٍّ عِنْدَ الْمُحَقِّقِينَ. وَكَذَلِكَ نَوْمُهُ ﷺ كَانَ قَلِيلاً شَهِدَتْ بِذَلِكَ الآثَارُ الصَّحِيحَةُ. وَمَعَ ذَلِكَ فَقَدْ قَالَ ﷺ: «**إِنَّ عَيْنَيَّ تَنَامَانِ وَلاَ يَنَامُ قَلْبِي**» وَكَانَ نَوْمُهُ عَلَى جَانِبِهِ الأَيْمَنِ ٱسْتِظْهَاراً عَلَى قِلَّةِ النَّوْمِ لأَنَّهُ عَلَى الْجَنْبِ الأَيْسَرِ أَهْنَأُ لِهُدُوِّ الْقَلْبِ وَمَا يَتَعَلَّقُ بِهِ مِنَ الأَعْضَاءِ الْبَاطِنَةِ حِينَئِذٍ لِمَيْلِهَا إِلَى الْجَانِبِ الأَيْسَرِ فَيَسْتَدْعِي ذَلِكَ الاسْتِثْقَالَ فِيهِ وَالطُّولَ، وَإِذَا نَامَ النَّائِمُ عَلَى الأَيْمَنِ تَعَلَّقَ الْقَلْبُ وَقَلِقَ لا يَسْتَقِرُّ فَأَسْرَعَ الإِفَاقَةَ وَلَمْ يَغْمُرْهُ الاسْتِغْرَاقُ.

'Reclining' denotes being in the complete posture of sitting like the one who sets cross-legged, or the like, who leans on what is beneath him. The one sitting in that posture eats excessive food.

Yet, the Prophet's (pbuh) sitting for food depended on the posture of the one being prepared and sitting on his posterior (while putting up his legs). He (pbuh) said, "I am a slave (of Allah) who eats in the same way the slave eats and sits in the same posture the slave sits therein."

What is meant by 'resting', in the commentators' views, is not leaning on one side. Likewise, he (pbuh) used to sleep for a short time in effect of the sound traditions. However, he (pbuh) said, "My eyes slumber, but my heart slumber not."

He (pbuh) used to sleep on his right side to appeal for short sleep; since sleeping on the left side makes the heart and the internal organs attached to it enjoy peace therein, where they are close to the left side, and that leads to deep and lengthy sleep. Yet, when the sleeping one sleeps on the right side, the heart is therein suspended and becomes unquiet, and it hastens waking up and is not overwhelmed by sound sleep.

فصـــل

وَالضَّرْبُ الثَّانِي مَا يَتَّفِقُ التَّمَدُّحُ بِكَثْرَتِهِ وَالْفَخْرُ بِوُفُورِهِ كَالنِّكَاحِ وَالْجَاهِ.

أَمَّا النِّكَاحُ فَمُتَّفَقٌ فِيهِ شَرْعاً وَعَادَةً فَإِنَّهُ دَلِيلُ الْكَمَالِ وَصِحَّةِ الذُّكُورِيَّةِ وَلَمْ يَزَلِ التَّفَاخُرُ بِكَثْرَتِهِ عَادَةً مَعْرُوفَةً وَالتَّمَادُحُ بِهِ سِيرَةً مَاضِيَةً؛ وَأَمَّا فِي الشَّرْعِ فَسُنَّةٌ مَأْثُورَةٌ، وَقَدْ قَالَ ٱبْنُ عَبَّاسٍ: أَفْضَلُ هَذِهِ الأُمَّةِ أَكْثَرُهَا نِسَاءً، مُشِيراً إِلَيْهِ ﷺ. وَقَدْ قَالَ ﷺ: «**تَنَاكَحُوا تَنَاسَلُوا فَإِنِّي مُبَاهٍ بِكُمُ الأُمَمَ**» وَنَهَى عَنِ التَّبَتُّلِ مَعَ مَا فِيهِ مِنْ قَمْعِ الشَّهْوَةِ وَغَضِّ الْبَصَرِ اللَّذَيْنِ نَبَّهَ عَلَيْهِمَا ﷺ بِقَوْلِهِ: «**مَنْ كَانَ ذَا طَوْلٍ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ**» حَتَّى لَمْ يَرَهُ الْعُلَمَاءُ مِمَّا يَقْدَحُ فِي الزُّهْدِ، قَالَ سَهْلُ بْنُ عَبْدِ اللهِ: قَدْ حُبِّبْنَ إِلَى سَيِّدِ الْمُرْسَلِينَ فَكَيْفَ يُزْهَدُ فِيهِنَّ؟ وَنَحْوُهُ لابْنِ عُيَيْنَةَ؛ وَقَدْ كَانَ زُهَّادُ الصَّحَابَةِ رَضِيَ اللهُ عَنْهُمْ كَثِيرِي الزَّوْجَاتِ وَالسَّرَارِي كَثِيرِي النِّكَاحِ؛ وَحُكِيَ فِي ذَلِكَ عَنْ عَلِيٍّ وَالْحَسَنِ وَٱبْنِ عُمَرَ

وَغَيْرِهِمْ غَيْرُ شَيْءٍ، وَقَدْ كَرِهَ غَيْرُ وَاحِدٍ أَنْ يَلْقَى اللهَ عَزَباً.

(Chapter)

the Second Kind Whose Increase is Praised as Marriage and High Rank

In conformity with the customs and religious law, marriage is deemed to be a token of perfection and virility. Boasting of polygamy is a common custom and praising it is a past manner. As for the religious (Islamic) law, it is regarded as a favoured Sunnah (Prophetic traditions). Ibn 'Abbas (may Allah be pleased with them both) said: The best one of this nation (the Muslim followers) is that who have many wives, pointing to the statement of the Prophet (pbuh), namely, "Marry and reproduce, for I will boast of you before the (other) nations."

The Prophet (pbuh) prohibited being in a state of celibacy, and consequently the (sexual) desire will be squashed and one's gaze will be lowered, according to the statement of the Prophet (pbuh), "whoever can marry among you, should marry, for that will help him lower his gaze and protect his chastity." Nevertheless, scholars of profound knowledge view that marriage does not affect abstinence in the world. Sahl bin 'Abdullah said: they are loved by the Messenger of Allah (pbuh), so how can he abstain from them (his wives).? Ibn 'Uyyaina said: the great companions of the Prophet (pbuh), who used to practice abstinence in the world, had many wives and concubines.

A multitude of narrations were related concerning this matter about 'Ali bin Abu Talib, Al-Hasan bin 'Ali, Ibn 'Umar and others. More than one hated to meet Allah (after being dead) while being celibate.

فَإِنْ قِيلَ كَيْفَ يَكُونُ النِّكَاحُ وَكَثْرَتُهُ مِنَ الْفَضَائِلِ وَهَذَا يَحْيَى بْنُ زَكَرِيَّا عَلَيْهِ السَّلاَمُ قَدْ أَثْنَى اللهُ تَعَالَى عَلَيْهِ أَنَّهُ كَانَ حَصُوراً، فَكَيْفَ يُثْنِي اللهُ عَلَيْهِ بِالعَجْزِ عَمَّا تَعُدُّهُ فَضِيلَةً وَهَذَا عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلاَمُ تَبَتَّلَ مِنَ النِّسَاءِ وَلَوْ كَانَ كَمَا قَدَّرْتَهُ لَنَكَحَ؟ فَاعْلَمْ أَنَّ ثَنَاءَ اللهِ تَعَالَى عَلَى يَحْيَى بِأَنَّهُ حَصُورٌ لَيْسَ كَمَا قَالَ بَعْضُهُمْ إِنَّهُ كَانَ هَيُوباً أَوْ لاَ ذَكَرَ لَهُ، بَلْ قَدْ أَنْكَرَ هَذَا حُذَّاقُ الْمُفَسِّرِينَ وَنُقَّادُ الْعُلَمَاءِ وَقَالُوا هَذِهِ نَقِيصَةٌ وعَيْبٌ وَلاَ يَلِيقُ بِالأَنْبِيَاءِ عَلَيْهِم السَّلاَمُ. وَإِنَّمَا مَعْنَاهُ أَنَّهُ مَعْصُومٌ مِنَ الذُّنُوبِ أَيْ لاَ يَأْتِيهَا كَأَنَّهُ حُصِرَ عَنْهَا، وَقِيلَ مَانِعاً نَفْسَهُ مِنَ الشَّهَوَاتِ، وَقِيلَ لَيْسَتْ لَهُ شَهْوَةٌ فِي النِّسَاءِ. فَقَدْ بَانَ لَكَ مِنْ هَذَا أَنَّ عَدَمَ الْقُدْرَةِ عَلَى النِّكَاحِ نَقْصٌ، وَإِنَّمَا الْفَضْلُ فِي كَوْنِهَا مَوْجُودَةً ثُمَّ قَمْعُهَا إِمَّا بِمُجَاهَدَةٍ كَعِيسَى عَلَيْهِ السَّلاَمُ أَوْ بِكِفَايَةٍ مِنَ اللهِ تَعَالَى كَيَحْيَى عَلَيْهِ السَّلاَمُ فَضِيلَةٌ زَائِدَةٌ لِكَوْنِهَا مُشْغِلَةً فِي كَثِيرٍ مِنَ الْأَوْقَاتِ حَاطَّةً إِلَى الدُّنْيَا.

If it is asked: how comes that marriage and polygamy are virtuous; whereas Yahia bin Zakariya [John, the son of Zachariya (peace be upon him) was praised

by Allah owing to being abstinent (from marriage), thereby, how Allah praises him for deficiency as for what is deemed as a virtue (i.e. marriage)? Likewise, 'Isa bin Maryam [Jesus the son of Mary-peace be upon him] abstained from (marrying) women, and if what is said previously (that marriage is virtuous) is true, he would have married.

Behold! When Allah the Most-Exalted praised Yahia for being abstinent (from sexual relations with women), this does not mean that he was impotent or he had no penis, as explained falsely by some commentators. Yet, the clever interpreters and the commentators of sound religious knowledge objected to that view, illustrating that this is a defect or flaw which is not relevant to the Prophets (peace be upon them). Yet, 'abstinent' means that he was safeguarded against sins; that is he did not commit sinful deeds as if he set bounds against guilt. As well, it is said: he refrained himself from desires, and it is also said: he had no sexual desire for women.

Therefore, it is apparent that being unable to have sexual intercourse is defect. By contrast, it is virtuous to have the sexual desire and then suppress it, either by struggle as proceeded by 'Isa (Jesus-peace be upon him) or by being sufficient by Allah according to the case of Yahia (John-peace be upon him); thereby it is an extra, virtuous excellence, since it (i.e. the sexual desire for women) causes one, at many times, to be preoccupied and inclined to the pleasures of the worldly-life.

ثُمَّ هِيَ فِي حَقِّ مَنْ أُقْدِرَ عَلَيْهَا وَمُلِّكَهَا وَقَامَ بِالْوَاجِبِ فِيهَا وَلَمْ تَشْغَلْهُ عَنْ رَبِّهِ دَرَجَةٌ عَلْيَاءُ وَهِيَ دَرَجَةُ نَبِيِّنَا ﷺ الذِي لَمْ تَشْغَلْهُ كَثْرَتُهُنَّ عَنْ عِبَادَةِ رَبِّهِ بَلْ زَادَهُ ذَلِكَ عِبَادَةً لِتَحْصِينِهِنَّ وَقِيَامِهِ بِحُقُوقِهِنَّ وَاكْتِسَابِهِ لَهُنَّ وَهِدَايَتِهِ إِيَّاهُنَّ بَلْ صَرَّحَ أَنَّهَا لَيْسَتْ مِنْ حُظُوظِ دُنْيَاهُ هُوَ وَإِنْ كَانَتْ مِنْ حُظُوظِ دُنْيَا غَيْرِهِ فَقَالَ عَلَيْهِ السَّلاَمُ: «**حُبِّبَ إِلَيَّ مِنْ دُنْيَاكُمْ**» فَدَلَّ على أَنَّ حُبَّهُ لِمَا ذُكِرَ مِنَ النِّسَاءِ وَالطِّيبِ اللَّذَيْنِ هُمَا مِنْ أُمُورِ دُنيا غَيْرِهِ وَاسْتِعْمَالَهُ لِذَلِكَ لَيْسَ لِدُنْيَاهُ بَلْ لآخِرَتِهِ لِلْفَوَائِدِ التِي ذَكَرْنَاها فِي التَّزْوِيجِ وَلِلِقَاءِ الْمَلاَئِكَةِ فِي الطِّيبِ وَلأَنَّهُ أَيْضاً مِمَّا يَحُضُّ عَلَى الْجِمَاعِ وَيُعِينُ عَلَيْهِ وَيُحَرِّكُ أَسْبَابَهُ، وَكَانَ حُبُّهُ لِهَاتَيْنِ الْخَصْلَتَيْنِ لِأَجْلِ غَيْرِهِ وَقَمْعِ شَهْوَتِهِ وَكَانَ حُبُّهُ الْحَقِيقِي الْمُخْتَصُّ بِذَاتِهِ فِي مُشَاهَدَةِ جَبَرُوتِ مَوْلاَهُ وَمُنَاجَاتِهِ وَلِذَلِكَ مَيَّزَ بَيْنَ الْحُبَّيْنِ وَفَصَلَ بَيْنَ الحَالَيْنِ فَقَالَ: «**وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلاَةِ**» فَقَدْ سَوَى يَحْيَى وَعِيسَى فِي كِفَايَةِ فِتْنَتِهِنَّ وَزَادَ فَضِيلَةً بِالْقِيَامِ بِهِنَّ.

Yet, it is a superior grade for one who managed to have intercourse (with women), fulfill his duty towards it and control it without being diverted from worshipping Allah; compatible with the grade of our Prophet (pbuh) who was not distracted with his wives from worshipping his Lord, but he (pbuh) increased the acts of worship to protect his wives' chastity, give them their due rights, keep intimacy with them and guide them. He (pbuh) said frankly that

they were not of his worldly-life fortune despite being of others' pleasures.
The Prophet (pbuh) said, "of your worldly-life, women and scent are beloved
to me." This love for women and scent that are regarded as the matters relating
to others, and indulgence in them both, are not for the sake of his worldly-life,
but for this life to come due to the aforementioned benefits of marriage and for
meeting the angels through applying scent. Further, applying scent incites to
copulation and stimulates it. Thereby; his love for them both is for satisfying
others' (i.e. his wives) pleasures and for appeasing their (sexual) desires.

Yet, his real love was latent in witnessing the sublime potency of his Lord
and invoking him. Therein, he (pbuh) distinguished between these two kinds of
love (loving women and loving Allah) and explained them both. So, he (pbuh)
said, "My ultimate pleasure is set during the prayer." Therefore, the Prophet
(pbuh) corresponds with 'Isa (Jesus) and Yahia (John) in shunning the trials (of
women), and is superior to them as to dealing with them (in marriage).[1]

وَكَانَ ﷺ مِمَّن أُقْدِرَ عَلَى الْقُوَّةِ فِي هَذَا وَأُعْطِيَ الْكَثِيرَ مِنْهُ وَلِهَذَا أُبِيحَ لَهُ مِنْ عَدَدِ
الْحَرَائِرِ مَا لَمْ يُبَحْ لِغَيْرِهِ؛ وَقَدْ رَوَيْنَا عَنْ أَنَسٍ أَنَّهُ ﷺ كَانَ يَدُورُ عَلَى نِسَائِهِ فِي السَّاعَةِ مِنَ
اللَّيْلِ وَالنَّهَارِ وَهُنَّ إِحْدَى عَشرةَ. قَالَ أَنَسٌ: وَكُنَّا نَتَحَدَّثُ أَنَّهُ أُعْطِيَ قُوَّةَ ثَلاَثِينَ رَجُلاً.
خَرَّجَهُ النَّسَائِي، وَرُوِيَ نَحْوُهُ عَنْ أَبِي رَافِعٍ، وَعَنْ طَاوُسٍ: أُعْطِيَ عَلَيْهِ السَّلاَمُ قُوَّةَ أَرْبَعِينَ
رَجُلاً فِي الْجِمَاعِ، وَمِثْلُهُ عَنْ صَفْوَانَ بْنِ سُلَيْم، وَقَالَتْ سَلْمَى مَوْلاَتُهُ: طَافَ النَّبِيُّ ﷺ لَيْلَةً
عَلَى نِسَائِهِ التِّسْعِ وَتَطَهَّرَ مِنْ كُلِّ وَاحِدَةٍ قَبْلَ أَنْ يَأْتِيَ الأُخْرَى وَقَالَ: «**هَذَا أَطْيَبُ وَأَطْهَر**»؛
وَقَدْ قَالَ سُلَيْمَانُ عَلَيْهِ السَّلاَمُ: لأَطُوفَنَّ اللَّيْلَةَ عَلَى مِائَةِ ٱمْرَأَةٍ أَوْ تِسْعٍ وَتِسْعِينَ، وَإِنَّهُ فَعَلَ
ذَلِكَ؛ قَالَ ٱبْنُ عَبَّاسٍ: كَانَ فِي ظَهْرِ سُلَيْمَانَ مَاءُ مِائَةِ رَجُلٍ وَكَانَ لَهُ ثَلاَثُمِائَةِ ٱمْرَأَةٍ
وَثَلاَثُمِائَةِ سَرِيَّةٍ؛ وَحَكَى النَّقَّاشُ وَغَيْرُهُ سَبْعِمِائَةِ ٱمْرَأَةٍ وَثَلاَثمِائَةِ سَرِيَّةٍ، وَقَدْ كَانَ لِدَاوُدَ عَلَيْهِ
السَّلاَمُ عَلَى زُهْدِهِ وَأَكْلِهِ مِنْ عَمَلِ يَدِهِ تِسْعٌ وَتِسْعُونَ ٱمْرَأَةً وَتَمَّتْ بِزَوْجِ أُورِياءَ مِائَةً، وَقَدْ نَبَّهَ
عَلَى ذَلِكَ فِي الْكِتَابِ الْعَزِيزِ بِقَوْلِهِ تَعَالَى: ﴿إِنَّ هَٰذَآ أَخِى لَهُۥ تِسْعٌ وَتِسْعُونَ نَعْجَةً﴾ [ص: 22] وَفِي
حَدِيثِ أَنَسٍ عَنْهُ عَلَيْهِ السَّلاَمُ «**فُضِّلْتُ عَلَى النَّاسِ بِأَرْبَعٍ: بِالسَّخَاءِ وَالشَّجَاعَةِ وَكَثْرَةِ الْجِمَاعِ**
وَقُوَّةِ الْبَطْشِ» وَأَمَّا الْجَاهُ فَمَحْمُودٌ عِنْدَ الْعُقَلاَءِ عَادَةً وَبِقَدْرِ جَاهِهِ عِظَمُهُ فِي الْقُلُوبِ وَقَدْ قَالَ
ٱللَّهُ تَعَالَى فِي صِفَةِ عِيسَى عَلَيْهِ السَّلاَمُ ﴿وَجِيهًا فِى ٱلدُّنْيَا وَٱلْأَخِرَةِ﴾ [آل عمران: 45] لَكِنْ آفَاتُهُ
كَثِيرَةٌ فَهُوَ مُضِرٌّ لِبَعْضِ النَّاسِ لِعُقْبَى الآخِرَةِ؛ فَلِذَلِكَ ذَمَّهُ مَنْ ذَمَّهُ وَمَدَحَ ضِدَّهُ وَوَرَدَ فِي

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(1) i.e. The Prophet (pbuh) is equivalent to them as for not being distracted from worship. Yet, he (pbuh) married women and gained the reward of guiding them and protecting their chastity without being diverted from worship.

الشَّرْعِ مَدْحُ لْخُمُولِ وَذَمُّ الْعُلُوِّ فِي لأَرْضِ؛ وَكَانَ ﷺ قَدْ رُزِقَ مِنَ الْحِشْمَةِ وَالْمَكَانَةِ فِي
الْقُلُوبِ وَالْعَظَمَةِ قَبْلَ النُّبُوَّةِ عِنْدَ لْجَاهِلِيَّةِ وَبَعْدَهُ وَهُمْ يُكَذِّبُونَهُ وَيُؤْذُونَ أَصْحَابَهُ وَيَقْصِدُونَ
أَذَاهُ فِي نَفْسِهِ خُفْيَةً حَتَّى إِذَا وَاجَهَهُمْ أَعْظَمُوا أَمْرَهُ وَقَضَوْا حَاجَتَهُ. وَأَخْبَارُهُ فِي ذَلِكَ
مَعْرُوفَةٌ سَيَأْتِي بَعْضُهَا؛ وَقَدْ كَانَ يَبْهَتُ وَيَفْرَقُ لِرُؤْيَتِهِ مَنْ لَمْ يَرَهُ كَمَا رُوِيَ عَنْ قَيْلَةَ أَنَّهَا لَمَّا
رَأَتْهُ أُرْعِدَتْ مِنَ الْفَرَقِ فَقَالَ: «**يَا مِسْكِينَةُ عَلَيْكِ السَّكِينَةُ**»؛ وَفِي حَدِيثِ أَبِي مَسْعُودٍ أَنَّ
رَجُلاً قَامَ بَيْنَ يَدَيْهِ فَأُرْعِدَ فَقَالَ لَهُ: «**هَوِّنْ عَلَيْكَ فَإِنِّي لَسْتُ بِمَلِكٍ**» الْحَدِيثَ.

فَأَمَّا عَظِيمُ قَدْرِهِ بِالنُّبُوَّةِ وَشَرِيفُ مَنْزِلَتِهِ بِالرِّسَالَةِ وَإِنَافَةُ رُتْبَتِهِ بِالاصْطِفَاءِ وَالْكَرَامَةِ فِي
الدُّنْيَا فَأَمْرٌ هُوَ مَبْلَغُ النِّهَايَةِ؛ ثُمَّ هُوَ فِي الآخِرَةِ سَيِّدُ وَلَدِ آدَمَ. وَعَلَى مَعْنَى هَذَا الْفَصْلِ
نَظَمْنَا هَذَا الْقِسْمَ بِأَسْرِهِ.

The Prophet (pbuh) was so virile and potent that he (pbuh) could marry a plenty of women who were made lawful for him while being unlawful for anyone else. Anas narrated, "the Prophet (pbuh), used to have sexual intercourse with all his women amounting to eleven ones in an hour during the day and the night." Anas said: we said that he was given the procreated power equal to that of thirty men." Reported by An-Nasa'i.

A similar narration was narrated on the authority of Abu Rafi' and Autas, namely, "the Prophet (pbuh) was given potency during the sexual intercourse equivalent to that of forty men." A similar one was narrated on the authority of Safwan bin Sulaim, and Salama his freed slave said, "The Prophet (pbuh) had intercourse with his nine wives while getting purified after each one's turn, and said, "this is better and more pure."

Sulaiman [Solomon-peace be upon him] had once said, "I am going to have intercourse with a hundred (or ninety-nine) women tonight", and he did so.(1) Ibn 'Abbas said: the backbone of Sulaiman (Solomon) contained the sperm equivalent to that of a hundred men as a whole, and he had three hundred wives and three hundred concubines. An-Naqash and others said: he had seven hundred wives and three hundred concubines.

On the other hand, Dawud (David-peace be upon him)-despite his abstinence in the worldly-life and his work laboured by his hands to earn his living-had had ninety-nine wives and they had been supplemented with the

(1) 'Sulaiman (Solomon-peace be upon him) said, "Tonight I am going to have vaginal intercourse with seventy women (of mine) and each one of them will beget a child who will fight in Allah's cause." Yet, he forgot to say by Allah's will' no one of them begot a child, except one who begot a deformed part of a child's body. Allah's Messenger (pbuh) said: had he said 'by Allah's will, Allah, will respond and fulfill his need.' Reported by Muslim in his Sahih, on the authority of Abu Hurairah.

hundredth one; the wife of Urya [1] as stated in the Glorious Qur'an, "verily this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe."[2]

In the hadith narrated by Anas, the Prophet (pbuh) said, "I was given preference and superiority to people as regards four things: Generosity, bravery, having frequent and potent copulation (with women) and vigorous intrepidity."

Yet, it has numerous disadvantages, for it is harmful to some people as to their outcome of deeds in the Hereafter. So, it is dispraised by those who praised its antonym. Praising ingloriousness and dispraising glory and pride in the land, are both stated in the holy Qur'an. The Prophet (pbuh) was provided with modesty, high esteem having pierced into the hearts and exaltation, before and after the Islamic period of Ignorance while people (of polytheism) used to deny him (pbuh) and malign his companions.

They intended to harm him secretly, and when he (pbuh) confronted them, they revered him and fulfilled his need his famous incidents will be mentioned afterwards. When one, who never saw him before, saw him, one got pale and felt fearful reverence of him.

It was narrated on the authority of Qaila (one of the female companions) that she was stricken with fear on seeing him, and therein he (pbuh) said, "O poor woman, may tranquility be upon you."

A narration related by Abu Mas'ud reads: Once a man attended before the Prophet (pbuh) while trembling. Thereupon, the Prophet (pbuh) said, "Calm down, for I am not a king."

The Prophet (pbuh) mounted the apex of the rostrum of great status due to Prophethood; the honourable rank due to Messengership and the exalted grade due to being chosen and honoured in the world. Moreover, he (pbuh) will be the master of all human beings (on Doomsday). Upon the meaning of that chapter, we organized this overall section.

فصـــل

وَأَمَّا الضَّرْبُ الثَّالِثُ فَهُوَ مَا تَخْتَلِفُ الْحَالاَتُ فِي التَّمَدُّحِ بِهِ وَالتَّفَاخُرِ بِسَبَبِهِ وَالتَّفْضِيلِ لِأَجْلِهِ كَكَثْرَةِ الْمَالِ فَصَاحِبُهُ عَلَى الْجُمْلَةِ مُعَظَّمٌ عِنْدَ الْعَامَّةِ لاعْتِقَادِهَا تَوَصُّلَهُ بِهِ إِلى حَاجَاتِهِ وَتَمَكُّنَ أَغْرَاضِهِ بِسَبَبِهِ وَإِلاَّ فَلَيْسَ فَضِيلَةً فِي نَفْسِهِ؛ فَمَتَى كَانَ الْمَالُ بِهَذِهِ الصُّورَةِ وَصَاحِبُهُ

(1) He is 'Urya' bin Hanan, and Abul-Farag Al-Asbahany said in his book An-Nisa' (women) that he is called 'Urya As-Sa'dy whose wife become afterwards the wife of Prophet Dawud (David) and the mother of Sulaiman (Solomon). Dawud admired Urya's wife when having seen her and he asked her husband to divorce her and he agreed with a good grace. Then he (peace and blessings of Allah be upon him) married her..

(2) Surah 38: 23.

الْمَعَالِيَ مُشْتَرِيً بِهِ مَوَاضِعِهِ فِي وَتَصْرِيفِهِ وَأَمَّلَهُ اعْتَرَاهُ مِنَ وَمُهِمَّاتِ مُهِمَّتِهِ فِي لَهُ مُنْفِقً
فِي صَرَفَهُ وَإِذَا الدُّنْيَا، أَهْلِ عِنْدَ صَاحِبِهِ فِي فَضِيلَةً كَانَ الْقُلُوبِ مِنَ وَالْمَنْزِلَةَ الْحَسَنَ وَالثَّنَاءَ
بِكُلِّ لِكُلٍّ عِنْدَ فَضِيلَةً كَانَ الآخِرَةَ وَالدَّارَ اللهَ بِذَلِكَ وَقَصَدَ الْخَيْرِ سُبُلِ فِي وَأَنْفَقَهُ الْبِرِّ وُجُوهِ
كَالْعَدَمِ كُثْرُهُ عَادَ جَمْعِهِ عَلَى حَرِيصً وُجُوهَهُ مُوَجِّهِهِ غَيْرَ لَهُ مُمْسِكاً صَاحِبُهُ كَانَ وَمَتَى حَالٍ،
الْبُخْلِ رَذِيلَةِ هُوَّةِ فِي أَوْقَعَهُ بَلْ لِسَّلاَمَةِ جُدَدِ عَلَى بِهِ يَقِفْ وَلَمْ صَاحِبِهِ فِي مَنْقَصَةً وَكَانَ
بِهِ لِلتَّوَصُّلِ هُوَ وَإِنَّمَا لِنَفْسِهِ لَيْسَتْ مُفَضِّلِهِ عِنْدَ وَفَضِيلَتِهِ بِالْمَالِ التَّمَدُّحُ فَإِذَا النَّذَالَةِ؛ وَمَذَمَّةِ
مُبِيءٍ غَيْرُ وُجُوهَهُ وَجَّهَهُ وَلاَ مَوَاضِعَهُ يَضَعْهُ لَمْ إِذَا فَجَامِعُهُ مُتَصَرَّفَاتِهِ؛ فِي وَتَصْرِيفِهِ غَيْرِهِ إِلَى
إِلَى وَاصِلٍ غَيْرُ أَبَداً فَقِيرٌ هُوَ بَلْ الْعُقَلاَءِ مِنَ أَحَدٍ عِنْدَ مُمْتَدَحٍ وَلاَ بِالْمَعْنَى غَنِيٌّ وَلاَ بِالْحَقِيقَةِ
مَالِ خَزِنَ فَأَشْبَهَ عَلَيْهِ؛ يُسَلَّطْ لَمْ لَهُ الْمُوصِلِ الْمَالِ مِنَ بِيَدِهِ مَا إِذْ أَغْرَاضِهِ؛ مِنْ غَرَضٍ
لِمَالِ فَوَائِدَ بِتَحْصِيلِهِ غَنِيٌّ مَلِيٌّ وَالْمُنْفِقُ شَيْءٌ الْمَالِ مِنَ يَدِهِ فِي لَيْسَ فَكَأَنَّهُ لَهُ مَالَ وَلاَ غَيْرِهِ
أُوتِيَ قَدْ تَجِدْهُ الْمَالِ فِي وَخُلُقَهُ ﷺ نَبِيِّنَا سِيرَةَ فَانْظُرْ شَيْءٌ. الْمَالِ مِن يَدِهِ فِي يَبْقَ لَمْ وَإِنْ
فِي عَلَيْهِ وَفُتِحَ قَبْلَهُ، لِنَبِيٍّ تُحَلَّ وَلَمْ الْغَنَائِمُ لَهُ وَأُحِلَّتْ الْبِلاَدِ وَمَفَاتِيحَ الأَرْضِ خَزَائِنَ
وَالْعِرَاقِ الشَّامِ مِنَ ذَلِكَ دَانَى وَمَا الْعَرَبِ جَزِيرَةِ وَجَمِيعُ وَالْيَمَنِ الْحِجَازِ بِلاَدُ ﷺ حَيَاتِهِ
جَمَعَةٌ وَهَدَتْهُ بَعْضُهُ، إِلاَّ لِلْمُلُوكِ يُجْبَى لاَ مَا وَصَدَقَاتِهَا وَجِزْيَتِهَا أَخْمَاسِهَا مِنْ إِلَيْهِ وَجُلِبَتْ
بِهِ وَأَغْنَى مَصَارِفَهُ صَرَفَهُ بَلْ دِرْهَمً مِنْهُ أَمْسَكَ وَلاَ مِنْهُ بِشَيْءٍ اسْتَأْثَرَ فَمَا الأَقَالِيمِ مُلُوكِ مِنْ
إِلاَّ دِينَارٌ مِنْهُ عِنْدِي يَبِيتُ ذَهَباً أُحُداً لِي أَنَّ يَسُرُّنِي مَا« :وَقَالَ الْمُسْلِمِينَ بِهِ وَقَوَّى غَيْرَهُ
فَلَمْ نِسَائِهِ لِبَعْضِ فَدَفَعَها سِتَّةٌ مِنْهَ وَبَقِيت فَقَسَمَهَ مَرَّةً دَنَانِيرُ وَأَتَتْهُ »**لِدَيْنٍ أَرْصُدُه دِيناراً**
عِيَالِهِ نَفَقَةِ فِي مَرْهُونَةٌ وَدِرْعُهُ وَمَتَ »**اسْتَرَحْتُ الآنَ**« :وَقَالَ وَقَسَمَهَا قَمَ حَتَّى نَوْمٌ يَأْخُذْهُ
يَلْبَسُ فَكَنَ سِوَاهُ؛ فِيمَ وَزَهِدَ إِلَيْهِ ضَرُورَتُهُ تَدْعُوهُ مَا عَلَى وَمَسْكَنِهِ وَمَلْبَسِهِ نَفَقَتِه مِنْ وَقْتَصَرَ
حَضَرَهُ مَنْ عَلَى وَيَقْسِمُ الْغَلِيظَ وَالْبُرْدَ الْخَشِنَ وَالْكِسَاءَ الشَّمْلَةَ الْغَالِبِ فِي فَيَلْبَسُ وَجَدَهُ مَ
بِهَ وَالتَّزَيُّنُ الْمَلاَبِسِ فِي الْمُبَاهَةُ إِذِ يَحْضُرْ؛ لَمْ لِمَنْ وَيَرْفَعُ بِالذَّهَبِ الْمُخَوَّصَةَ الدِّيبَاجِ أَقْبِيَةَ
الثَّوْبِ نَقَاوَةُ مِنْهَا وَالْمَحْمُودُ النِّسَاءِ، سِمَاتِ مِنْ وَهِيَ وَالْجَلاَلَةِ الشَّرَفِ خِصَالِ مِنْ لَيْسَتْ
فِي الشُّهْرَةِ إِلَى يُؤَدِّي لاَ مِمَّا جِنْسِهِ لِمُرُوءَةِ مُسْقِطٍ غَيْرَ مِثْلِهِ لُبْسَ وَكَوْنُهُ جِنْسِهِ فِي وَالتَّوَسُّطُ
الْفَخْرِ إِلَى يَعُودُ إِنَّمَا النَّاسِ عِنْدَ الْعَادَةِ فِي فِيهِ الْفَخْرِ وَغَايَةُ ذَلِكَ؛ الشَّرْعُ ذَمَّ وَقَدْ الطَّرَفَيْنِ
آلاتِهِ وَتَكْثِير الْمَنْزِلِ وَسَعَةِ الْمَسْكَنِ بِجَوْدَةِ التَّبَاهِي وَكَذَلِكَ الْحَلِ وَوُفُورِ الْمَوْجُودِ بِكَثْرَةِ
حَائِزٌ وَتَنَزُّهاً زُهْداً ذَلِكَ وَتَرَكَ فِيهَا مَا إِلَيْهِ وَجُبِيَ الأَرْضَ مَلَكَ وَمَنْ وَمَرْكُوبَاتِهِ وَخَدَمِهِ
فِي وَمُعْرِقٌ الْفَخْرِ فِي عَلَيْهَا زَائِدٌ فَضِيلَةً كَانَتْ إِنْ الْخَصْلَةِ بِهَذِهِ لِلْفَخْرِ وَمَالِكٌ الْمَالِيَّةِ لِفَضِيلَةِ

الْمَدْحِ بِإِضْرَابِهِ عَنْهَا وَزُهْدِهِ فِي فَانِيهَا وَبَذْلِهَا فِي مَظَانِّهَا.

(Chapter)

The third kind is it up on which conditions disagree as to praising it, being proud on account of it and being superior out of it such as the abundant wealth, as its owner is entirely exalted in the sight of the common people due to thinking that it is a means which fulfills his needs and achieves his objectives. Otherwise, it will not be of excellence.

Therein the wealth in such a case where its owner is provided and is providing others with and he spends it on its certain objects, attaining elevation, good praise and high rank in the hearts of people, therein it is a superior excellence in the sight of the people in the worldly-life. Yet, if its owner spends it on all aspects of good and offers it in charity seeking Allah's Reward and the Hereafter, it will be, at any rate, of superior excellence in the sight of everyone. However, if its owner is close-fisted, not spending it on any certain aspects, and is merely keen on collecting it; in such a case its abundance is regarded as null. Further, it causes its owner to be deficient and subsequently does not help him proceed upon the straight path of safety, but it makes him fall into the abyss of miserliness and the whirl of vilified villainy. Glory in wealth and its superiority befalling its owner are not for itself, but for the sake of others and for disposing of it on the various objects. If its owner does not assign it for its objects nor direct it to its aspects, he will not be deemed to be rich in the full sense, but ever poor and will not attain any of his fixed objectives.

This is because all the wealth to attain them (his objectives) is not paid out, and therein he is compatible with the storekeeper saving others' wealth while he himself is wealth less, so he does not possess any money. By contrast, the one who expends money is deemed to be self-sufficient and rich due to enumerating the benefits of wealth even though he has no longer any.

Behold the biography of our Prophet (pbuh) and his manners in spending the property, therein you will find that he (pbuh) had been brought the treasures of the world, had conquered the lands and the booties (of war) had been made lawful for him while they had not for any past Prophet. In his lifetime, many lands had been conquered, such as the lands of Al-Hijaz, Yemen, the whole Arabian Peninsula and the close areas of the Levant (Syria, Lebanon, Jordan and Palestine) and Iraq. He (pbuh) therein was brought its one-fifths (of the war spoils), head-taxes and charities that the kings could not have acquired but some of them. Once a group of the sovereigns of regions gifted him with presents, thereupon he (pbuh) did not take hold of any nor take a dirham, but he (pbuh) distributed them to its objects, made other people be sufficient with them and gave enough maintenance to the Muslims, and he (pbuh) thereupon said, "I will not be pleased to have gold amounting to Mount Uhud (in Medina), of which a dinar remains in my house except that dinar (which remains and I am pleased) that will be directed to paying a debt (on behalf of any Muslim).

Once many dinars were brought to him (pbuh), and then he (pbuh) divided

them (among the Muslims). Yet, there were six dinars remaining, therein he (pbuh) paid them for some of his wives. Yet, he (pbuh) could not sleep till he had risen up and divided the dinars among them, saying: now, I am at ease.

He (pbuh) died while having his shield mortgaged owing to giving maintenance to the ones who had been dependant on him (pbuh). Yet, he (pbuh) used to exclude for his maintenance, clothing and housing what is necessary and essential, and abstained from anything else. So, he (pbuh) used to wear what he found. He (pbuh) used to be dressed in the cloak, coarse garment and tough gown. He (pbuh) used to distribute the threaded garments embroidered with gold to the ones having come to him and store for the absent ones.

Therefore, application of pompous clothes is not of the characteristics of honour and majesty, but is of the qualities of women. Yet, what is praised is the pure garment and one's following to the course of his sex, and if its similar is dressed by another one, that does not defy his manliness and will not lead to any desire on both parts; thereby it is dispraised in religion. The apex of pride and pomposity is traced back to the habit that people brag of the multiplicity (of clothes) and affluence, and it is compatible with boasting of the good abode, the spacious house, its servants and its mounted vehicles.

Whoever owns a land and its harvest is brought to him, but he leaves it out of abstinence and integrity, he acquires the financial superiority and is proud of that trait if it is of excellence exceeding it with pride and being grained with praise due to giving it up, being abstinent from its immortality and exerting it (the financial excellence) in its various aspects (i.e. spending wealth on various aspects helping others).

فصـــل

وَأَمَّ الْخِصَالُ الْمُكْتَسَبَةُ مِنَ لأَخْلاَقِ الْحَمِيدَةِ وَالآدَابِ الشَّرِيفَةِ التِي اتَّفَقَ جَمِيعُ الْعُقَلاَءِ عَلَى تَفْضِيلِ صَاحِبِهَا وَتَعْظِيمِ الْمُتَّصِفِ بِالْخُلُقِ لْوَاحِدِ مِنْهَا فَضْلاً عَمَّ فَوْقَهُ وَأَثْنَى الشَّرْعُ عَلَى جَمِيعِهَا وَأَمَرَ بِهَا وَوَعَدَ السَّعَادَةَ الدَّائِمَةَ لِلْمُتَخَلِّقِ بِهَا وَوَصَفَ بَعْضَهَا بِأَنَّهُ مِنْ أَجْزَاءِ النُّبُوَّةِ وَهِيَ الْمُسَمَّاةُ بِحُسْنِ الْخُلُقِ وَهُوَ الاعْتِدَالُ فِي قُوى النَّفْسِ وَأَوْصَافِهَا، وَالتَّوَسُّطُ فِيهَا دُونَ الْمَيْلِ إِلَى مُنْحَرِفِ أَطْرَافِهَا؛ فَجَمِيعُهَا قَدْ كَانَتْ خُلُقَ نَبِيِّنَا ﷺ عَلَى الانْتِهَاءِ فِي كَمَلِهَا وَالاعْتِدَالَ إِلَى غَايَتِهَا حَتَّى أَثْنَى الله عَلَيْهِ بِذَلِكَ فَقَالَ تَعَالَى: ﴿وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ۝٤﴾ [القلم: 4]. قَلَتْ عَئِشَةُ رَضِيَ الله عَنْهَ: كَانَ خُلُقُهُ الْقُرْآنَ يَرْضَى بِرِضَهُ وَيَسْخَطُ بِسَخَطِهِ، وَقَلَ ﷺ: «بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ الْأَخْلاَقِ».

(Chapter)

As for the acquired attributes of good morality and noble manners, all wise men unanimously agreed to give one proceeding upon them or being characterized by any of them the superiority to others. Yet, religion praised and

ordained them all to be possessed, and promised the one being marked by them to attain eternal felicity. Further, it described some of these attributes as being of the parts of Prophethood known as good morals, latent in observing moderation in one's forces, and characteristics, without being inclined to its deviant extremes. The Prophet (pbuh) possessed them all, reached its apex of perfection and achieved its object of moderation to the extent that Allah praised him in His Statement, "And verily, you [O Muhammad (pbuh)] are on an exalted (standard of) character.[1]

'A'ishah (may Allah be pleased with her) said, "his (i.e. the Prophet's (pbuh)] character was (matching) the holy Qur'an's, and his pleasure resulted from its pleasure as well as his displeasure resulted from its displeasure (i.e. he (pbuh) got pleased if deeds and morals of people coincided with the holy Qur'an's precepts and ordinances; otherwise, he would be displeased)."[2]

قَالَ أَنَسٌ كَانَ رَسُولُ الله ﷺ أَحْسَنَ النَّاسِ خُلُقاً؛ وَعَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ الله عَنْهُ مِثْلُهُ، وَكَانَ فِيمَا ذَكَرَهُ الْمُحَقِّقُونَ مَجْبُولاً عَلَيْهَا فِي أَصْلِ خِلْقَتِهِ وَأَوَّلِ فِطْرَتِهِ لَمْ تَحْصُلْ لَهُ بِاكْتِسَابٍ وَلاَ رِيَاضَةٍ إلاَّ بِجُودٍ إِلٰهِي وَخُصُوصِيَّةٍ رَبَّانِيَّةٍ؛ وَهَكَذَا لِسَائِرِ الأَنْبِيَاءِ؛ وَمَنْ طَالَعَ سِيَرَهُمْ مُنْذُ صِبَاهُمْ إِلَى مَبْعَثِهِمْ حَقَّقَ ذٰلِكَ كَمَا عُرِفَ مِنْ حَالِ عِيسَى وَمُوسَى وَيَحْيَى وَسُلَيْمَانَ وَغَيْرِهِمْ عَلَيْهِمُ السَّلاَمُ بَلْ غُرِزَتْ فِيهِمْ هَذِهِ الأَخْلاَقُ فِي الْجِبِلَّةِ وَأُودِعُوا الْعِلْمَ وَالحِكْمَةَ فِي الْفِطْرَةِ قَالَ الله تَعَالَى: ﴿وَءَاتَيْنَٰهُ ٱلْحُكْمَ صَبِيًّا﴾ [مريم: 12]. قَالَ الْمُفَسِّرُونَ: أَعْطَى الله يَحْيَى الْعِلْمَ بِكِتَابِ الله تَعَالَى فِي حَالِ صِبَاهُ؛ وَقَالَ مَعْمَرٌ: كَانَ ٱبْنَ سَنَتَيْنِ أَوْ ثَلاَثٍ فَقَالَ لَهُ الصِّبْيَانُ لِمَ لاَ تَلْعَبُ؟ فَقَالَ: «أَلِلَّعِبِ خُلِقْتُ»؟ وقيل في قوله تعالى: ﴿مُصَدِّقًۢا بِكَلِمَةٍ مِّنَ ٱللَّهِ﴾ [آل عمران: 39] صَدَّقَ يَحْيَى بِعِيسَى وَهُوَ ٱبْنُ ثَلاَثِ سِنِينَ فَشَهِدَ لَهُ أَنَّهُ كَلِمَةُ الله وَرُوحُهُ؛ وَقِيلَ صَدَّقَهُ وَهُوَ فِي بَطْنِ أُمِّهِ فَكَانَتْ أُمُّ يَحْيَى تَقُولُ لِمَرْيَمَ إِنِّي أَجِدُ مَا فِي بَطْنِي يَسْجُدُ لِمَا فِي بَطْنِكِ تَحِيَّةً لَهُ؛ وَقَدْ نَصَّ الله تَعَالَى عَلَى كَلاَمِ عِيسَى لِأُمِّهِ عِنْدَ وِلاَدَتِهَا إِيَّاهُ بِقَوْلِهِ لَهَا، ﴿أَلَّا تَحْزَنِى﴾ [مريم: 24] عَلَى قِرَاءَةِ مَنْ قَرَأَ ﴿مِن تَحْتِهَآ﴾ [مريم: 24] وَعَلى قَوْلِ مَنْ قَالَ إنَّ الْمُنَادِي عِيسَى وَنَصَّ عَلَى كَلاَمِهِ فِي مَهْدِهِ فَقَالَ ﴿إِنِّى عَبْدُ ٱللَّهِ ءَاتَىٰنِىَ ٱلْكِتَٰبَ وَجَعَلَنِى نَبِيًّا﴾ [مريم: 30] وَقَالَ تَعَالَى: ﴿فَفَهَّمْنَٰهَا سُلَيْمَٰنَ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا﴾ [الأنبياء: 68] وَقَدْ ذُكِرَ مِنْ حُكْمِ سُلَيْمَانَ وَهُوَ صَبِيٌّ يَلْعَبُ فِي قِصَّةِ الْمَرْجُومَةِ وَفِي قِصَّةِ الصَّبِيِّ مَا ٱقْتَدَى به دَاودُ أَبُوهُ، وقَالَ الطَّبَرِيُّ: إنَّ عُمُرَهُ حِينَ أُوتِيَ الْمُلْكَ ٱثْنَا عَشَرَ عَاماً. وَكَذَلِكَ قِصَّةُ مُوسَى مَعَ فِرْعَوْنَ وَأَخْذُهُ بِلِحْيَته وَهُوَ طِفْلٌ. وَقَالَ

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(1) [Surah 68: 4].

(2) Reported by Al-Baihaqi.

﴿وَلَقَدْ ءَاتَيْنَآ إِبْرَٰهِيمَ رُشْدَهُۥ مِن قَبْلُ﴾ [الأنبياء: 68] أيْ هَدَيْنَاهُ صَغِيراً، قَالَهُ مُجَاهِدٌ وَغَيْرُهُ، وَقَالَ ٱبْنُ عَطَاءٍ: ٱصْطَفَاهُ قَبْلَ إِبْدَاءِ خَلْقِهِ، وَقَالَ بَعْضُهُمْ: لَمَّا وُلِدَ إِبْرَاهِيمُ عَلَيْهِ السَّلاَمُ بَعَثَ الله تَعَالَى إِلَيْهِ مَلَكَ يَأْمُرُهُ عَنِ الله أنْ يَعْرِفَهُ بِقَلْبِهِ وَيَذْكُرَهُ بِلِسَانِهِ فَقَالَ: قَدْ فَعَلْتُ وَلَمْ يَقُلْ أَفْعَلُ فَذَلِكَ رُشْدُهُ، وَقِيلَ إنَّ إِلْقَاءَ إبْرَاهِيمَ عَلَيْهِ السَّلاَمُ فِي النَّارِ وَمِحْنَتَهُ كَانَتْ وَهُوَ ٱبْنُ سِتَّ عَشَرَةَ سَنَةً وَإنَّ ٱبْتِلاَءَ إِسْحَاقَ بِالذَّبْحِ كَانَ وَهُوَ ٱبْنُ سَبْعِ سِنِينَ، وَإِنَّ ٱسْتِدْلاَلَ إِبْرَاهِيمَ بِالْكَوْكَبِ وَالْقَمَرِ وَالشَّمْسِ كَانَ وَهُوَ ٱبْنُ خَمْسَةَ عَشَرَ شَهْراً؛ وَقِيلَ أَوْحَى الله تَعَالَى إِلَى يُوسُفَ وَهُوَ صَبِيٌّ عِنْدَمَا هَمَّ إِخْوَتُهُ بِإِلْقَائِهِ فِي الْجُبِّ يَقُولُ الله تَعَالَى: ﴿وَأَوْحَيْنَآ إِلَيْهِ لَتُنَبِّئَنَّهُم بِأَمْرِهِمْ هَٰذَا﴾ [يوسف: 15] الآية إِلَى غَيْرِ ذَلِكَ مِمَّا ذُكِرَ مِنْ أَخْبَارِهِمْ، وَقَدْ حَكَى أَهْلُ السِّيرِ أَنَّ آمِنَةَ بِنْتَ وَهْبٍ أَخْبَرَتْ أنَّ نَبِيَّنا مُحَمَّداً ﷺ وُلِدَ حِينَ وُلِدَ بَاسِطاً يَدَيْهِ إِلَى الأَرْضِ رَافِعاً رَأْسَهُ إِلَى السَّمَاءِ.

Anas narrated: the Prophet (pbuh) said, "I was sent to perfect the noble morality."(1)

'Ali (may Allah be pleased with him) related a similar narration to that.

Commentators explained that he (pbuh) had these attributes by innate when he (pbuh) was originally created and never obtained them through acquisition or exercise, but through the Divine Grace and specialty, and this is applicable to the remainder of Prophets. Whoever traces their biographies from childhood to the period of each one's Messengership he will realize that. These coherent morals were inserted into the natural disposition of 'Isa (Jesus), Musa (Moses), Yahia (John), Sulaiman (Solomon) and others (peace be upon them), and they were given knowledge and wisdom by innate. Allah the Most-Elevated said, "And we gave him wisdom while yet a child."(2)

Allah gave Yahia (John) the knowledge of the book of Allah the Most-Exalted while he was still a child. Ma'mar said: he (Yahia) was still two or three years old-thereupon, children asked him: why do not you play? He thereupon replied: was not I created for play?

With respect to Allah's Statement "confirming the word from Allah,(3) it is said: Yahia believed in 'Isa (Jesus) while he was still three years old, therein he witnessed for him that he was the word from Allah and the spirit from him [i.e. the creation of 'Isa (Jesus) the word from Allah ('Be'- and he was!].

As well, it is said: he (Yahia) believed in him ('Isa, while he was still in his mother's womb, and therein Yahia's mother said to Maryam [Mary-mother of (Jesus)]: I find what is in my womb (i.e. Yahia) prostrate in salutation to what is in your womb (i.e. - 'Isa). Allah's Statement comprised 'Isa's speech to his

(1) It is a sound hadith, reported Ahmad.
(2) [Surah 19: 12].
(3) [Surah 3: 39].

mother when having been born, namely, "then [the babe 'Isa (Jesus) cried unto her from below her, saying, "Grieve not."[1] It is said: the one who cried unto her is either 'Isa or Gabriel.

Likewise, 'Isa (Jesus), who had been still a child in the cradle, said, "Verily I am a slave of Allah, he has given me the scripture and made me a Prophet."[2]

Allah the Most-Exalted said, "And we made Sulaiman (Solomon) to understand (the cases); and to each of them we gave Hukm (right judgment of the affairs and Prophethood) and knowledge."[3]

Some narrations, pertaining to Sulaiman's judgment while being a child who had been playing, were stated such as the case of 'the woman to be stoned' and the story of the infant.[4]

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(1) [Surah 19: 24]. (2) [Surah 19: 30].

(3) [Surah 21: 79]. The verse refers to the story of Sulaiman [Solomon-peace be upon him], who was eleven years old when he adjudged the case of the field in which the sheep of certain people had pastured at night causing damage to its plantation, therein Dawud (David) his father judged that the owner of the field is to take the sheep and the owner of the sheep is to take the field. Yet, Sulaiman subjected his view before Dawud saying, 'I view that the owner of sheep is to undertake the field cultivating it till it is restored to the way it was; whereas the owner of the field is to take the sheep (belonging to the other one), making use of its offspring and products). Thereafter, when the field returns to its previous form, it is to be restored to its (original) owner and the sheep to its (original) owner. Thereupon, Dawud said, 'you are right,' and he adjudicated in effect of the view exposed by Sulaiman.

(4) The story of the 'woman to be stoned', is related by At-Telmesany as follows: once a woman of enchanting beauty, who was religious, filed a case before one of the judges of Banu Israel (the children of Israel), and when he saw her, he got enchanted by her beauty, so he seduced her, but she refused to have sexual intercourse with him. Therein, she went to three other judges who all tried to seduce her respectively. Thereafter, she went to Prophet Dawud (David) while having herself veiled. Then the four judges plotted against her telling Dawud that she had a dog with which she commits fornication. Therein, Dawud decreed her to be stoned. Yet, when Dawud mounted his terrace overlooking children who were playing with Sulaiman and among them was a handsome child. Therein, they made (in their play) Sulaiman their judge and the handsome child appear as if he were a woman who claim a right and four of them were assigned as judges. All children acted the roles of the original characters aptly in the same course of the story of the 'woman to be stoned'. During the play, Dawud was watching them. Thereupon, Sulaiman summoned up each one of them (i.e. the children acting the roles of the real judges) separately asking about the dog's colour. Each one mentioned a colour different from the other. Then he ordered the other children to beat them. Having witnessed that (play), Dawud said, 'the case may be compatible with that.' Then he sent to the judges to come to him and asked each one apart from the other about the woman's dog's colour. They differed as to the

In such cases, his father Dawud followed his example and trod in his steps as to judgment. At-Tebby said: he was twelve years old when he was given power and wisdom.

As well, the story of Musa (Moses) and Fir'aun (Pharaoh) when he pulled his beard while he was still a child, illustrates the wisdom and knowledge given to the Prophets.[1]

= exact colour the same as children did. Then he ordered them to be killed. Ibn Raslan said that the woman was not still stoned and when Dawud witnessed his son's play and adjudged the judges, and the woman was proved innocent, he then did not inflict the punishment on her. With regard to the story of the child, Abu Hurairah (may Allah be pleased with him) said: once there were two women and each one of them had a son. Then a wolf took (and ate) the son of one of them. Then both of them reverted to Dawud (peace and blessings be upon him) and each one of them claimed that the son (who was alive) was hers. Then Dawud adjudged the son to belong to the older one. Yet, Sulaiman (peace and blessings be upon him) called them and said: Bring me a knife to split him (the son) between you both. Thereupon, the younger one said: May Allah's Mercy be upon you. The son is hers, so do not split him. Therein, Sulaiman ordained the son to be restored to that younger one due to her pity for him and that signified that she was really his mother; whereas the older woman agreed to let him be cleft so as to be equal to his mother in affliction.

(1) Fir'aun (Pharaoh)-may Allah's Curse be upon him-used to enslave the children of Israel afflicting them with a horrible torment. He used them as servants and imposed the head-tax upon them. One day, he saw a dream or soothsayers told him that the collapse of his dominion would be at the hands of one of the children of Israel. Then Fir'aun ordered each newborn child to be murdered. Yet, his retinue found it harmful as they would help, serve and provide them, so they decided on murdering them during a year while ceasing that in the following year and so on. Then Musa (Moses) was born in the year assigned for murdering the newborn children. Then Allah inspired his mother to suckle him, put him in a wooden box and then cast him into the river. Thereafter, the household of Fir'aun (Pharaoh) picked him up and his wife said, "A comfort of the eye for me and for you. Kill him not perhaps he may be of benefit to us, or we may adopt him as a son." She then used to enter along with him in the presence of Fir'aun. Fir'aun loved him, and one day he made him sit on his lap, therein Musa raised his hand and pulled his beard strongly. Thereupon, Fir'aun got furious and said, 'he is an enemy to me,' and ordered him to be murdered. Then his wife begged him not to do so saying that he did not understand, but Fir'aun replied: no, he verily understands. Then she said: then let you test him. He thereupon placed a date and a firebrand (or a pearl) before him saying: If he takes the date (or pearl), then he understands; otherwise, he would be excused. When Musa extended his hand to take the date, Gabriel (peace and blessings be upon him) hit him, so he took the firebrand which scorched his tongue, so, he pardoned him, and Musa lived with

Concerning Allah's statement, "And indeed we bestowed aforetime on Ibrahim (Abraham) his (portion of) guidance,"(1) commentators such as Mujahid and others said: It means that we (i.e. Allah) guided him when he was still young.

Ibn 'Ata' said: Allah had chosen him (by virtue of the aforementioned verse) before he started generating the creation. Some commentators said: No sooner had Ibrahim (peace be upon him) been born than Allah dispatched an angel asking him, on behalf of Allah, to know Allah by his heart and remember him by his tongue. Thereupon Ibrahim said: I have done so. Yet, he never said: I am going to do so. Thus, this is what is meant by 'his (portion of) guidance.

It is said: Ibrahim's ordeal when he had been thrown into the fire (waged by the idol-worshippers and the polytheists including his father Azar after he had broken down their idols), was at the age of sixteen. Likewise, he sighted the star, moon and sun (and thought that each one of them is his Lord before having known his real Lord, Allah) when he was fifteen years old.

Authors of biographies narrated: Amena bint Wahb [the mother of the Prophet (pbuh)] related: Prophet Muhammad (pbuh) was born while having extended his hands to the ground and raised his head up to the heaven.

وَقَالَ فِي حَدِيثِهِ ﷺ: «**لَمَّا نَشَأْتُ بُغِّضَتْ إِلَيَّ الْأَوْثَانُ وَبُغِّضَ إِلَيَّ الشِّعْرُ وَلَمْ أَهُمَّ بِشَيْءٍ مِمَّا كَانَتِ الْجَاهِلِيَّةُ تَفْعَلُهُ إِلاَّ مَرَّتَيْنِ فَعَصَمَنِي اللهُ مِنْهُمَا ثُمَّ لَمْ أَعُدْ**» ثُمَّ يَتَمَكَّنُ الْأَمْرُ لَهُمْ وَتَتَرَادَفُ نَفَحَاتُ اللهِ تَعَالَى عَلَيْهِمْ وَتُشْرِقُ أَنْوَارُ الْمَعَارِفِ فِي قُلُوبِهِمْ حَتَّى يَصِلُوا إِلَى الْغَايَةِ وَيَبْلُغُوا بِاصْطِفَاءِ اللهِ تَعَالَى لَهُمْ بِالنُّبُوَّةِ فِي تَحْصِيلِ هَذِهِ الْخِصَالِ الشَّرِيفَةِ النِّهَايَةَ دُونَ مُمَارَسَةٍ وَلاَ رِيَاضَةٍ قَالَ اللهُ تَعَالَى: ﴿وَلَمَّا بَلَغَ أَشُدَّهُۥ وَٱسْتَوَىٰٓ ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا﴾ [القصص: 14] وَقَدْ نَجِدُ غَيْرَهُمْ يُطْبَعُ عَلَى بَعْضِ هَذِهِ الْأَخْلاَقِ دُونَ جَمِيعِهَا وَيُولَدُ عَلَيْهَا فَيَسْهُلُ عَلَيْهِ اكْتِسَابُ تَمَامِهَا عِنَايَةً مِنَ اللهِ تَعَالَى كَمَا نُشَاهِدُ مِنْ خَلْقِهِ بَعْضَ الصِّبْيَانِ عَلَى حُسْنِ السَّمْتِ أَو الشَّهَامَةِ أَوْ صِدْقِ اللِّسَانِ أَو السَّمَاحَةِ وَكَمَا نَجِدُ بَعْضَهُمْ عَلَى ضِدِّهَا؛ فَبِالاكْتِسَابِ يَكْمُلُ نَاقِصُهَا وَبِالرِّيَاضَةِ وَالْمُجَاهَدَةِ يُسْتَجْلَبُ مَعْدُومُهَا وَيَعْتَدِلُ مُنْحَرِفُهَا. وَبِاخْتِلاَفِ هَذَيْنِ الْحَالَيْنِ يَتَفَاوَتُ النَّاسُ فِيهَا، وَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ؛ وَلِهَذَا مَا قَدِ اخْتَلَفَ السَّلَفُ فِيهَا: هَلْ هَذَا الْخُلُقُ جِبِلَّةٌ أَوْ مُكْتَسَبَةٌ؟ فَحَكَى الطَّبَرِيُّ عَنْ بَعْضِ السَّلَفِ أَنَّ الْخُلُقَ

= him till manhood. Yet, being singed by the firebrand in his tongue, Musa was stumbled to articulate some letters clearly, thereby he was strengthened by his brother Harun (Aaron) who was more eloquent in speech than him, but when he supplicated to Allah to relieve him of that stumble (in speech), Allah responded and answered his supplication, making him get rid of it.

(1) [Surah 21: 51].

وَالْحَسَنِ وَبِهِ قَالَ هُوَ؛ مَسْعُودٍ وَالْحَسَنِ وَبِهِ قَالَ هُوَ؛
الْحَسَنَ جِبِلَّةٌ وَغَرِيزَةٌ فِي لْعَبْدِ؛ وَحَكَاهُ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ وَالْحَسَنِ وَبِهِ قَالَ هُوَ؛
وَالصوب مَ أَصَّلْنَاهُ. وَقَدْ رَوَى سَعْدٌ عَنِ النَّبِيِّ ﷺ قَالَ: «**كُلُّ الْخِلاَلِ يُطْبَعُ عَلَيْهَا الْمُؤْمِنُ**
إِلاَّ الْخِيَانَةَ وَالْكَذِبَ» وَقَل عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ فِي حَدِيثِهِ: وَٱلْجُرْأَةُ وَالْجُبْنُ
غَرَائِزُ يَضَعُهُمَ اللهُ حَيْثُ يَشَاءُ.
وَهَذِهِ .لأَخْلاَقُ الْمَحْمُودَةُ وَالْخِصَالُ الْجَمِيلَةُ الشَّرِيفَةُ كَثِيرَةٌ وَلِكِنَّنَ نَذْكُرُ أُصُولَهَا
وَنُشِيرُ إِلى جَمِيعِهَا وَنُحَقِّقُ وَصْفَهُ ﷺ بِهَا إِنْ شَاءَ اللهُ.

He (pbuh) said in his hadith, "when I was begotten, I was made to detest idols and poetry, and I did not do any of the things prevailing in the pre-Islamic period of Ignorance save twice, but Allah safeguarded me against them, and I no longer did any."(1)

Thus, the Prophets became firmly-established and commanded the matter. They were donated with Allah's gifts in sequence and the lights of religious knowledge glittered in their hearts, till they reached the culmen and mounted, when being chosen by Allah for Prophethood, the apex of possessing these noble characteristics without either training or exercise.

Allah the ever-magnificent said, "And when he attained his full strength, and was perfect (in manhood), we bestowed on him Hukm (Prophethood, and right judgment of the affairs) and religious knowledge [i.e. Islamic Monotheism."(2)

(1) Yet, the Prophet's (pbuh) hatred for poetry does not oppose his statement that some poetic verses are wise and praised due to comprising aphoristic sayings and parables, praising the Prophet (pbuh) and dispraising the disbelievers. As for the two things done by the Prophet (pbuh) while they had been dominating in the pre-Islamic period of Ignorance, they are demonstrated in the Prophet's (pbuh) narrations in which he (pbuh) related: one night I asked a boy from Quraish, who had been grazing his sheep in the elevated areas of Mecca, to observe my sheep so that I could conduct nightly conversation the same as boys did in Mecca. Therein I came to the closest house in Mecca and heard singing and the sound of tambourines and pipes. I wondered about that when it is said: this is due to the marriage of so and so. Then I chanted with this singing and that sound till I get asleep and then I wake up owing to the scorching sun. then I returned to my friend who asked me: what did you do? I told him. The following night I did the same, but Allah cast sleep over me in the two situations to safeguard him. By Allah, I did none but those two things of the characteristics of ignorance. Yet, this is not unlawful as he (pbuh) did so before his Messengership and before the prohibition of listening to songs. Further, beating tambourines is not unlawful during the wedding ceremony. As for the nightly-conversation, it is not entirely prohibited, but it is allowable, for it may be better than sleep in cases such as learning and doing righteous deeds.

(2) [Surah 28: 14].

We may find that some ones other than them are disposed by innate for some, not all, of these moral characteristics and attributes, and they are born with them, so they can acquire them completely as a whole owing to Allah's care.Therefore, we watch that some children of Allah's creatures proceed upon good character, gallantry, truthfulness or tolerance, as well as others are seen to be contrary to them.

So, through acquisition, the lacking traits are supplemented by the other good ones, and through exercise and struggle, the non-existed attributes are possessed and the deviating ones are straightened. People differ in effect of both cases, and each one is made easy for what he has been created for.

So, some early scholars differed as to moral characters, are they coherent or cquired? At-Tabary related through some early religious scholars that the ive's good character is innate and instinctive. And he narrated that on the thority of 'Abdullah bin Mas'ud and Al-Hasan, and he said: we authenticated it sound narration.

Sa'd narrated that the Prophet (pbuh) said, "the believer is disposed by ture for all characteristics except for treachery and untruthfulness."

'Umar bin Al-Khatab (may Allah be pleased wth him) said in a hadith: boldness and cowardice are instincts placed by Allah in whomsoever he wishes. These praised ethics and pleasant characters are plentiful, but we mention its roots and refer to them as a whole, and characterize the Prophet (pbuh) by them if Allah wills.

فصــــل

أَمَّا أَصْلُ فُرُوعِهَا وَعُنْصُرُ يَنَابِيعِهَا وَنُقْطَةُ دَائِرَتِهَا فَالْعَقْلُ الَّذِي مِنْهُ يَنْبَعِثُ الْعِلْمُ وَالمَعْرِفَةُ وَيَتَفَرَّعُ مِنْ هَذَا ثُقُوبُ الرَّأْيِ وَجَوْدَةُ الْفِطْنَةِ وَالإِصَابَةُ وَصِدْقُ الظَّنِّ وَالنَّظَرُ لِلْعَوَاقِبِ وَمَصَالِحِ النَّفْسِ وَمُجَاهَدَةُ الشَّهْوَةِ وَحُسْنُ السِّيَاسَةِ وَالتَّدْبِيرِ وَاقْتِنَاءُ الْفَضَائِلِ وَتَجَنُّبُ الرَّذَائِلِ وَقَدْ أَشَرْنَا إِلَى مَكَانِهِ مِنْهُ ﷺ وَبُلُوغِهِ مِنْهُ وَمِنَ الْعِلْمِ الْغَايَةَ الْقُصْوَى الَّتِي لَمْ يَبْلُغْهَا بَشَرٌ سِوَاهُ وَإِذْ جَلاَلَةُ مَحَلِّهِ مِنْ ذَلِكَ وَمِمَّا تَفَرَّعَ مِنْهُ مُتَحَقِّقٌ عِنْدَ مَنْ تَتَبَّعَ مَجَارِيَ أَحْوَالِهِ وَاطِّرَادَ سِيَرِهِ وَطَالَعَ جَوَامِعَ كَلاَمِهِ وَحُسْنَ شَمَائِلِهِ وَبَدَائِعَ سِيَرِهِ وَحِكَمَ حَدِيثِهِ وَعِلْمَهُ بِمَا فِي التَّوْرَاةِ وَالإِنْجِيلِ وَالْكُتُبِ الْمُنْزَلَةِ وَحِكَمِ الحُكَمَاءِ وَسِيَرِ الأُمَمِ الْخَالِيَةِ وَأَيَّامِهَا وَضَرْبِ الأَمْثَالِ وَسِيَاسَاتِ الأَنَامِ وَتَقْرِيرِ الشَّرَائِعِ وَتَأْصِيلِ الآدَابِ النَّفِيسَةِ وَالشِّيَمِ الْحَمِيدَةِ إِلَى فُنُونِ الْعُلُومِ الَّتِي اتَّخَذَ أَهْلُهَا كَلاَمَهُ ﷺ فِيهَا قُدْوَةً وَإِشَارَاتِهِ حُجَّةً كَالْعِبَارَةِ وَالطِّبِّ وَالحِسَابِ وَالْفَرَائِضِ وَالنَّسَبِ وَغَيْرِ ذَلِكَ مِمَّا سَنُبَيِّنُهُ فِي مُعْجِزَاتِهِ إِنْ شَاءَ اللهُ تَعَالَى دُونَ تَعْلِيمٍ وَلاَ مُدَارَسَةٍ وَلاَ مُطَالَعَةِ كُتُبِ مَنْ تَقَدَّمَ وَلاَ الْجُلُوسِ إِلَى عُلَمَائِهِمْ بَلْ نَبِيٌّ أُمِّيٌّ لَمْ يُعْرَفْ بِشَيْءٍ مِنْ ذَلِكَ حَتَّى شَرَحَ اللهُ صَدْرَهُ وَأَبَانَ أَمْرَهُ وَعَلَّمَهُ وَأَقْرَأَهُ، يُعْلَمُ ذَلِكَ بِالْمُطَالَعَةِ وَالْبَحْثِ عَنْ حَالِهِ ضَرُورَةً وَبِالْبُرْهَانِ الْقَاطِعِ عَلَى نُبُوَّتِهِ نَظَراً. فَلاَ نُطَوِّلُ بِسَرْدِ الأَقَاصِيصِ

وَآحَادِ الْقَضَايَا، إِذْ مَجْمُوعُهَا مَا لاَ يَأْخُذُهُ حَصْرٌ وَلاَ يُحِيطُ بِهِ حِفْظٌ جَامِعٌ، وَبِحَسَبِ عَقْلِهِ كَانَتْ مَعَارِفُهُ ﷺ إِلَى سَائِرِ مَا عَلَّمَهُ الله تَعَالَى وَأَطْلَعَهُ عَلَيْهِ مِنْ عِلْم مَا يَكُونُ وَمَا كَانَ وَعَجَائِبِ قُدْرَتِهِ وَعَظِيم مَلَكُوتِهِ قَالَ الله تَعَالَى: ﴿وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ ٱللَّهِ عَلَيْكَ عَظِيمًا﴾ [النساء: 113] حَارَتِ الْعُقُولُ فِي تَقْدِيرِ فَضْلِهِ عَلَيْهِ وَخَرِّسَتِ الْأَلْسُنُ دُونَ وَصْفٍ يُحِيطُ بِذَلِكَ أَوْ يَنْتَهِي إِلَيْهِ.

The Original Source of Characters

The root of its branches, the origin of its spring and the core of its circuit is the mind from which knowledge and acquaintance are emitted, and branched from them are acumen, sharp-wittedness, being in the right, truthful thinking, deliberation on the consequences, self-interests, struggle against desire, appropriate policy and administration, attainment of virtues and avoidance of vices. We previously referred to the characters of the Prophet (pbuh) wh reached its culmen along with the ultimate goal of knowledge and no one els matches him.

The magnificent character of the Prophet (pbuh) with all its branches confirmed by the one tracing the course of his biography and being acquainted with his richest expression; pleasant merits; marvelous traditions; wise sayings, knowledge of what was revealed in the Torah (bible) and the other scriptures; acquaintance of the aphorisms of wise men and the tracks and days of the bygone nations; parables set as examples; handling of the affairs of the human race; establishment of the religious laws and uprooting the valuable manners and the praiseworthy characteristics. Further, people of arts and sciences took his speech as an ideal full of cogent indications, such as terminology, medicine, mathematics, law of inheritance, genealogy and so on that will be manifested in his miracles.

He (pbuh) did not proceed upon learning, education, acquaintance of the preceding books or sit with scholars of profound knowledge. Yet, Muhammad (pbuh) was an illiterate prohet who did not know any of these till Allah had opened his chest, clarified the matter for him, taught him and made him read. So, the one who traces his biography realizes that through perusal and looking into his conditions out of necessity, and by the evident proof set for his prophecy theoretically. Thereby, we never relate long narrations and the units of cases which are countless and no retentive memory can enumerate them.

The Prophet's (pbuh) knowledge corresponded with the range of his mind, besides that which Allah made him know and be acquainted with as to the knowledge of what was going on and what was past as well as the marvels of His Omnipotence and His Magnificent Dominion. Allah the Ever-Magnificent said, "And taught you that which you knew not. And ever great is the grace of Allah unto you [O Muhammad (pbuh)].[1]

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(1) [Surah 4: 113].

Minds got perplexed at estimating Allah's grace upon him (pbuh) and tongues got silent and could not get at the comprehensive description expressing that all.

فصل

وأما الحلم والاحتمال والعفو مع المقدرة والصبر على ما يكره وبين هذه الألقاب فرق فإن الحلم حالة توقر وثبات عند الأسباب المحركات، والاحتمال حبس النفس عند الآلام والمؤذيات ومثلها الصبر ومعانيها متقاربة، وأما العفو فهو ترك المؤاخذة وهذا كله مما أدب الله تعالى به نبيه ﷺ فقال تعالى: ﴿خذ العفو وأمر بالعرف﴾ [الأعراف: 199] الآية، روي أن النبي ﷺ لما نزلت عليه هذه الآية سأل جبريل عليه السلام عن تأويلها فقال له حتى أسأل العالم ثم ذهب فأتاه فقال: يا محمد، إن الله يأمرك أن تصل من قطعك وتعطي من حرمك وتعفو عمن ظلمك وقال له: ﴿واصبر على ما أصابك﴾ [لقمان: 17] الآية وقال تعالى: ﴿فاصبر كما صبر أولوا العزم من الرسل﴾ [الأحقاف: 35] وقال: ﴿وليعفوا وليصفحوا ألا تحبون أن يغفر الله لكم والله غفور رحيم﴾ [النور: 22] الآية، وقال تعالى: ﴿ولمن صبر وغفر إن ذلك لمن عزم الأمور﴾ [الشورى: 43] ولا خفاء بما يؤثر من حلمه واحتماله، وأن كل حليم قد عرفت منه زلة وحفظت عنه هفوة وهو ﷺ لا يزيد مع كثرة الأذى إلا صبراً وعلى إسراف الجاهل إلا حلماً.

The Prophet's Forbearance & Forgiveness & Patience

(Chapter)

As for clemency, forbearance, forgiveness (while being able to punish), and patience at what one hates, they are different terms. 'Clemency' involves the state of sedateness and steadfastness against the stimulating causes. 'Forbearance' implies self-control when being afflicted with pains and detriments, and its similar term of the convergent meaning is 'patience'. As to 'forgiveness', it means ceasing punishment, and Allah the Most-Exalted made our Prophet (pbuh) well-mannered by these characters. Allah the Glorious said, "show forgiveness, enjoin what is good."(1)

It is narrated: when the aforementioned verse was revealed to the Prophet (pbuh), he (pbuh) asked Gabriel (peace be upon him) about its interpretation, when he replied: I will ask the All-knowing. He went away and then came back, saying: O Muhammad (pbuh), Allah commands you to keep ties with your relatives who severed them with you; to give the one who deprived you and to forgive the one who oppressed you.And He said, "and bear with patience

(1) [Surah 7: 199].

whatever befalls you. Verily, these are some of the important commandments."(1)

As well, Allah's Statement reads, "bear with patience as the Prophets of strong will bore with patience," and reads, "let them pardon and forgive."(2)

Likewise, Allah's Statement reads, "and verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allah."(3)

Nothing affected his clemency or tolerance. It is taken for granted that each one who is clement and patient is known to have tripped with a slip and stumbled with a peccadillo. But the Prophet (pbuh) did not face and endure the augmenting pain except with increasing patience, and the ignorant extravagance except with intensifying clemency.

حَدَّثَنَا الْقَاضِي أَبُو عَبْدِ الله مُحَمَّدُ بْنُ عَلِيٍّ التَّغْلَبِيُّ وغيره قالوا: حَدَّثَنَا محمد بن
عتَّاب حدثنا أبو بكر بن واقد القاضي وَغَيْرُهُ حَدَّثَنَا أَبُو عِيسَى حَدَّثَنَا عُبَيْدُ الله حَدَّثَنَا
يَحْيَى بْنُ يَحْيَى حَدَّثَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ:
«مَا خُيِّرَ رَسُولُ الله ﷺ فِي أَمْرَيْنِ قَطُّ إلاَّ اخْتَارَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِثْماً فَإِنْ كَانَ إِثْماً كَانَ
أَبْعَدَ النَّاسِ مِنْهُ، وَمَا انْتَقَمَ رَسُولُ الله ﷺ لِنَفْسِهِ إلاَّ أَنْ تُنْتَهَكَ حُرْمَةُ الله تَعَالَى فَيَنْتَقِمُ لله
بِهَا» وَرُوِيَ أَنَّ النبيَّ ﷺ لَمَّا كُسِرَتْ رَبَاعِيَتُهُ وَشُجَّ وَجْهُهُ يَوْمَ أُحُدٍ شَقَّ ذَلِكَ عَلَى أَصْحَابِهِ
شَقّاً شَدِيداً وَقَالُوا لَوْ دَعَوْتَ عَلَيْهِمْ فَقَال: «**إِنِّي لَمْ أُبْعَثْ لَعَّاناً وَلَكِنِّي بُعِثْتُ دَاعِياً**
وَرَحْمَةً اللَّهُمَّ اهْدِ قَوْمِي فَإِنَّهُمْ لاَ يَعْلَمُونَ».

'Urwa narrated that 'A'ishah (may Allah be pleased with her) said, "Allah's Messenger (pbuh) was not given the option as to two matters except that he (pbuh) chose the easiest of them both, unless it is sinful; for if it is sinful, he (pbuh) whould be the farthest among people from it. And Allah's messenger (pbuh) never avenged himself, but when the unlawful things prohibited by Allah were being committed, he (pbuh) would take revenge on behalf of Allah for that."

It is narrated: when the Prophet (pbuh) was broken in his incisor tooth and was injured in his face on the day of Uhud (battle), his companions were deeply afflicted with grief and they said: let you supplicate against them. Therein he (pbuh) said, "I have not been sent (with the Message of Islam and Monotheism) to curse others, but I have been sent to call (to others for Islam and Monotheism) and to be a mercy. O Allah, guide my people for they do not know.(4)

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(1) [Surah 31: 17]. (2) [Surah 24: 22]. (3) [Surah 42: 43].
(4) Reported by Muslim in his 'Sahih' and Ibn Kathier in his' interpretation.'.

وَرُوِيَ عَنْ عُمَرَ رَضِيَ الله عَنْهُ أَنَّهُ قَالَ فِي بَعْضِ كَلَامِهِ: بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ الله لَقَدْ دَعَا نُوحٌ عَلَى قَوْمِهِ فَقَالَ: ﴿رَّبِّ لَا تَذَرْ عَلَى ٱلْأَرْضِ مِنَ ٱلْكَٰفِرِينَ دَيَّارًا﴾ [نوح: 26] وَلَوْ دَعَوْتَ عَلَيْنَا مِثْلَهَا لَهَلَكْنَا مِنْ عِنْدِ آخِرِنَا فَلَقَدْ وُطِئَ ظَهْرُكَ وَأُدْمِيَ وَجْهُكَ وَكُسِرَتْ رَبَاعِيَتُكَ فَأَبَيْتَ أَنْ تَقُولَ إِلاَّ خَيْراً فَقُلْتَ: اللَّهُمَّ ٱغْفِرْ لِقَوْمِي فَإِنَّهُمْ لاَ يَعْلَمُونَ.

It is related: once upon his speech, 'Umar bin Al-Khattab (may Allah be pleased with him) said: let my father and mother be a ransom for you, O Allah's Apostle. Nuh (Noah-peace be upon him) had supplicated to Allah against his people, saying, "my Lord! Leave not one of the disbelievers on the earth."[1] Had you invoked Allah against us, we all would have been annihilated. Although your back was brought down, your face was wounded and your incisor tooth was broken, you refused to utter anything but good and you said, "O Allah, forgive my people as they do not know."[2]

قَالَ الْقَاضِي أَبُو الْفَضْلِ رضي الله عنه: ٱنْظُرْ مَا فِي هَذَا الْقَوْلِ مِنْ جِمَاعِ الْفَضْلِ وَدَرَجَاتِ الْإِحْسَانِ وَحُسْنِ الخُلُقِ وَكَرَمِ النَّفْسِ وَغَايَةِ الصَّبْرِ وَالْحِلْمِ، إِذْ لَمْ يَقْتَصِر ﷺ عَلَى السُّكُوتِ عَنْهُمْ حَتَّى عَفَا عَنْهُمْ ثُمَّ أَشْفَقَ عَلَيْهِمْ وَرَحِمَهُمْ وَدَعَا وَشَفَعَ لَهُمْ فَقَالَ ٱغْفِرْ وَٱهْدِ، ثُمَّ أَظْهَرَ سَبَبَ الشَّفَقَةِ وَالرَّحْمَةِ بِقَوْلِهِ لِقَوْمِي، ثُمَّ ٱعْتَذَرَ عَنْهُمْ بِجَهْلِهِمْ فَقَالَ فَإِنَّهُمْ لاَ يَعْلَمُونَ، وَلَمَّا قَالَ لَهُ الرَّجُلُ ٱعْدِلْ فَإِنَّ هَذِهِ قِسْمَةٌ مَا أُرِيدَ بِهَا وَجْهُ الله، لَمْ يَزِدْهُ فِي جَوَابِهِ أَنْ بَيَّنَ لَهُ مَا جَهِلَهُ وَوَعَظَ نَفْسَهُ وَذَكَّرَهَا بِمَا قَالَ لَهُ فَقَالَ: «وَيْحَكَ، «فَمَنْ يَعْدل إِنْ لَمْ أَعْدِلْ؟ خِبْتُ وَخَسِرْتُ إِنْ لَمْ أَعْدِلْ» وَنَهَى مَنْ أَرَادَ مِنْ أَصْحَابِهِ قَتْلَهُ، وَلَمَّا تَصَدَّى لَهُ غَوْرَثُ بنُ الْحَارِثِ لِيَفْتِكَ بِهِ وَرَسُولُ الله ﷺ مُنْتَبِذٌ تَحْتَ شَجَرَةٍ وَحْدَهُ قَائِلاً وَالنَّاسُ قَائِلُونَ فِي غَزَاةٍ فَلَمْ يَنْتَبِه رَسُولُ الله ﷺ إِلاَّ وَهُوَ قَائِمٌ وَالسَّيْفُ صَلْتاً فِي يَدِهِ فَقَالَ: مَنْ يَمْنَعُكَ مِنِّي؟ فَقَالَ: الله؛ فَسَقَطَ السَّيْفُ مِنْ يَدِهِ فَأَخَذَهُ النَّبِيُّ ﷺ وَقَالَ: مَنْ يَمْنَعُكَ مِنِّي؟ قَالَ: كُنْ خَيْرَ آخِذٍ؛ فَتَرَكَهُ وَعَفَا عَنْهُ؛ فَجَاءَ إِلَى قَوْمِهِ فَقَالَ: جِئْتُكُمْ مِنْ عِنْدِ خَيْرِ النَّاسِ.

Al-Qadi Abul-Fadl (may Allah make him a successful) said: Behold that aforementioned speech involving the aggregate of excellent virtues, degrees of perfection, good morals, nobility and the utmost limit of patience and tolerance. For the Prophet (pbuh) had not only confined himself to keeping silent (i.e. without supplicating against them) but also had forgiven them. Further, he (pbuh) therein felt compassion and mercy for them, and interceded for them with Allah saying, 'forgive or guide them'. He (pbuh) demonstrated the reason for being compassionate and merciful by saying, 'my people,' and then he

(1) [Surah 71: 26].

(2) Reported by Al-Bukhari and Ibn Hanbal.

(pbuh) pleaded for them because of their ignorance by saying, 'as they do not know.'

Once a man said to the Prophet (pbuh): Be fair, since this portion of division is not intended for seeking Allah's Reward. Thereupon, he (pbuh) gave him the reply that never exceeded the limit of showing him what he was ignorant of, and he (pbuh) admonished and reminded himself of what was said to him, and said, "may Allah be merciful to you, for who can act justly if I do not, may I go wrong and astray if I am not fair." He (pbuh) prevented his companions from killing him therein.

Once upon a time, Ghourth bin Al-Harith intended to kill Allah's messenger (pbuh) while he (pbuh) was taking a siesta alone under a tree; away from the other people who were taking a nap on one of his expedition.(1) Therein, Allah's Messenger (pbuh) did not watch out except on seeing him standing up with his sword unsheathed in his hand and saying, "who can prevent you from me (i.e. who can prevent me from killing you now?)?" Allah's Messenger (pbuh) said, "(It is) Allah". Thereupon, the sword fell off his hand and Allah's messenger (pbuh) seized it saying, "who can prevent you from me?" the man said: be the best to seize. Therein, he (pbuh) left and forgave him. Thereafter, the man went back to his people saying: I have come to you from the presence of the best of mankind.(2)

وَمِنْ عَظِيمِ خَبَرِهِ فِي الْعَفْوِ عَفْوُهُ عَنِ الْيَهُودِيَّةِ الَّتي سَمَّتْهُ فِي الشَّاةِ بَعْدَ اعْتِرَافِهَا عَلَى الصَّحِيحِ مِنَ الرِّوَايَةِ؛ وَأَنَّهُ لَمْ يُؤَاخِذْ لَبِيدَ بْنَ الأَعْصَمِ إِذْ سَحَرَهُ وَقَدْ أُعْلِمَ بِهِ وَأُوحِيَ إِلَيْهِ بِشَرْحِ أَمْرِهِ، وَلاَ عَتَبَ عَلَيْهِ فَضْلاً عَنْ مُعَاقَبَتِهِ وَكَذَلِكَ لَمْ يُؤَاخِذْ عَبْدَ اللهِ بْنَ أُبَيٍّ وَأَشْبَاهَهُ مِنَ الْمُنَافِقِينَ بِعَظِيمِ مَا نُقِلَ عَنْهُمْ فِي جِهَتِهِ قَوْلاً وَفِعْلاً بَلْ قَالَ لِمَنْ أَشَارَ بِقَتْلِ بَعْضِهِمْ **«لاَ، لِئَلاَّ يُتَحَدَّثَ أَنَّ مُحَمَّداً يَقْتُلُ أَصْحَابَهُ»** وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: كُنْتُ مَعَ النَّبِيِّ ﷺ وَعَلَيْهِ بُرْدٌ غَلِيظُ الْحَاشِيَةِ فَجَبَذَهُ أَعْرَابِيٌّ بِرِدَائِهِ جَبْذَةً شَدِيدَةً حَتَّى أَثَّرَتْ حَاشِيَةُ الْبُرْدِ فِي صَفْحَةِ عَاتِقِهِ، ثُمَّ قَالَ: يَا مُحَمَّدُ احْمِلْ لِي عَلَى بَعِيرَيَّ هَذَيْنِ مِنْ مَلِ اللهِ الَّذِي عِنْدَكَ فَإِنَّكَ لاَ تَحْمِلُ لِي مِنْ مَالِكَ وَلاَ مِنْ مَالِ أَبِيكَ، فَسَكَتَ النَّبِيُّ ﷺ ثُمَّ قَالَ: **«الْمَالُ مَالُ اللهِ وَأَنَا عَبْدُهُ»**، ثُمَّ قَالَ: **«وَيُقَادُ مِنْكَ يَا أَعْرَابِيُّ مَا فَعَلْتَ بِي»** قَالَ: لاَ، قَالَ: **«لِمَ؟»** قَالَ: لأَنَّكَ لاَ تُكَافِئُ بِالسَّيِّئَةِ السَّيِّئَةَ فَضَحِكَ النَّبِيُّ ﷺ ثُمَّ أَمَرَ أَنْ يُحْمَلَ لَهُ عَلَى بَعِيرٍ شَعِيرٌ وَعَلَى الآخَرِ تَمْرٌ، قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: مَا رَأَيْتُ رَسُولَ اللهِ ﷺ مُنْتَصِراً مِنْ مَظْلَمَةٍ ظُلِمَهَا قَطُّ مَا لَمْ تَكُنْ حُرْمَةً مِنْ مَحَارِمِ اللهِ وَمَا ضَرَبَ بِيَدِهِ شَيْئاً قَطُّ إِلاَّ أَنْ يُجَاهِدَ فِي سَبِيلِ اللهِ وَمَا ضَرَبَ

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(1) it was the expedition of Dhat Ar-Riga.

(2) Reported by Ibn Hanbal and Al-Hakim.

خَادِماً وَلاَ آمْرَأَةً، وَجِيءَ إِلَيْهِ بِرَجُلٍ فَقِيلَ له: هَذَا أَرَادَ أَنْ يَقْتُلَكَ فَقَالَ لَهُ النَّبِيُّ ﷺ: **«لَنْ تُرَاعَ لَنْ تُرَاعَ وَلَوْ أَرَدْتَ ذَلِكَ لَمْ تُسَلَّطْ عَلَيَّ»** وَجَاءَهُ زَيْدُ بْنُ سَعْنَةَ قَبْلَ إِسْلاَمِهِ يَتَقَاضَاهُ دَيْناً عَلَيْهِ فَجَبَذَ ثَوْبَهُ عَنْ مَنْكِبِهِ وَأَخَذَ بِمَجَامِعِ ثِيَابِهِ وَأَغْلَظَ لَهُ ثُمَّ قَالَ: إِنَّكُمْ يَا بَنِي عَبْدِ الْمُطَّلِبِ مُطُلٌ فَانْتَهَرَهُ عُمَرُ وَشَدَّدَ لَهُ فِي الْقَوْلِ وَالنَّبِيُّ ﷺ يَتَبَسَّمُ فَقَالَ رَسُولُ الله ﷺ: **«أَنَا وَهُوَ كُنَّا إِلَى غَيْرِ هَذَا مِنْكَ أَحْوَجَ يَا عُمَرُ: تَأْمُرُنِي بِحُسْنِ الْقَضَاءِ وَتَأْمُرُهُ بِحُسْنِ التَّقَاضِي»**، ثُمَّ قَالَ: **«لَقَدْ بَقِيَ مِنْ أَجَلِهِ ثَلاَثٌ»**، وَأَمَرَ عُمَرَ يَقْضِيهِ مَالَهُ وَيَزِيدُهُ عِشْرِينَ صَاعاً لِمَا رَوَّعَهُ فَكَانَ سَبَبَ إِسْلاَمِهِ، وَذَلِكَ أَنَّهُ كَانَ يَقُولُ مَا بَقِيَ مِنْ عَلاَمَاتِ النُّبُوَّةِ شَيْءٌ إِلاَّ وَقَدْ عَرَفْتُهَا فِي وَجْهِ مُحَمَّدٍ إِلاَّ آثْنَتَيْنِ لَمْ أَخْبُرْهُمَا: يَسْبِقُ حِلْمُهُ جَهْلَهُ، وَلاَ تَزِيدُهُ شِدَّةُ الْجَهْلِ عليه إِلاَّ حِلْماً، فَآخْتَبَرْتُهُ بِهَذَا فَوَجَدْتُهُ كَمَا وُصِفَ، وَالْحَدِيثُ عَنْ حِلْمِهِ ﷺ وَصَبْرِهِ وَعَفْوِهِ عِنْدَ الْمَقْدِرَةِ أَكْثَرُ مِنْ أَنْ نَأْتِيَ عَلَيْهِ، وَحَسْبُكَ مَا ذَكَرْنَاهُ مِمَّا فِي الصَّحِيحِ وَالْمُصَنَّفَاتِ الثَّابِتَةِ إِلَى مَا بَلَغَ مُتَوَاتِراً مَبْلَغَ الْيَقِينِ مِنْ صَبْرِهِ عَلَى مُقَاسَاةِ قُرَيْشٍ وَأَذَى الْجَاهِلِيَّةِ وَمُصَابَرَتِهِ الشَّدَائِدَ الصَّعْبَةَ مَعَهُمْ إِلَى أَنْ أَظْفَرَهُ الله عَلَيْهِمْ وَحَكَّمَهُ فِيهِمْ وَهُمْ لاَ يَشُكُّونَ فِي آسْتِئْصَالِ شَأْفَتِهِمْ وَإِبَادَةِ خَضْرَائِهِمْ فَمَا زَادَ عَلَى أَنْ عَفَا وَصَفَحَ، وَقَالَ: **«مَا تَقُولُونَ إِنِّي فَاعِلٌ بِكُمْ؟»** قَالُوا: خَيْراً، أَخٌ كَرِيمٌ وَآبْنُ أَخٍ كَرِيمٍ، فَقَالَ: **«أَقُولُ كَمَا قَالَ أَخِي يُوسُفُ** ﴿لَا تَثْرِيبَ عَلَيْكُمُ﴾ [يوسف: 92] الآيَةَ. **اذْهَبُوا فَأَنْتُمُ الطُّلَقَاءُ»** وَقَالَ أَنَسٌ: هَبَطَ ثَمَانُونَ رَجُلاً مِنَ التَّنْعِيمِ صَلاَةَ الصُّبْحِ لِيَقْتُلُوا رَسُولَ الله ﷺ فَأُخِذُوا فَأَعْتَقَهُمْ رَسُولُ الله ﷺ فَأَنْزَلَ الله تَعَالَى: ﴿وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ﴾ [الفتح: 24] الآيَةَ وَقَالَ لِأَبِي سُفْيَانَ وَقَدْ سِيقَ إِلَيْهِ بَعْدَ أَنْ جَلَبَ إِلَيْهِ الْأَحْزَابَ وَقَتَلَ عَمَّهُ وَأَصْحَابَهُ وَمَثَّلَ بِهِمْ فَعَفَا عَنْهُ وَلاَطَفَهُ فِي الْقَوْلِ: **«وَيْحَكَ يَا أَبَا سُفْيَانَ أَلَمْ يَأْنِ لَكَ أَنْ تَعْلَمَ أَنْ لاَ إِلَهَ إِلاَّ الله؟»** فَقَالَ بِأَبِي أَنْتَ وَأُمِّي مَا أَحْلَمَكَ وَأَوْصَلَكَ وَأَكْرَمَكَ. وَكَانَ رَسُولُ الله ﷺ أَبْعَدَ النَّاسِ غَضَباً وَأَسْرَعَهُمْ رِضًى، صلى الله عَلَيْهِ وَسَلَّمَ.

So great is his forgiveness that the Prophet (pbuh) forgave the jewish woman, who caused him (pbuh) to be poisoned through (having put poison in) the sheep (from which he ate), after she had confessed so.[1]

As well, he (pbuh) did not punish Lubaid bin Al-A'sam[2] when the latter put a magic spell on him (pbuh). The Prophet (pbuh) was informed about him and inspired by the explanation of his matter. Yet, he (pbuh) neither blamed nor punished him.

Likewise, the Prophet (pbuh) did not punish 'Abdullah[3] bin Ubai and his

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(1) That was on the expedition of Khaibar; the village inhabited by a Jewish tribe called 'Banu An-Nadir.' The Muslims conquered it in 5h.

(2) He was one of the greatest rabbis of the Jews in Medina.

(3) He is 'Abdullah bin 'Ubai Salul; the head of the hypocrites in Medina.

likes of the hypocrites for what had been reported about their plots through saying and acting against him (pbuh). On the contrary, he (pbuh) said to the ones, who consulted with him to kill some of them, "no; so as not to be said that Muhammad is killing his companions."

Anas (may Allah be pleased with him) narrated: I was attendant in the presence of the Prophet (pbuh), who was dressed in a tough cloak, when a Bedouin seized him (pbuh) harshly in his garment so that the hem of the cloak scratched the surface of his shoulder. The Bedouin therein said: O Muhammad, let be borne on those two camels of mine some of Allah's wealth which you have, since you do not let be borne for me of either your property or the property of your father. Thereupon, the Prophet (pbuh) kept silent and then said, "the property is Allah's and I am His Slave."

Then he (pbuh) said, "and you are going to be punished, O Bedouin, for what you have done." The Bedouin said, 'No'. he (pbuh) said, 'why?' the Bedouin replied: this is because you do not reciprocate the evil deed by the evil one. The Prophet (pbuh) laughed and then ordered barley to be borne on one of the two camels and dates on the other one.

'A'ishah (may Allah be pleased with her) said: I never saw Alla's Messenger (pbuh) scoring victory over any wrong befalling him except when it was one of the unlawful things prohibited by Allah. He (pbuh) never hit anything by his hand except on fighting in Allah's Cause. He (pbuh) beat neither a servant nor a woman. Once a man was brought before him, and it was said: that man intended to murder you. Therein, the Prophet (pbuh) said to him, "Don't be scared. Don't be scared. Had you intended to do that, you would not have managed."

Before having embraced Islam, Zaid bin Sa'na[(1)] came to the Prophet (pbuh) to take back the debt due on him (pbuh). Then he pulled him (pbuh) in his garment away from his shoulder and seized strongly, and said: sons of 'Abdul-Mutalib [the Prophet's (pbuh) grandfather], you linger in repaying the due debt. Therein, 'Umar (may Allah be pleased with him) reproached him and gave him strongly-worded speech; whereas the Prophet (pbuh) kept smiling. Thereupon, the Prophet (pbuh) said: Surely I was in need of something else from you 'Umar; namely to ask me to repay (the debt) in a good way, and to ask him to restore (the debt) in a good way.

Then the Prophet (pbuh) commanded 'Umar (may Allah be pleased with him) to pay him his due money exceeding it with twenty Sa's[(2)] owing to having dismayed him (i.e. because 'Umar dismayed him in his speech). Thus, that caused the Jewish man (Zaid) to embrace Islam. This is because he used to say: nothing of the characteristics of Prophethood was left except that I witnessed it in the face of Muhammad (pbuh), apart from two (characteristics) of which I was not informed: his forbearance precedes his insolence and the excessive

(1) He was one of the chief rabbis in Medina who embraced Islam and became a good Muslim.

(2) One Sa' = 4 Mudds - approximately 3 Kg.

foolishness incurs nothing but his clemency. I tested and found him (pbuh) compatible with the description applied to him (pbuh).[1]

The speech about the Prophet's (pbuh) forbearance, patience, tolerance and forgiveness is countless, and it is sufficient for you what we mentioned from the Sahih (Authentic Book), the fixed books and the real narrations related in succession about his patience at the hardship inflicted upon him (pbuh) by Quraish and the harms of the people of the Pre-Islamic Period of Ignorance, and about his endurance of the ordeals having afflicted him (pbuh) by them till Allah enabled him to win the victory and to assume authority over them. People of Quraish were not doubtful that their roots would have been eradicated and they would have been annihilated [by the Prophet (pbuh) after having gained the victory over them], but the Prophet (pbuh) forgave and pardoned them and said, 'what do you say about what I am going to do with you?' they replied: good, you are a gracious brother and the son of a gracious brother.

Therein, he (pbuh) said, "I am going to say the same statement uttered by my fellow brother Yusuf [Joseph (peace be upon him)], (namely): "no reproach on you this day,'[2] go, for you are free."

Anas related: on the time of the dawn prayer, eighty men from At-Tan'im[3] landed to murder Allah's Messenger (pbuh),[4] but they were captured. But Allah's Messenger (pbuh)released them,and therein Allah's Statement was revealed, namely, "and he it is who has withheld their hands from you and your hands from them in the midst of Mecca."[5]

Likewise, the Prophet (pbuh) forgave Abu Sufian who massed up the confederates against him (pbuh), murdered his uncle (i.e. he and his wife brought and incited the Abythinian slave to murder him) and his companions and maimed their bodies. He (pbuh) pardoned and said to him gently: May Allah be Merciful to you, O Abu Sufian, is not it high time for you to know that 'there is none worthy to be worshipped but Allah.' Abu Sufian said: let my father and mother be a ransom for you, how clement, intimate, noble and decent you are!

Thus, Allah's Messenger (pbuh) was the farthest among people from anger and the swiftest amidst them in feeling pleased.

فصـــل

وَأَمَّا الْجُودُ وَالْكَرَمُ وَالسَّخَاءُ وَالسَّمَاحَةُ وَمَعَانِيهَا مُتَقَارِبَةٌ وَقَدْ فَرَّقَ بَعْضُهُمْ بَيْنَهَا

(1) This narration is found in 'Asad Al-Ghaba'.

(2) [Surah 12: 92].

(3) A place towards the north of Mecca outside the sanctuary from where the Meccan pilgrims may assume the state of Ihram to perform 'Umra.

(4) This was during Al-Hudaibiya expedition.

(5) [Surah 48: 24].

بِفُرُوقٍ فَجَعَلُوا الْكَرَمَ الإِنْفَاقَ بِطِيبِ النَّفْسِ فِيمَا يَعْظُمُ خَطَرُهُ وَنَفْعُهُ وَسَمَّوْهُ أَيْضاً جُرْأَةً وَهُوَ ضِدُّ النَّذَالَةِ، وَالسَّمَاحَةُ التَّجَافِي عَمَّا يَسْتَحِقُّهُ الْمَرْءُ عِنْدَ غَيْرِهِ بِطِيبِ نَفْسٍ، وَهُوَ ضِدُّ الشَّكَاسَةِ، وَالسَّخاءُ سُهُولَةُ الإِنْفَاقِ وَتَجنُّبُ اكْتِسَابِ مَا لاَ يُحْمَدُ وَهُوَ الْجُودُ وَهُوَ ضِدُّ التَّقْتِيرِ، فَكَانَ ﷺ لاَ يُوازَى فِي هَذِهِ الأَخْلاَقِ الْكَرِيمَةِ وَلاَ يُبَارَى بِهَذَا وَصَفَهُ كُلُّ مَنْ عَرَفَهُ.

The Prophet's (pbuh) Generosity

As for generosity, openhandedness, munificence and liberality, they are terms of convergent meanings. Some made some differences among them. They explained 'generosity' as giving freely, with a good grace, for that whose risk and benefit are great.

They also called it 'boldness' which is the opposite of 'villainy'. As for 'liberality', it means disinclination to what a person deserves with others willingly, and its antonym is 'pugnacity.'

As to 'munificence', it means spending easily and shunning the acquisition of what is dispraised, and it is compatible with 'openhandedness' and its antonym is 'niggardliness.' None can not match the Prophet (pbuh) in possessing these noble characters, nor come in parallel with him (pbuh). Everyone who knew him (pbuh) described him (pbuh) with all these qualities.

حَدَّثَنَا الْقَاضِي الشَّهِيدُ أَبُو عَلِيٍّ الصَّدَفِيُّ رَحِمَهُ الله حَدَّثَنَا الْقَاضِي أَبُو الْوَلِيدِ الْبَاجِيُّ حَدَّثَنَا أَبُو ذَرٍّ الْهَرَوِي حَدَّثَنَا أَبُو الهَيْثَمِ الْكُشْمَيْهَنِيُّ وَأَبُو مُحَمَّد السَّرَخْسِيُّ وَأَبُو إِسْحَاقَ الْبَلْخِيُّ قَالُوا حَدَّثَنَا أَبُو عَبْدِ الله الفِرَبْرِيُّ حَدَّثَنَا الْبُخَارِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ الْمُنْكَدِرِ سَمِعْتُ جَابِرَ بْنَ عَبْدِ الله يَقُولُ: مَا سُئِلَ رَسُولُ الله ﷺ عَنْ شَيْءٍ فَقَالَ لاَ. وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ وَسَهْلِ ابْنِ سَعْدٍ رَضِيَ الله عَنْهُ مِثْله.

Sufian narrated on the authority of Ibn Al-Munkadir who said: I heard Jabir bin 'Abdullah (may Allah be pleased with them both) saying, when "Allah's Messenger (pbuh) had been asked about anything, he (pbuh) would not reply, "no."

Anas (may Allah be pleased with him) and Sahl bin Sa'd (may Allah be pleased with him) related a similar narration to the aforementioned one.

وقَالَ ابْنُ عَبَّاسٍ رَضِيَ الله عَنْهُمَا: كَانَ النَّبِيُّ ﷺ أَجْوَدَ النَّاسِ بِالْخَيْرِ وَأَجْوَدَ مَا كَانَ فِي شَهْرِ رَمَضَانَ وَكَان إِذَا لَقِيَهُ جِبْرِيلُ عَلَيْهِ السَّلاَمُ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

Ibn 'Abbas (may Allah be pleased with them both) said: the Prophet (pbuh) was the most generous among people with good, and he (pbuh) reached the apex of generosity in the month of Ramadan, and when he (pbuh) met Gabriel-peace

be upon him- he (pbuh) would be generous with good more than the rich wind (which causes rain and goodness).

وَعَنْ أَنَسٍ: أَنَّ رَجُلاً سَأَلَهُ فَأَعْطَاهُ غَنَماً بَيْنَ جَبَلَيْنِ فَرَجَعَ إِلَى قَوْمِهِ وَقَالَ: أَسْلِمُوا فَإِنَّ مُحَمَّداً يُعْطِي عَطَاءَ مَنْ لاَ يَخْشَى فَاقَةً، وَأَعْطَى غَيْرَ وَاحِدٍ مِائَةً مِنَ الإِبِلِ، وَأَعْطَى صَفْوَانَ مِائَةً ثُمَّ مِائَةً ثُمَّ مِائَةً، وَهَذِهِ كَانَتْ حَالَهُ ﷺ قَبْلَ أَنْ يُبْعَثَ وَقَدْ قَالَ لَهُ وَرَقَةُ بْنُ نَوْفَلٍ: إِنَّكَ تَحْمِلُ الْكَلَّ وَتَكْسِبُ الْمَعْدُومَ، وَرَدَّ عَلَى هَوَازِنَ سَبَايَاهَا وَكَانَتْ سِتَّةَ آلافٍ وَأَعْطَى الْعَبَّاسَ مِنَ الذَّهَبِ مَا لَمْ يُطِقْ حَمْلَهُ وَحُمِلَ إِلَيْهِ تِسْعُونَ أَلْفَ دِرْهَمٍ فَوُضِعَتْ عَلَى حَصِيرٍ ثُمَّ قَامَ إِلَيْهَا يَقْسِمُهَا فَمَا رَدَّ سَائِلاً حَتَّى فَرَغَ مِنْهَا وَجَاءَهُ رَجُلٌ فَسَأَلَهُ فَقَالَ مَا عِنْدِي شَيْءٌ وَلَكِنِ ابْتَعْ عَلَيَّ فَإِذَا جَاءَنَا شَيْءٌ قَضَيْنَاهُ فَقَالَ لَهُ عُمَرُ: مَا كَلَّفَكَ اللهُ مَا لاَ تَقْدِرُ عَلَيْهِ. فَكَرِهَ النَّبِيُّ ﷺ ذَلِكَ فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ: يَا رَسُولَ اللهِ أَنْفِقْ وَلاَ تَخْشَ مِنْ ذِي الْعَرْشِ إِقْلالاً فَتَبَسَّمَ ﷺ وَعُرِفَ الْبِشْرُ فِي وَجْهِهِ وَقَالَ بِهَذَا أُمِرْتُ. ذَكَرَهُ التِّرْمِذِيُّ. وَذُكِرَ عَنْ مُعَوِّذِ بْنِ عَفْرَاءَ قَالَ أَتَيْتُ النَّبِيَّ ﷺ بِقِنَاعٍ مِنْ رُطَبٍ يُرِيدُ طَبَقاً وَأَجْرِ زُغْبٍ يُرِيدُ قِثَّاءً فَأَعْطَانِي مِلْءَ كَفِّهِ حُلِيّاً وَذَهَباً، قَالَ أَنَسٌ: كَانَ رَسُولُ اللهِ ﷺ لاَ يَدَّخِرُ شَيْئاً لِغَدٍ.

Anas narrated: once a man begged the Prophet (pbuh) who subsequently gave him sheep grazing between two mountains. Thereupon, the man came back to his people saying: (let you, O people,). Embrace Islam, for Muhammad (pbuh) gives freely to the extent that he (pbuh) is not afraid of poverty.

The Prophet (pbuh) gave a hundred camels to more than one person, and he (pbuh) gave Safwan a hundred ones followed by another hundred ones. That was his character even before his Prophethood. Once Waraqa bin Nawfal said to him (pbuh), "you support the toilworn and sustain the destitute."

He (pbuh) restored to Hawazin[1] its captives having amounted to six thousand ones.

He (pbuh) gave Al-'Abbas the gold which he could not bear. When ninety thousand dirhams were brought before the Prophet (pbuh), he (pbuh) ordered them to be placed on a straw mat. Then he (pbuh) came up to the dirhams distributing them to people without repelling any begging one till having disposed of them (i.e. the dirhams) all.

Once a man came to the Prophet (pbuh) begging, when he (pbuh) said: I have nothing, but buy whatever you want and I will pay its price (on behalf of

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(1) An Arabian tribe which fought him in Hunain battle. The Prophet (pbuh) won the victory over that tribe and captivated its people. But they apologized and the Prophet (pbuh) restored the spoils to them.

you) when we obtain something.

Thereupon, 'Umar (may Allah be pleased with him) said: Allah has not burdened you with what is beyond your capability. Therein, the Prophet (pbuh) got upset. Then, a man from Al-Ansars (Medinan Helpers) said: O Allah's Apostle, spend and do not be afraid of any diminution caused by the owner of the Dominion (i.e. Allah).

Thereupon, the Prophet (pbuh) smiled, got jubilant, and said, 'I was commanded to do that.' Reported by At-Tirmidhi.

Ma'udh bin 'Arfa' related: I brought the Prophet (pbuh) a plate of fresh dates and small jars of cucumbers. Therein, he (pbuh) gave me a handful of jewelry and gold.

Anas related: the Prophet (pbuh) never saved anything for the following day and the narrations about his generosity and openhandedness are plentiful.

وَالْخَبَرُ بِجُودِهِ ﷺ وَكَرَمِهِ كَثِيرٌ. وعن أبي هريرة: أتى رجل النبي صلى الله عليه وسلم يَسْأَلُهُ فَٱسْتَلَفَ لَهُ رَسُولُ الله ﷺ نِصفَ وَسْقٍ فَجَاءَ الرَّجُلُ يَتَقَاضَاهُ فَأَعْطَاهُ وَسْقاً وَقَالَ «نِصْفُهُ قَضَاءٌ وَنِصْفُهُ نَائِلٌ».

On the authority of Abu Hurairah (may Allah be pleased with him) who related: a man came to the Prophet (pbuh) begging. Thereupon, the Prophet (pbuh) borrowed half a Wasaq(1) of dates for him. Thereafter, the man, to whom the Prophet (pbuh) was indebted for the half Wasaq of dates, came to take it back.

Therein, the Prophet (pbuh) offered him one Wasaq and said: half of it is (given to you as) repayment (of your due right), and the other half is (presented to you as) a gift.(2)

فصل

وَأَمَّا الشَّجَاعَةُ وَالنَّجْدَةُ: فَالشَّجَاعَةُ فَضِيلَةُ قُوَّةِ الْغَضَبِ وَٱنْقِيَادِهَا لِلْعَقْلِ. وَالنَّجْدَةُ ثِقَةُ النَّفْسِ عِنْدَ ٱسْتِرْسَالِهَا إِلَى الْمَوْتِ حَيْثُ يُحْمَدُ فِعْلُهَا دُونَ خَوْفٍ، وَكَانَ ﷺ مِنْهُمَا بِالْمَكَانِ الذِي لاَ يُجْهَلُ قَدْ حَضَرَ الْمَوَاقِفَ الصَّعْبَةَ وَفَرَّ الْكُمَاةُ وَالأَبْطَالُ عَنْهُ غَيْرَ مَرَّةٍ وَهُوَ ثَابِتٌ لاَ يَبْرَحُ وَمُقْبِلٌ لاَ يُدْبِرُ وَلاَ يَتَزَحْزَحُ، وَمَا شُجَاعٌ إِلاَّ وَقَدْ أُحْصِيَتْ لَهُ فَرَّةٌ وَحُفِظَتْ عَنْهُ جَوْلَةٌ سِوَاهُ.

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(1) 'Wasaq' is a measure equal to 60 Sa' = 135 Kg approx.

(2) The Prophet (pbuh) increased the mount he (pbuh) borrowed from the man on repaying it, and explained to him that the other half was a gift so that the man couldn't understand that it was usury.

The Prophet's (pbuh) Courage

(Chapter) 'Courage' is the Virtue of being exasperated and subservient to the mind and reason; whereas 'intrepidity' implies being fearless when being on the verge of death and this is praised.

The Prophet (pbuh) was well-known to be characterized by them both. He (pbuh) attended the hard situations where the heavily-armed knights and champs frequently ran away from him (pbuh) while he (pbuh) was still firm and valiant without either turning tail or being dislodged. Yet, each brave one, other than him (pbuh), was known to have escaped even once and was even once marked to have been hesitant.

حَدَّثَنَا أَبُو عَلِيٍّ الْجَيَانِيُّ فِيمَا كَتَبَ لِي قَالَ: حَدَّثَنَا الْقَاضِي سِرَاجٌ حَدَّثَنَا أَبُو مُحَمَّدٍ الْأَصِيلِيُّ، حَدَّثَنَا أَبُو زَيْدٍ الْفَقِيهُ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا ٱبْنُ بَشَّارٍ حَدَّثَنَا غُنْدَرٌ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ سَمِعَ الْبَرَاءَ وَسَأَلَهُ رَجُلٌ: أَفَرَرْتُمْ يَوْمَ حُنَيْنٍ عَنْ رَسُولِ اللهِ ﷺ؟ قَالَ: نَعَمْ، لَكِنَّ رَسُولَ اللهِ ﷺ لَمْ يَفِرَّ، ثُمَّ قَالَ: لَقَدْ رَأَيْتُهُ عَلَى بَغْلَتِهِ الْبَيْضَاءِ وَأَبُو سُفْيَانَ آخِذٌ بِلِجَامِهَا، وَالنَّبِيُّ ﷺ يَقُولُ: أَنَا النَّبِيُّ لاَ كَذِبْ. وَزَادَ غَيْرُهُ: أَنَا ٱبْنُ عَبْدِ الْمُطَّلِبْ، قِيلَ فَمَا رُئِيَ يَوْمَئِذٍ أَحَدٌ كَانَ أَشَدَّ مِنْهُ، وَقَالَ غَيْرُهُ: نَزَلَ النَّبِيُّ ﷺ عَنْ بَغْلَتِهِ، وَذَكَرَ مُسْلِمٌ عَنِ الْعَبَّاسِ قَالَ: فَلَمَّا الْتَقَى الْمُسْلِمُونَ وَالْكُفَّارُ وَلَّى الْمُسْلِمُونَ مُدْبِرِينَ فَطَفِقَ رَسُولُ اللهِ ﷺ يَرْكُضُ بَغْلَتَهُ نَحوَ الْكُفَّارِ وَأَنَا آخِذٌ بِلِجَامِهَا أَكُفُّهَا إِرَادَةَ أَنْ لاَ تُسْرِعَ وَأَبُو سُفْيَانَ آخِذٌ بِرِكَابِهِ ثُمَّ نَادَى يَا لَلْمُسْلِمِينَ الْحَدِيثَ.

Shu'ba narrated on the authority of Abu Ishaq: I heard a man asking Al-Bera': Did you run away leaving Allah's Messenger (pbuh) on the day of Hunain[1]?

He said: But Allah's Messenger (pbuh) did not flee from the battle field. I saw him (pbuh) mounting his white mule while Abu Sufian[2] was pulling its bridle, and therein, the Prophet (pbuh) said, "I am really the Prophet (pbuh)." Others added to that the statement uttered by the Prophet (pbuh), namely, "I am the son of 'Abdel - Mutalib (i.e. from the descendants of his grandfather 'Abdel-Mutalib.

It is said: No one was therein seen to be more valiant and stronger than him (pbuh).

Others added: the Prophet (pbuh) dismounted his mule (to fight).

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(1) A Valley between Mecca and Ta'if where the battle took place between the Prophet (pbuh) and Quraish Pagans.

(2) He is Abu Sufian bin Al -Harith bin 'Abdel-Mutalib, the Prophet's (pbuh) cousin..

Muslim Reported on the authority of Al-'Abbas: Having come in confrontation with the disbelievers, the Muslims turned tail and fled, but Allah's Messenger (pbuh) kept racing towards the infidels while mounting his mule; whereas I kept on drawing its bridle so as not to be fast and Abu Sufian was pressing its stirrup. Than he (pbuh) shouted, O Muslims,...etc.

وَقِيلَ: كَانَ رَسُولُ لله ﷺ إِذَا غَضِبَ - وَلاَ يَغْضَبُ إِلاَّ لله - لَمْ يَقُمْ لِغَضَبه شَيْءٌ؛
وَقَالَ ٱبْنُ عُمَرَ مَا رَأَيْتُ أَشْجَعَ وَلاَ أَنْجدَ وَلاَ أَجْوَدَ وَلاَ أَرْضَى مِنْ رَسُولِ الله ﷺ؛ وَقَلَ
عَلِيٌّ رَضِيَ الله عَنْهُ إِنَّا كُنَّا إِذَ حَمِي الْبَأْسُ - وَيُرْوَى ٱشْتَدَّ الْبَأْسُ - وَٱحْمَرَّتِ الْحَدَقُ ٱتَّقَيْنَ
بِرَسُولِ الله ﷺ فَمَا يَكُونُ أَحَدٌ أَقْرَبَ إِلَى الْعَدُوِّ مِنْهُ وَلَقَدْ رَأَيْتُنِي يَوْمَ بَدْرٍ وَنَحْنُ نَلُوذُ
بِلنَّبِيِّ ﷺ وَهُوَ أَقْرَبُنَ إِلَى الْعَدُوِّ وَكَانَ مِنْ أَشَدِّ النَّاسِ يَوْمَئِذٍ بَأْساً وَقِيلَ كَانَ الشُّجَاعُ هُوَ
الَّذِي يَقْرُبُ مِنْهُ ﷺ إِذَا دَنَ الْعَدُوُّ لِقُرْبِهِ مِنْهُ؛ وَعَنْ أَنسٍ: كانَ النَّبِيُّ ﷺ أَحْسَنَ النَّسِ
وَأَجْوَدَ النَّسِ وَأَشْجَعَ النَّاسِ، لَقَدْ فَزِعَ أَهْلُ الْمَدِينَةِ لَيْلَةً فَٱنْطَلَقَ نَسٌ قِبَلَ الصَّوْتِ فَتَلَقَّاهُمْ
رَسُولُ الله ﷺ رَاجِعاً قَدْ سَبَقَهُمْ إِلَى الصَّوْتِ وَقَدِ ٱسْتَبْرَأَ الْخَبَرَ عَلَى فَرَسٍ لِأَبِي طَلْحَةَ عُرْيٍ
وَالسَّيْفُ فِي عُنُقِهِ وَهُوَ يَقُولُ لَنْ تُرَاعُوا. وَقَالَ عِمْرَانُ بْنُ حُصَيْنٍ مَا لَقِيَ رَسُولُ الله ﷺ
كَتِيبَةً إِلاَّ كَنَ أَوَّلَ مَنْ يَضْرِبُ وَلَمَّا رَآهُ أُبَيُّ بْنُ خَلَفٍ يَوْمَ أُحُدٍ وَهُوَ يَقُولُ: أَينَ مُحَمَّدٌ لاَ
نَجَوْتُ إِنْ نَجَا، وَقَدْ كَنَ يَقُولُ لِلنَّبِيِّ ﷺ حِينَ ٱفْتَدَى يَوْمَ بَدْرٍ عِنْدِي فَرَسٌ أَعْلِفُهَا كُلَّ يَوْمٍ
فَرَقاً مِنْ ذُرةٍ أَقْتُلُكَ عَلَيْهَا فَقَالَ لَهُ النَّبِيُّ ﷺ: أَنَا أَقْتُلُكَ إِنْ شَاءَ الله فَلَمَّا رَآهُ يَوْمَ أُحُدٍ شَدَّ
أُبَيٌّ عَلَى فَرَسِهِ عَلَى رَسُولِ الله ﷺ فَٱعْتَرَضَهُ رِجَالٌ مِنَ الْمُسْلِمِينَ فَقَالَ النَّبِيُّ ﷺ: هَكَذَا
أَيْ خَلُّوا طَرِيقَهُ وَتَنَاوَلَ الْحَرْبَةَ مِنَ الْحَارِثِ بْنِ الصِّمَّةِ فَٱنْتَفَض بِهَ ٱنْتِفَضَةً تَطَيَّرُوا عَنْهُ
تَطَايُرَ الشَّعْرَاءِ عَنْ ظَهْرِ لْبَعِيرِ إِذَا ٱنْتَفَضَ ثُمَّ ٱسْتَقْبَلَهُ النَّبِيُّ ﷺ فَطَعَنَهُ فِي عُنُقِهِ طَعْنَةً تَدَأْدَأَ
مِنْهَا عَنْ فَرَسِهِ مِرَاراً وَقِيلَ بَلْ كَسَرَ ضِلَعاً مِنْ أَضْلاَعِهِ فَرَجَعَ إِلَى قُرَيْشٍ يَقُولُ قَتَلَنِي مُحَمَّدٌ
وَهُمْ يَقُولُونَ لاَ بَأْسَ عَلَيْكَ فَقَالَ: لَوْ كَانَ مَا بِي بِجَمِيعِ النَّاسِ لَقَتَلَهُمْ أَلَيْسَ قَدْ قَالَ أَنَ
أَقْتُلُكَ، وَالله لَوْ بَصَقَ عَلَيَّ لَقَتَلَنِي فَمَاتَ بِسَرِفَ فِي قُفُولِهِم إِلَى مَكَّةَ.

It is said: Being in a rage-for the sake of none save Allah- the Prophet's (pbuh) fury can be stood by none.

Ibn 'Umar (may Allah be pleased with them both) said: I saw none to be braver, more valorous, more generous and more satisfied than Allah's Messneger (pbuh).

'Ali bin Abu Talib (may Allah be pleased with him) said: When the war got internecine and our eyes got red (i.e. we flew into a fury), we used to shield ourselves with Allah's Messenger (pbuh). None drew nearer to the enemies and got closer to them than him (pbuh). On the day of Badr (Battle), we sought refuge in the Prophet (pbuh) who was closer to the enemies than us, and was

therein the most valiant and powerful among people.

It is said: the courageous one (in war) was he who drew close to him (pbuh) when the enemies were nearer to him (pbuh)

Anas narrated: the Prophet (pbuh) was the best, the most munificent, the most dauntless among people. One nght, the people in Medina got alarmed at some noise, so some of them rushed towards it to investigate it. Therein, the Prophet (pbuh) met them after having preceded them in exploring it and came back mounting a horse belonging to Abu Talha and being devoid of stirrup. The Prophet (pbuh) was holding a sword with him (pbuh) and he (pbuh) said to them: Don't be afraid. (1)

'Umran bin Husain said: the Prophet (pbuh) did not face any regiment of the enemy except that he (pbuh) would be the first to engage in fighting.

On the day of Uhud (Battle), Ubai bin Khalaf(2) saw the Prophet (pbuh) and said: Where is Muhammad, I will not be spared if he is He is. One day, he said to the Prophet (pbuh), when he (pbuh) sacrificed on the day of Badr: I have a horse to which I give a daily Faraq (3) of corn as fordder, and I will kill you while mounting it.

Thereupon, the Prophet (pbuh) said to him: "I will kill you by Allah's Will". Having seen him (pbuh),on the day of Uhud (Battle), Ubai made haste while mounting his horse towards the Prophet (pbuh), but he was blocked by some Muslim men. Thereupon, the Prophet (pbuh) commanded them to let him go towards him (pbuh). He (pbuh) took the spear from Al-Harith bin As-Sama', moving with it so vehemently that everyone who surrounded him (pbuh) could not stand facing him. Therein he (pbuh) confronted him and lanced him in his neck causing him to roll down his horse frequently.

It is said: Yet the Prophet (pbuh) broke one of his ribs, and thereby he returned to Quraish saying: Muhammad has killed me. They (Quraish people) said to him: there is no harm upon you.

Therein, he said: if all people were afflicted with what hurts me, they would all have been killed. Had not he [i.e. the Prophet (pbuh)] said, "I will kill you.' By Allah, had he (i.e the Prophet (pbuh) spat on me, he would have killed me. Then, he deceased in Sarif (4) on their way to Mecca.

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(1) Reported by Al-Bukhari and Al-Baihaqi

(2) He was one of the disbelieving heads in Quraish. The Prophet (pbuh) killed him in Uhud battle and about him Allah's statement was revealed, namely "And (remember) the Day when the Zalim (wrong-doer, oppressor, polytheist) will bite at his hands, he will say: "Oh would that I had taken a path with the Messenger (Muhammad (pbuh)" [Surah 25: 27-29].

(3) It contains 19 rotls aprox.

(4) It is a place between Meca and Medina..

فصل

وَأَمَّا الْحَيَاءُ وَالْإِغْضَاءُ: فَالْحَيَاءُ رِقَّةٌ تَعْتَرِي وَجْهَ الْإِنْسَانِ عِنْدَ فِعْلِ مَا يُتَوَقَّعُ كَرَاهِيَتُهُ أَوْ مَا يَكُونُ تَرْكُهُ خَيْراً مِنْ فِعْلِهِ، وَالْإِغْضَاءُ: التَّغَافُلُ عَمَّا يَكْرَهُ الْإِنْسَانُ بِطَبِيعَتِهِ وَكَانَ النَّبِيُّ ﷺ أَشَدَّ النَّاسِ حَيَاءً وَأَكْثَرَهُمْ عَنِ الْعَوْرَاتِ إِغْضَاءً قَالَ اللهُ تَعَالَى: ﴿إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِى ٱلنَّبِىَّ فَيَسْتَحْىِۦ مِنكُمْ﴾ [الأحزاب: 53] الآيَةَ.

The Prophet's (pbuh) Shyness

"Shyness" is a tender feeling befalling man's face on the occurrence of what is expected to be hated,or that which is better to be left than to take place. Yet, "disregarding" meanss overlooking what man hates by innate.

The Prophet (pbuh) was the most shy among people and the best among them in disregarding weaknesses. Allah the Most-Exalted said, "Verily, such (behaviour) annoys the Prophet (pbuh), and he (pbuh) is shy of (asking) you (to go)."(1)

حَدَّثَنَا أَبُو مُحَمَّدِ بْنُ عَتَّابٍ رَحِمَهُ اللهُ بِقِرَاءَتِي عَلَيْهِ حَدَّثَنَا أَبُو الْقَاسِمِ حَاتِمُ بْنُ مُحَمَّدٍ حَدَّثَنَا أَبُو الْحَسَنِ الْقَابِسِيُّ حَدَّثَنَا أَبُو زَيْدٍ الْمَرْوَزِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا عَبْدَانُ حَدَّثَنَا عَبْدُ اللهِ أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ سَمِعْتُ عَبْدَ اللهِ مَوْلَى أَنَسٍ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: كَانَ رَسُولُ اللهِ ﷺ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا؛ وَكَانَ إِذَا كَرِهَ شَيْئاً عَرَفْنَاهُ فِي وَجْهِهِ وَكَانَ ﷺ لَطِيفَ الْبَشَرَةِ رَقِيقَ الظَّاهِرِ لاَ يُشَافِهُ أَحَداً بِمَا يَكْرَهُهُ حَيَاءً وَكَرَمَ نَفْسٍ، وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: كَانَ النَّبِيُّ ﷺ إِذَا بَلَغَهُ عَنْ أَحَدٍ بِمَا يَكْرَهُهُ لَمْ يَقُلْ مَا بَالُ فُلاَنٍ يَقُولُ كَذَا وَلَكِنْ يَقُولُ مَا بَالُ أَقْوَامٍ يَصْنَعُونَ أَوْ يَقُولُونَ كَذَا يَنْهَى عَنْهُ وَلاَ يُسَمِّي فَاعِلَهُ.

Shu'ba narrated through Qatada: I heard 'Abdullah the freed slave of Anas relating on the authority of Abu Sa'id Al-Khudri (may Allah be pleased with him): " Allah's Apostle (pbuh) was more shy than the virgin being veiled, and when he (pbuh) hated anything, we would know it through his face. He (pbuh) was of fine complexion and pleasant appearance. He (pbuh) neither spoke to anyone about what he dislikes due to his shyness and noble character."

'A'ishah (may Allah be pleased with her) narrated: Being informed that some one said or did anything which he (pbuh) hated, the Prophet (pbuh) would not say, 'why do so and so say this?' But he (pbuh) used to say, "Why do some people do or say so?"

He (pbuh) used to prohibit a person's misdeed without defining that person

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(1) [Surah 33: 53].

who committed the misdeed (i.e. he (pbuh) did not let people know the doer of the misdeed, but he (pbuh) prohibited his misdeed).

وَرَوَى أَنَسٌ أَنَّهُ دَخَلَ عَلَيْهِ رَجُلٌ بِهِ أَثَرُ صُفْرَةٍ فَلَمْ يَقُلْ لَهُ شَيْئاً وَكَانَ لاَ يُوَاجِهُ أَحَداً بِمَا يَكْرَهُ فَلَمَّا خَرَجَ قَالَ: لَوْ قُلْتُمْ لَهُ يَغْسِلُ هَذَا؛ وَيُرْوَى يَنْزِعُهَا. قَالَتْ عَائِشَةُ رَضِيَ الله عَنْهَا فِي الصَّحِيحِ: لَمْ يَكُنِ النَّبِيُّ ﷺ فَاحِشاً وَلاَ مُتَفَحِّشاً وَلاَ سَخَّاباً فِي الأَسْوَاقِ وَلاَ يَجْزِي السَّيِّئَةَ بِالسَّيِّئَةِ وَلَكِنْ يَعْفُو وَيَصْفَحُ، وَقَدْ حُكِيَ مِثْلُ هَذَا الْكَلاَمِ عَنِ التَّوْرَاةِ مِنْ رِوَايَةِ عبد الله بن سَلام وَعَبْدِ الله بْنِ عَمْرِو بْنِ الْعَاصِ، وَرُوِيَ عَنْهُ أَنَّهُ كَانَ مِنْ حَيَائِهِ لاَ يُثْبِتُ بَصَرَهُ فِي وَجْهِ أَحَدٍ وَأَنَّهُ كَانَ يُكَنِّي عَمَّا اضْطَرَّهُ الْكَلاَمُ إِلَيْهِ مِمَّا يَكْرَهُ، وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا: مَا رَأَيْتُ فَرْجَ رَسُولِ الله ﷺ قَطُّ.

Anas narrated: Once a man, who had a trace of yellowness, entered in the presence of the Prophet (pbuh) who did not say anything to him, since he (pbuh) did not face anyone with what he hates. When he went out, the Prophet (pbuh) said: Were you to ask him to wash this (or remove this-as narrated in another version).

In the Sahih [1] (Authentic Book), 'A'isaha (may Allah be pleased with her) said: "The Prophet (pbuh) was neither obscene, profligate nor gruff in his voice in the markets. He (pbuh) did not reciprocate the evil deed by the evil one, but he (pbuh) used to forgive and pardon."

A similar version was related in the Torah (the Bible) according to the narrations of Ibn Salam and 'Abdullah bin 'Amr bin Al-'Ass.

It is reported: So shy that the Prophet (pbuh) did not fix his eyes on anyone's face. Further, he (pbuh) used to use metaphorically something for prohibiting what is detested, when being obliged to speak.

'A'ishah (may Allah be pleased with her) narrated: I never saw the private parts of Allah's Messenger (pbuh).

فصل

وَأَمَّا حُسْنُ عِشْرَتِهِ وَأَدَبِهِ، وَبَسْطُ خُلُقِهِ ﷺ مَعَ أَصْنَافِ الْخَلْقِ فَبِحَيْثُ انْتَشَرَتْ بِهِ الأَخْبَارُ الصَّحِيحَةُ قَالَ عَلِيٌّ رَضِيَ الله عَنْهُ فِي وَصْفِهِ عَلَيْهِ الصَّلاَةُ وَالسَّلاَمُ: كَانَ أَوْسَعَ النَّاسِ صَدْراً وَأَصْدَقَ النَّاسِ لَهْجَةً وَأَلْيَنَهُمْ عَرِيكَةً وَأَكْرَمَهُمْ عِشْرَةً.

The Prophet's (pbuh) kind Treatment

(Chapter) True narrations circulated about the Prophet's (pbuh) good treatment, manners and ethics extended to different kinds of people.

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(1) Sahihs is the Authentic Books reported by Al-Bukhari and Muslim.

Describing the Prophet (pbuh), 'Ali (may Allah be pleased with him) said: The Prophet (pbuh) was the most large-hearted; the most truthful in speech; of the most relenting character; and the kindest in treatment among all people.

حَدَّثَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ مُشَرَّفٍ الأَنْمَاطِيُّ فِيمَا أَجَازَنِيهِ وَقَرَأْتُهُ عَلَى غَيْرِهِ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ الْحَبَّالُ حَدَّثَنَا أَبُو مُحَمَّدٍ بْنُ النَّحَّاسِ حَدَّثَنَا ابْنُ الأَعْرَابِيِّ حَدَّثَنَا أَبُو دَاوُدَ حَدَّثَنَا هِشَامُ بْنُ مَرْوَانَ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالاَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ حَدَّثَنَا الأَوْزَاعِيُّ قال: سَمِعْتُ يَحْيَى بْنَ أَبِي كَثِيرٍ يَقُولُ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ أَسْعَدَ بْنِ زُرَارَةَ عَنْ قَيْسِ بْنِ سَعْدٍ قَالَ: زَارَنَا رَسُولُ اللهِ ﷺ وَذَكَرَ قِصَّةً فِي آخِرِهَا فَلَمَّا أَرَادَ الانْصِرَافَ قَرَّبَ لَهُ سَعْدٌ حِمَاراً وَطَّأَ عَلَيْهِ بِقَطِيفَةٍ فَرَكِبَ رَسُولُ اللهِ ﷺ ثُمَّ قَالَ سَعْدٌ: يَا قَيْسُ اصْحَبْ رَسُولَ اللهِ ﷺ قَالَ قَيْسٌ: فَقَالَ لِي رَسُولُ اللهِ ﷺ: ارْكَبْ فَأَبَيْتُ فَقَالَ: إِمَّا أَنْ تَرْكَبَ وَإِمَّا أَنْ تَنْصَرِفَ فَانْصَرَفْتُ. وَفِي رِوَايَةٍ أُخْرَى: ارْكَبْ أَمَامِي فَصَاحِبُ الدَّابَّةِ أَوْلَى بِمُقَدَّمِهَا؛ وَكَانَ رَسُولُ اللهِ ﷺ يُؤَلِّفُهُمْ وَلاَ يُنَفِّرُهُمْ وَيُكْرِمُ كَرِيمَ كُلِّ قَوْمٍ وَيُوَلِّيهِ عَلَيْهِمْ وَيَحْذَرُ النَّاسَ وَيَحْتَرِسُ مِنْهُمْ مِنْ غَيْرِ أَنْ يَطْوِيَ عَنْ أَحَدٍ مِنْهُمْ بِشْرَهُ وَلاَ خُلُقَهُ، يَتَفَقَّدُ أَصْحَابَهُ وَيُعْطِي كُلَّ جُلَسَائِهِ نَصِيبَهُ، لاَ يَحْسَبُ جَلِيسُهُ أَنَّ أَحَداً أَكْرَمُ عَلَيْهِ مِنْهُ، مَنْ جَالَسَهُ أَوْ قَارَبَهُ لِحَاجَةٍ صَابَرَهُ حَتَّى يَكُونَ هُوَ الْمُنْصَرِفَ عَنْهُ وَمَنْ سَأَلَهُ حَاجَةً لَمْ يَرُدَّهُ إِلاَّ بِهَا أَوْ بِمَيْسُورٍ مِنَ الْقَوْلِ قَدْ وَسِعَ النَّاسَ بَسْطُهُ وخُلُقُه فَصَارَ لَهُمْ أَباً وَصَارُوا عِنْدَهُ فِي الْحَقِّ سَوَاءً، بِهَذَا وَصَفَهُ ابْنُ أَبِي هَالَةَ، قَالَ وَكَانَ دَائِمَ الْبِشْرِ سَهْلَ الْخُلُقِ لَيِّنَ الْجَانِبِ لَيْسَ بِفَظٍّ وَلاَ غَلِيظٍ وَلاَ سَخَّابٍ وَلاَ فَحَّاشٍ، وَلاَ عَيَّابٍ وَلاَ مَدَّاحٍ يَتَغَافَلُ عَمَّا لاَ يَشْتَهِي وَلاَ يُؤَيِّسُ مِنْهُ، وَقَالَ اللهُ تَعَالَى: ﴿فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ۖ﴾ [آل عمران: 159] وَقَالَ تَعَالَى: ﴿ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ﴾ [فصلت: 33] الآيَةَ، وَكَانَ يُجِيبُ مَنْ دَعَاهُ وَيَقْبَلُ الْهَدِيَّةَ وَلَوْ كَانَتْ كُرَاعاً وَيُكَافِئُ عَلَيْهَا.

Qais bin Sa'd narrated: Alah's Messenger (pbuh) visited us, and he resumed stating a story which comprised the hereinafter in its end: When Allah's Messenger (pbuh) intended to depart, Sa'd brought him (pbuh) a donkey which he (pbuh) mounted. Then Sa'd said: O Qais, accompany Allah's Messenger (pbuh).

Qais added: Therein Allah's Messenger (pbuh) said to me: ride. I refused. Then he (pbuh) said: Either you ride or you leave. Then I left (him (pbuh).

In another version: 'Let you ride before me, for the owner of the riding animal is prior to mount its front.'

Allah's Messenger (pbuh) was on intimate terms with people and never repelled anyone. He (pbuh) used to honour the eminent of each folk and made him assume authority over his people. He (pbuh) was aware and cautious of

people without either scheming a plot or harbouring evil against anyone of them. He (pbuh) undertook responsibility for his companions, and each one who sat in his company was given his share so that each one of them never thought that anyone is more generous to them than him (Pbuh).

When anyone sat with him (pbuh) or approached him (pbuh) to demand anything, the Prophet (pbuh) would remain in his place so that the one who came demanding or sitting would be the first to leave. When anyone demanded anything from him (pbuh), he (pbuh) would not let him go except when he (pbuh) fulfilled his need or gave the speech of benefit to him. The Prophet (pbuh) encompassed people with his opulent support and good manners, so he (pbuh) became a father fostering them and they were treated by him (pbuh) on equal footing.

That all was the description given by Ibn Abu Hala[1] who said: Allah's Apostle (pbuh) was permanently optimistic, gentle and lenient. He (pbuh) was neither severe, harsh, gruff- voiced, obscene, faultfinding, nor praiser. He (pbuh) used to bypass what he (pbuh) did not like and never made others despair of him (pbuh).

Allah's Statement reads, "And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh -hearted, they would have broken away from you".[2]

Allah the Most Elevated also said, "Repel (the evil) with one which is better (i.e Allah orders the faithful believers to be patient at the time of anger, and to excuse those who teat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend"[3].

The Prophet (pbuh) used to accept anyone's invitation and the presents given to him (pbuh) even though it was the trotters of a sheep, and gave presents in return.

قَالَ أَنَسٌ رَضِيَ الله عَنْهُ: خَدَمْتُ رَسُولَ الله ﷺ عَشْرَ سِنِينَ فَمَا قَالَ لِي أُفٍّ قَطُّ وَمَا قَالَ لِشَيْءٍ صَنَعْتُهُ لِمَ صَنَعْتَهُ وَلاَ لِشَيْءٍ تَرَكْتُهُ لِمَ تَرَكْتَهُ؟ وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا مَا كَانَ أَحَدٌ أَحْسَنَ خُلُقاً مِنْ رَسُولِ الله ﷺ مَا دَعَاهُ أَحَدٌ مِنْ أَصْحَابِهِ وَلاَ أَهْلِ بَيْتِهِ إلاَّ قَالَ لَبَّيْكَ؛ وَقَالَ جَرِيرُ بْنُ عَبْدِ الله: مَا حَجَبَنِي رَسُولُ الله ﷺ قَطُّ مُنْذُ أَسْلَمْتُ وَلاَ رَآنِي إلاَّ تَبَسَّمَ. وَكَانَ يُمَازِحُ أَصْحَابَهُ وَيُخَالِطُهُمْ وَيُحَادِثُهُمْ وَيُدَاعِبُ صِبْيَانَهُمْ وَيُجْلِسُهُمْ فِي حِجْرِهِ وَيُجِيبُ دَعْوَةَ الْحُرِّ وَالْعَبْدِ وَالأَمَةِ وَالْمِسْكِينِ وَيَعُودُ الْمَرْضَى فِي أَقْصَى الْمَدِينَةِ وَيَقْبَلُ عُذْرَ الْمُعْتَذِرِ،

(1) He is Hend bin Abu Hala. Abu Hala was the husband of Khadija (may Allah be pleased with her) before the Prophet (pbuh) married her. He was the most competent among people in describing the Prophet (pbuh).

(2) [Surah 3: 159].

(3) [Surah 41: 34].

قَالَ أَنَسٌ: مَا ٱلْتَقَمَ أَحَدٌ أُذُنَ رَسُولَ الله ﷺ فَيُنَحِّي رَأْسَهُ حَتَّى يَكُونَ الرَّجُلُ هُوَ الَّذِي يُنَحِّي
رَأْسَهُ وَمَا أَخَذَ أَحَدٌ بِيَدِهِ فَيُرْسِلُ يَدَهُ حَتَّى يُرْسِلَهَا الآخِذُ وَلَمْ يُرَ مُقَدِّماً رُكْبَتَيْهِ بَيْنَ يَدَيْ
جَلِيسٍ لَهُ وَكَانَ يَبْدَأُ مَنْ لَقِيَهُ بِالسَّلاَمِ وَيَبْدَأُ أَصْحَابَهُ بِالْمُصَافَحَةِ لَمْ يُرَ قَطُّ مَادّاً رِجْلَيْهِ بَيْنَ
أَصْحَابِهِ حَتَّى يُضَيِّقَ بِهِمَا عَلَى أَحَدٍ، يُكْرِمُ مَنْ يَدْخُلُ عَلَيْهِ وَرُبَّمَا بَسَطَ لَهُ ثَوْبَهُ وَيُؤْثِرُهُ
بِالْوِسَادَةِ الَّتِي تَحْتَهُ وَيَعْزِمُ عَلَيْهِ فِي الْجُلُوسِ عَلَيْهَا إِنْ أَبَى وَيُكَنِّي أَصْحَابَهُ وَيَدْعُوهُمْ بِأَحَبِّ
أَسْمَائِهِمْ تَكْرِمَةً لَهُمْ وَلاَ يَقْطَعُ عَلَى أَحَدٍ حَدِيثَهُ حَتَّى يَتَجَوَّزَ فَيَقْطَعَهُ بِنَهْيٍ أَوْ قِيَامٍ، وَيُرْوَى
بِانْتِهَاءٍ أَوْ قِيَامٍ، وَرُوِيَ أَنَّهُ كَانَ لاَ يَجْلِسُ إِلَيْهِ أَحَدٌ وَهُوَ يُصَلِّي إِلاَّ خَفَّفَ صَلاَتَهُ وَسَأَلَهُ عَنْ
حَاجَتِهِ فَإِذَا فَرَغَ عَادَ إِلَى صَلاَتِهِ، وَكَانَ أَكْثَرَ النَّاسِ تَبَسُّماً وَأَطْيَبَهُمْ نَفْساً مَا لَمْ يَنْزِلْ عَلَيْهِ
قُرْآنٌ أَوْ يَعِظْ أَوْ يَخْطُبْ؛ وَقَالَ عَبْدُ الله بْنُ الْحَارِثِ: مَا رَأَيْتُ أَحَداً أَكْثَرَ تَبَسُّماً مِنْ
رَسُولِ الله ﷺ. وَعَنْ أَنَسٍ كَانَ خَدَمُ الْمَدِينَةِ يَأْتُونَ رَسُولَ الله ﷺ إِذَا صَلَّى الْغَدَاةَ بِآنِيَتِهِمْ
فِيهَا الْمَاءُ فَمَا يُؤْتَى بِآنِيَةٍ إِلاَّ غَمَسَ يَدَهُ فِيهَا، وَرُبَّمَا كَانَ ذَلِكَ فِي الْغَدَاةِ الْبَارِدَةِ يُرِيدُونَ بِهِ
التَّبَرُّكَ.

Anas (may Allah be pleased with him) said: I served Allah's Messenger (pbuh) for ten years during which he (pbuh) never said to me "Ugh!" He (pbuh) never inquired about any food and nor asked me why I made it. Further, He (pbuh) never asked me, when I ceased doing something, why I stopped it.

'A'ishah (may Allah be pleased with her) said: None was nobler in morals than Allah's Apostle (pbuh). No one of his companions or household invited him except that he (pbuh) would say, "I am at your beck and call."

Jarir bin 'Abdullah said: Allah's Apostle (pbuh) never concealed himself from me since I have embraced Islam. He (pbuh) never saw me except that he (pbuh) smiled. He (pbuh) used to jest, mix, and converse with his companions. He jested with their children and made them sit in his lap. He (pbuh) accepted the invitation of the free one, the male salve, the female slave and the poor.

He (pbuh) used to visit the sick in the farthest area of Medina, and accepted the excuse of the one who apologized.

Anas said: When anyone whispered speech in the Prophet's (pbuh) ear, he (pbuh) never set his head aside till the man had kept his head away. When anyone held his hand (as in Salutation), he (pbuh) never moved it away until that one had first kept his own hand a way. He (pbuh) was never seen with his knees outstretched before the one sitting with him (pbuh).

On meeting anyone, Allah's Messenger (pbuh) would initiate by greeting him. He (pbuh) used to begin saluting his companions, and was never seen to stretch his legs among them causing anyone to restrain. He (pbuh) used to treat hospitably his guest and sometimes outspread his garment for him to sit on, and he (pbuh) would offer him the cushion underneath him (pbuh) and invite him to sit on it if he refused.

He (pbuh) used to nickname his companions and call them by their most

beloved names as a sign of dignifying them. He (pbuh) never interrupted anyone's speech unless he transcended the boundaries and therein he (pbuh) would interrupt it by prohibiting speech or by standing up.

It is related that: When anyone came sitting with him (pbuh) while he (pbuh) was performing the prayer, Allah's Messenger (pbuh) would shorten his prayer (i.e kept his recital of the Qur'an brief), and thereafter ask him about his demand. Having finished, Allah's Messenger (pbuh) would return to his prayer.

He (pbuh) was the most bright-faced, smiling and kind-hearted among people unless some Qur'anic verses were revealed to him (pbuh) ;or he (pbuh) admonished to people ;or offered a sermon.

'Abdullah bin Al-Harith related: I never saw anyone more smiling than Allah's Messenger (pbuh).

Anas narrated: the servants in Medina used to meet Allah's Messenger (pbuh), when he (pbuh) had concluded the early morning prayer, with their vessels containing water, and no vessel was brought to him (pbuh) except that he (pbuh) inserted his hand into it. That may have taken place in the cold day. They intended to do that so as to be blessed by him (pbuh).

فصل

وَأَمَّا الشَّفَقَةُ وَالرَّأْفَةُ وَالرَّحْمَةُ لِجَمِيعِ الْخَلْقِ فَقَدْ قَالَ الله تَعَالَى فِيهِ: ﴿عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾ [التوبة: 128] وَقَالَ تَعَالَى: ﴿وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ﴾ [الأنبياء: 107] قَالَ بَعْضُهُمْ: مِنْ فَضْلِهِ ﷺ أَنَّ الله تَعَالَى أَعْطَاهُ ٱسْمَيْنِ مِنْ أَسْمَائِهِ فَقَالَ ﴿بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾ [التوبة: 128] وَحَكَى نَحْوَهُ الْإِمَامُ أَبُو بَكْرِ بْنُ فُورَك: حَدَّثَنَا الْفَقِيهُ أَبُو مُحَمَّدٍ عَبْدُ الله بْنُ مُحَمَّدٍ الْخُشَنِيُّ بِقِرَاءَتِي عَلَيْهِ حَدَّثَنَا إِمَامُ الْحَرَمَيْنِ أَبُو عَلِيٍّ الطَّبَرِيُّ حَدَّثَنَا عَبْدُ الْغَافِرِ الْفَارِسِيُّ حَدَّثَنَا أَبُو أَحْمَدَ الْجُلُودِيُّ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُفْيَانَ حَدَّثَنَا مُسْلِمُ بْنُ الْحَجَّاجِ حَدَّثَنَا أَبُو الطَّاهِرِ حدثنا ٱبْنُ وَهْبٍ أَخبرنَا يُونُسُ عَنِ ٱبْنِ شِهَابٍ قَالَ: غَزَا رَسُولُ الله ﷺ غَزْوَةً وَذَكَرَ حُنَيْناً قَالَ فَأَعْطَى رَسُولُ الله ﷺ صَفْوَانَ بْنَ أُمَيَّةَ مِائَةً مِنَ النَّعَمِ ثُمَّ مِائَةً ثُمَّ مِائَةً، قَالَ ٱبْنُ شِهَابٍ: حَدَّثَنَا سَعِيدُ بْنُ الْمُسَيِّبِ أَنَّ صَفْوَانَ قَالَ: وَالله لَقَدْ أَعْطَانِي مَا أَعْطَانِي وَإِنَّهُ لأَبْغَضُ الْخَلْقِ إِلَيَّ فَمَا زَالَ يُعْطِينِي حَتَّى إِنَّهُ لأَحَبُّ الْخَلْقِ إِلَيّ. وَرُوِيَ أَنّ أَعْرَابِيّاً جَاءَهُ يَطْلُبُ مِنْهُ شَيْئاً فَأَعْطَاهُ ثُمَّ قَالَ: «أَحْسَنْتُ إِلَيْكَ؟» قَالَ الْأَعْرَابِي لاَ وَلاَ أَجْمَلْتَ. فَغَضِبَ الْمُسْلِمُونَ وَقَامُوا إِلَيْهِ فَأَشَارَ إِلَيْهِمْ أَنْ كفُّوا ثُمَّ قَامَ وَدَخَلَ مَنْزِلَهُ وَأَرْسَلَ إِلَيْهِ ﷺ، وَزَادَهُ شَيْئاً ثُمّ قَالَ: «أَحْسَنْتُ إِلَيْكَ؟» قَالَ: نَعَمْ فَجَزَاكَ الله مِنْ أَهْلٍ وَعِشِيرَةٍ خَيْراً، فَقَالَ لَهُ النَّبِيُّ ﷺ: «**إِنَّكَ قُلْتَ مَا قُلْتَ وَفِي نَفْسِ أَصْحَابِي مِنْ ذَلِكَ شَيْءٌ فَإِنْ أَحْبَبْتَ فَقُلْ بَيْنَ أَيْدِيهِمْ مَا قُلْتَ بَيْنَ يَدَيَّ حَتَّى يَذْهَبَ مَا**

فَلَمَّ كَانَ الْغَدُ أَوْ الْعَشِيُّ جَاءَ فَقَلَ ﷺ: «إِنَّ هَذَا فِي صُدُورِهِمْ عَلَيْكَ» قَالَ: نَعَمْ. قَلَ: نَعَمْ فَجَزَاكَ اللهُ مِنْ أَهْلٍ وَعِشِيرَةٍ الْأَعْرَابِيَّ قَالَ مَا قَالَ فَزِدْنَاهُ فَزَعَمَ أَنَّهُ رَضِيَ كَذَلِكَ» خَيْراً. فَقَالَ النَّبِيُّ ﷺ: «مَثَلِي وَمَثَلُ هَذَا مَثَلُ رَجُلٍ لَهُ نَاقَةٌ شَرَدَتْ عَلَيْهِ فَاتَّبَعَهَا النَّاسُ فَلَمْ يَزِيدُوهَا إِلاَّ نُفُوراً فَنَادَاهُمْ صَاحِبُهَا خَلُّوا بَيْنِي وَبَيْنَ نَاقَتِي فَإِنِّي أَرْفَقُ بِهَا مِنْكُمْ وَأَعْلَمُ فَتَوَجَّهَ لَهَا بَيْنَ يَدَيْهَا فَأَخَذَ لَهَا مِنْ قُمَامِ الْأَرْضِ فَرَدَّهَا حَتَّى جَاءَتْ وَٱسْتَنَاخَتْ وَشَدَّ عَلَيْهَا رَحْلَهَا وَٱسْتَوَى عَلَيْهَا وَإِنِّي لَوْ تَرَكْتُكُمْ حَيْثُ قَالَ الرَّجُلُ مَا قَالَ فَقَتَلْتُمُوهُ دَخَلَ النَّارَ».

The Prophet's (pbuh) compassion

(Chapter) As for compassion, pity and mercy for all mankind, Allah the Most-Exalted said, "verily there has come unto you a Messenger (Muhammad (pbuh) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad (pbuh) is anxious over you (to be rightly - guided, to repent to Allah, and to beg Him to forgive your sins so that you may enter paradise and be saved from the punishment of the Hell- Fire); for the believers [he (pbuh)is] full of pity, kind and merciful,"(1) and He said, "And We have sent you [O Muhammad (pbuh)] not but as a mercy for the 'Alamin (mankind, jinn and all that exists)]."(2)

It is said: Allah the Most-Elevated conferred His favour upon the Prophet (pbuh) by assigning him (pbuh) with two of His Noble Names when he said, "; for the believers [he (pbuh) is] full of pity, kind and mercy," thereby the two names are 'The Merciful, and 'the compassionate'.

Ibn Wahb narrated on the authority of Yunus through Ibn Shehab who related: When Allah's Messenger (pbuh) went on the expedition of Hunain, he (pbuh) gave Safwan bin Umayya a hundred camels followed by a hundred ones and another hundred ones.

Ibn Shehab related: Sa'id bin Al-Musayib related to us that Safwan said: By Allah, he (pbuh) gave me what he (pbuh) offered while he (pbuh) was the most detested of mankind to me, and he (pbuh) kept giving me till he (pbuh) became the most beloved of mankind to me.

It is narrated: once a Bedouin came to Allah's Messenger (pbuh) begging something. Allah's Messenger (Pbuh) gave him something and then said: Have I done well to you? The Bedouin replied: No, and you have not done right either. Thereupon, the Muslims got angry and rose up towards him, but he (pbuh) beckoned them to stop. Then he (pbuh) rose up entering into his house, and sent to him. Therein, he gave him additional amount and said: Have I done well to you? The Bedouin replied: Yes, and may Allah reward you with the best of household and folk.

Allah's Messenger (pbuh) then said: you have said what has irritated my companions who are still angry, and if you like, let you utter before them the

(1) [Surah 9: 128].

(2) [Surah 21: 107].

statement you pronounced before me, so that the rancor against you in their breasts can be extracted. The Bedouin replied: Alright.

In the following day or in the evening the Bedouin came. Thereupon, Allah's Messenger (pbuh) said: this Bedouin said what he said and we increased him in the amount, and he said that he has been contented, is not it? The Bedouin replied: Yes, and may Allah reward you with best of household and folk.

Therein, Allah's Messenger (pbuh) said, "the case of this man (i.e. the Bedouin) and I is compatible with the case in which a man has a she- camel which has diverted from him and when people followed it, they caused it to escape farther. Thereupon, its owner called them saying: Let me follow my she-camel separately, for I am more lenient for it and more knowing of it than you. Then he moved towards the she-camel after having brought it the sweepings of the earth and then stood before it, and thereby caused it to be restored. Then, it came back and knelt down. Thereupon, he placed the saddle on its back and sat firmly on it.

So, had I let you approach the man (i.e. the Bedouin) causing him to be killed, he would have admitted to the Hell-Fire.

وَرُوِيَ عَنْهُ أَنَّهُ ﷺ قَالَ: «**لاَ يُبَلِّغُنِي أَحَدٌ مِنْكُمْ عَنْ أَحَدٍ مِنْ أَصْحَابِي شَيْئاً فَإِنِّي أُحِبُّ أَنْ أَخْرُجَ إِلَيْكُمْ وَأَنَا سَلِيمُ الصَّدْرِ**».

It is related: the Prophet (pbuh) said, "no one of you should tell me anything (bad) about my companions, for I like to get out to you while being sound-hearted (i.e to be devoid of any rancor against anyone of them, and to avoid being heedless of remembering the truth)."

وَمِنْ شَفَقَتِهِ عَلَى أُمَّتِهِ ﷺ تَخْفِيفُهُ وَتَسْهِيلُهُ عَلَيْهِمْ وَكَرَاهَتُهُ أَشْيَاءَ مَخَافَةَ أَنْ تُفرَضَ عَلَيْهِمْ كَقَوْلِهِ عَلَيْهِ الصَّلاَةُ وَالسَّلاَمُ: «**لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي لأَمَرْتُهُمْ بِالسِّوَاكِ مع كُلِّ وُضُوءٍ**». وَخَبَرُ صَلاَةِ اللَّيْلِ وَنَهْيُهُمْ عَنِ الْوِصَالِ؛ وَكَرَاهَته دُخُول الْكَعْبَةِ لِئَلاَّ يُعَنِّتَ أُمَّتَهُ؛ وَرَغْبَتُهُ لِرَبِّهِ أَنْ يَجْعَلَ سَبَّهُ وَلَعْنَهُ لَهُمْ رَحْمَةً بِهِمْ؛ وأَنَّهُ كَانَ يَسْمَعُ بُكَاءَ الصَّبِيِّ فَيَتَجَوَّزُ فِي صَلاَتِهِ.

The Prophet's (pbuh) compassion for his nation was evident when he (pbuh) alleviated and made it easy for them. Moreover, he (pbuh) disliked somethings to be enjoined on his followers in effect of his statement, "If it were not too much of a burden on my nation, I would have ordered them to use the Siwak [1] with every ablution (they perform)."

As well, he did not make it incumbent for his followers to perform the

(1) The Siwak or the Miswak is a tooth-stick taken from a small tree or a shrub called 'Al-Arak'

prayers in the Ka'bah (the Sacred House in Mecca) so that they should not have received injury or difficulty. As well, he (pbuh) besought Allah to make his cursing and abuse against them as a mercy for them. Further,when he (pbuh) heard a child weeping during the prayer, he (pbuh) used to bypass that.

أَيُّمَا رَجُلٍ سَبَبْتُهُ أَوْ لَعَنْتُهُ فَاجْعَلْ ذَلِكَ لَهُ
وَمِنْ شَفَقَتِهِ ﷺ أَنْ دَعَ رَبَّهُ وَعَاهَدَهُ فَقَالَ:
زَكَاةً وَرَحْمَةً وَصَلاَةً وَطَهُوراً وَقُرْبَةً تُقَرِّبُهُ بِهَا إِلَيْكَ يَوْمَ الْقِيَامَةِ وَلَمَّا كَذَّبَهُ قَوْمُهُ أَتَاهُ جِبْرِيلُ
عَلَيْهِ السَّلاَمُ فَقَالَ لَهُ: إِنَّ اللهَ تَعَالَى قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُّوا عَلَيْكَ وَقَدْ أَمَرَ مَلَكَ
الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ فَنَادَاهُ مَلَكُ الْجِبَالِ وَسَلَّمَ عَلَيْهِ وَقَالَ: مُرْنِي بِمَا شِئْتَ إِنْ
شِئْتَ أَنْ أُطْبِقَ عَلَيْهِم الأَخْشَبَيْنِ قَالَ النَّبِيُّ ﷺ: «**بَلْ أَرْجُو أَنْ يُخْرِجَ اللهُ مِنْ أَصْلاَبِهِمْ مَنْ**
يَعْبُدُ اللهَ وَحْدَهُ وَلاَ يُشْرِكُ بِهِ شَيْئاً». وَرَوَى ابْنُ الْمُنْكَدِرِ أَنَّ جِبْرِيلَ عَلَيْهِ السَّلاَمُ قَالَ
لِلنَّبِيِّ ﷺ: إِنَّ اللهَ تَعَالَى أَمَرَ السَّمَاءَ وَالأَرْضَ وَالْجِبَالَ أَنْ تُطِيعَكَ فَقَالَ: أُؤَخِّرُ عَنْ أُمَّتِي
لَعَلَّ اللهَ أَنْ يَتُوبَ عَلَيْهِمْ؛ قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: «مَا خُيِّرَ رَسُولُ اللهِ ﷺ بَيْنَ أَمْرَيْنِ
إِلاَّ اخْتَارَ أَيْسَرَهُمَا» وَقَالَ ابْنُ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ: كَانَ رَسُولُ اللهِ ﷺ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ
مَخَافَةَ السَّآمَةِ عَلَيْنَا؛ وَعَنْ عَائِشَةَ: أَنَّهَا رَكِبَتْ بَعِيراً وَفِيهِ صُعُوبَةٌ فَجَعَلَتْ تُرَدِّدُهُ فَقَالَ رَسُولُ
اللهِ ﷺ: «**عَلَيْكِ بِالرِّفْقِ**».

So compassionate, the Prophet (pbuh) supplicated to his Lord and made a covenant with him saying, "for any man I either cursed or abused, make [O Allah] that (curse or abuse use) as a purification, mercy, blessing and good deed through which you (i.e. Allah) will make him close to you on the Judgment Day."

When his people denied him (pbuh), Jibril [Gabriel (peace be upon him)] came to him (pbuh) saying: Allah the Most Exalted heard the speech conveyed to you by your people as well as their reply, and He ordered the angel entrusted with mountains to be (ready) under your command concerning what you are going to do with them. Then the angel of mountains called and saluted him saying: Order me to do what you wish, and if you wish, I am going to make Al-Akhshaban (two mountains in Mecca) fall upon them, crushing them all. The Prophet (pbuh) therein said, "But I hope that Allah will bring out from their backbones those who will worship Him Alone without associating partners with Him".

Ibn Al-Munkadir narrated: Jibril [Gabriel (peace be upon him)] said to the Prophet (pbuh), "Allah the Almighty ordered the heavens, earth and mountains to be subservient and obedient to you." Therein the Prophet (pbuh) said, "I shall let my nation be delayed (of the torment) so that Allah may forgive them."

'A'ishahh (may Allah be pleased with her) said: The Prophet (pbuh) was not given the option concerning two matters except that he (pbuh) chose the one which was easier than the other.

Ibn Mas'ud (may Allah be pleased with him) said: the Prpohet (pbuh) used to bind himself by admonishing to us for fear lest we should be afflicted with boredom (i.e. He feared for us lest we may be lax in worship, so he (pbuh) committed himself (pbuh) by giving us a sermon permanently).

'A'ishah (may Allah be pleased with her) narrated that she rode a camel which was hard to move, so she kept on driving it away strongly, when Allah's Messenger (pbuh) said, "observe leniency (i.e. treat it gently and kindly)."

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وَأَمَّا خُلُقُهُ ﷺ فِي الْوَفَاءِ وَحُسْنِ الْعَهْدِ وَصِلَةِ الرَّحِم فَحَدَّثَنَا الْقَاضِي أَبُو عَامِرٍ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بِقِرَاءَتِي عَلَيْهِ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ مُحَمَّدٍ حَدَّثَنَا أَبُو إِسْحَاقَ الْحَبَّالُ حَدَّثَنَا أَبُو مُحَمَّدِ بْن النَّحَّاسِ حَدَّثَنَا ابْنُ الأَعْرَابِي حَدَّثَنَا أَبُو دَاوُد حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ بُدَيْلٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَبْدِ الله بْنِ شَقِيقٍ عَنْ أَبِيهِ عَنْ عَبْدِ الله عَنْ أَبِي الْحَمْسَاءِ قَالَ: بَايَعْتُ النَّبِيَّ ﷺ بِبَيْعٍ قَبْلَ أَنْ يُبْعَثَ وَبَقِيَتْ لَهُ بَقِيَّةٌ فَوَعَدْتُهُ أَنْ آتِيَهُ بِهَا فِي مَكَانِهِ فَنَسِيتُ ثُمَّ ذَكَرْتُ بَعْدَ ثَلاَثٍ فَجِئْتُ فَإِذَا هُوَ فِي مَكَانِهِ فَقَالَ: «**يَا فَتَى لَقَدْ شَقَقْتَ عَلَيَّ أَنَا هَهُنَا مُنْذُ ثَلاَثٍ أَنْتَظِرُكَ**».

The Prophet's (pbuh) Faithfulness

Concerning the Prophet's (pbuh) ethics as regards faithfulness, fulfilling a covenant and keeping ties with kinship, 'Abdullah narrated on the authority of Abu Al-Hamsa who said: I conducted a business deal with the Prophet (pbuh), before his Prophethood, and sold him (pbuh) something.

Yet, I still owed him (pbuh) for the remainder of the goods he (pbuh) received, so I promised to bring it to him (pbuh) in his place. But I forgot and later on remembered to attend to him (pbuh) after the elapse of three hours.

Then I went to the place to find him (pbuh) still waiting for me and thereupon, he (pbuh) said, "O boy, you have made it hard for me, since I have been waiting for you for three hours".

وَعَنْ أَنَسٍ: كَانَ النَّبِيُّ ﷺ إِذَا أُتِيَ بِهَدِيَّةٍ قَالَ: اذْهَبُوا بِهَا إِلَى بَيْتِ فُلاَنَةَ فَإِنَّهَا كَانَتْ صَدِيقَةً لِخَدِيجَةَ إِنَّهَا كَانَتْ تُحِبُّ خَدِيجَةَ؛ وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: مَا غِرْتُ عَلَى امْرَأَةٍ مَا غِرْتُ عَلَى خَدِيجَةَ لِمَا كُنْتُ أَسْمَعُهُ يَذْكُرُها، وإن كَانَ لَيَذْبَحُ الشَّاةَ فَيُهْدِيهَا إِلَى خَلاَئِلِهَا، وَاسْتَأْذَنَتْ عَلَيْهِ أُخْتُهَا فَارْتَاحَ إِلَيْهَا، وَدَخَلَتْ عَلَيْهِ امْرَأَةٌ فَهَشَّ لَهَا وَأَحْسَنَ السُّؤَالَ عَنْهَا فَلَمَّا خَرَجَتْ قَالَ: «**إِنَّهَا كَانَتْ تَأْتِينَا أَيَّامَ خَدِيجَةَ وَإِنَّ حُسْنَ الْعَهْدِ مِنَ الإِيمَانِ**»، وَوَصَفَهُ بَعْضُهُمْ فَقَالَ: كَانَ يَصِلُ ذَوِي رَحِمِهِ مِنْ غَيْرِ أَنْ يُؤْثِرَهُمْ عَلَى مَنْ هُوَ أَفْضَلُ مِنْهُمْ. وَقَالَ ﷺ: «**إِنَّ آلَ بَنِي فُلاَنٍ لَيْسُوا لِي بِأَوْلِيَاءَ؛ غَيْرَ أَنَّ لَهُمْ رَحِماً سَأَبُلُّهَا بِبِلاَلِهَا**».

Anas narrated: When the Prophet (pbuh) was gifted with a present, he (pbuh) would say: Go along with it to the house of so and so, for she had been khadija's [1]friend. She loved Khadija.

'A'ishah (may Allah be pleased with her) narrated: I never felt jealous of anyone but Khadija owing to hearing him [i.e. the Prophet (pbuh)] remembering her, and he (pbuh) used to sacrifice a sheep and then offer it as a present for her friends (who had been her friends before her death). And her sister asked permission to enter in his presence and he (pbuh) permitted her and was pleased with her.

When a woman entered in his presence, he (pbuh) got happy with her and welcomed her in good spirits, and when she had gone out, he (pbuh) said: she (i.e. the woman) used to come to us during Khadija's lifetime.

Thus, keeping bonds and covenants with others is a sign of good faith.

Some characterized him (pbuh) by saying: the Prophet (pbuh) used to keep ties with his relatives without giving them preference over those who were superior to them (as to being stuck to the precepts of Islam and being better in faith than them). The Prophet (pbuh) said, "The people of Banu (the descendants of) so and so are not deemed to be intimate to me, but they are my kin and I have to cherish and keep ties with my kinship."[2]

وَقَدْ صَلَّى عَلَيْهِ الصَّلاَةُ وَالسَّلاَمُ بِأُمَامَةَ ٱبْنَةِ ٱبْنَتِهِ زَيْنَبَ يَحْمِلُهَا عَلَى عَاتِقِهِ فَإِذَا سَجَدَ
وَضَعَهَا وَإِذَا قَامَ حَمَلَهَا؛ وَعَنْ أَبِي قَتَادَةَ: وَفَدَ وَفْدٌ لِلنَّجَاشِي فَقَامَ النَّبِيُّ ﷺ يَخْدُمُهُمْ فَقَالَ
لَهُ أَصْحَابُهُ نَكْفِيكَ فَقَالَ: «إِنَّهُمْ كَانُوا لِأَصْحَابِنَا مُكْرِمِينَ وَإِنِّي أُحِبُّ أَنْ أُكَافِئَهُمْ».

The Prophet (pbuh) had performed the prayer while having borne Umama, the daughter of his daughter Zainab. Therein, he (pbuh) carried her on his shoulder, and when he went into prostration, he (pbuh) placed her on the ground, and when he rose up, he carried her again.

Abu Qatada narrated: When a delegation, dispatched by 'An-Najashi' [the title for the king of Ethiopia (Abyssinia)- Negus] came to the Prophet (pbuh), he (pbuh) rose up to serve them. Thereupon, his companions said to him: We are sufficient (to serve them).Thereupon, the Prophet (pbuh) said, "some of them treated our companions kindly (when they emigrated to Abyssinia and sought refuge in the Negus to protect them from the polytheists of Quraish who traced them therein to inflict servere chastisement upon them, and I would like to reciprocate by treating them kindly)."[3]

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(1) Khadija was the Prophet's first wife and the mother of his daughters.

(2) Reported by Al-Bukhari and Al-Qurtubi.

(3) Reported by Al-Baihaqi.

وَلَمَّا جِيءَ بِأُخْتِهِ مِنَ الرَّضَاعَةِ الشَّيْمَاءِ فِي سَبَايَا هَوَازِنَ وَتَعَرَّفَتْ لَهُ بَسَطَ لَهَا رِدَاءَهُ وَقَالَ لَهَا: إِنْ أَحْبَبْتِ أَقَمْتِ عِنْدِي مُكَرَّمَةً مُحَبَّبَةً أَوْ مَتَّعْتُكِ وَرَجَعْتِ إِلَى قَوْمِكِ؛ فَٱخْتَارَتْ قَوْمَهَا فَمَتَّعَهَا. وَقَالَ أَبُو الطُّفَيْلِ: رَأَيْتُ النَّبِيَّ ﷺ وَأَنَا غُلَامٌ إِذْ أَقْبَلَتِ ٱمْرَأَةٌ حَتَّى دَنَتْ مِنْهُ فَبَسَطَ لَهَا رِدَاءَهُ فَجَلَسَتْ عَلَيْهِ فَقُلْتُ مَنْ هَذِهِ؟ قَالُوا أُمُّهُ الَّتِي أَرْضَعَتْهُ. وَعَنْ عَمْرِو بْنِ السَّائِبِ أَنَّ رَسُولَ اللهِ ﷺ كَانَ جَالِساً يَوْماً فَأَقْبَلَ أَبُوهُ مِنَ الرَّضَاعَةِ فَوَضَعَ لَهُ بَعْضَ ثَوْبِهِ فَقَعَدَ عَلَيْهِ ثُمَّ أَقْبَلَتْ أُمُّهُ فَوَضَعَ لَهَا شِقَّ ثَوْبِهِ مِنْ جَانِبِهِ الآخَرِ فَجَلَسَتْ عَلَيْهِ، ثُمَّ أَقْبَلَ أَخُوهُ مِنَ الرَّضَاعَةِ فَقَامَ ﷺ فَأَجْلَسَهُ بَيْنَ يَدَيْهِ. وَكَانَ يَبْعَثُ إِلَى ثُوَيْبَةَ مَوْلَاةِ أَبِي لَهَبٍ مُرْضِعَتِهِ بِصِلَةٍ وَكِسْوَةٍ، فَلَمَّا مَاتَتْ سَأَلَ: مَنْ بَقِيَ مِنْ قَرَابَتِهَا؟ فَقِيلَ لَا أَحَدَ. وَفِي حَدِيثِ خَدِيجَةَ رَضِيَ اللهُ عَنْهَا أَنَّهَا قَالَتْ لَهُ ﷺ: أَبْشِرْ فَوَاللَّهِ لَا يُحْزِنُكَ اللهُ أَبَداً إِنَّكَ لَتَصِلُ الرَّحِمَ وَتَحْمِلُ الْكَلَّ وَتَكْسِبُ الْمَعْدُومَ وَتَقْرِي الضَّيْفَ وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ.

When the Prophet's (pbuh) foster sister Ash-Shima' (1) fell among the captives of Hawazin (a tribe of Quraish) and was brought to him, she introduced herself and therein he outspread his garment for her to sit on and said: If you like, you can stay and live in my house receiving kind and dear treatment, and if you like, I shall provide you and then you return to your people. She chose to come back to her people, and the Prophet (pbuh) gave her the plentiful and sufficient provisions.

Abu At-Tufail related: When I was a child, I watched the Prophet (pbuh) outspreading his garment for a woman who had came and approached him (pbuh). Then she sat on the garment. I therein asked: who is this? They (the attendants) replied: She is his foster mother (i.e. Halima who suckled him (pbuh) when his mother (Amena) died.

'Amr bin As-Sa'ib narrated: One day, Allah's Messenger (pbuh) was sitting when his foster father came. Therein, he (pbuh) outspread a part of his garment for him to sit on. Then his (foster) mother came and he extended the other part of the garment for her to sit on. Thereafter, his foster brother came when he (pbuh) made him sit before him (pbuh).

He (pbuh) used to send gifts and clothes to Thuwaiba the female freed slave of Abu Lahab (the Prophet's (pbuh) paternal uncle), and when she demised, he (pbuh) asked: Which one of her relatives is still alive? It was replied: no one.

Likewise, it is narrated that Khadija (may Allah be pleased with her) said to the Prophet (pbuh): "Bear the glad tidings. By Allah, Allah will never let you down, for you keep ties with kinship, support the toilful one, sustain the destitute, offer to the guest generously and come to the aid of anyone afflicted with calamities."

(1) She is the daughter of his foster mother Halima. Her name is Gudama. Her father's name is Al-Harith-She as well as her father embraced Islam.

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وَأَمَّا تَوَاضُعُهُ ﷺ عَلَى عُلُوِّ مَنْصِبِهِ وَرِفْعَةِ رُتْبَتِهِ فَكَانَ أَشَدَّ النَّاسِ تَوَاضُعاً وَأَقَلَّهُمْ كِبْراً، وَحَسْبُكَ أَنَّهُ خُيِّرَ بَيْنَ أَنْ يَكُونَ نَبِيّاً مَلِكاً أَوْ نَبِيّاً عَبْداً فَاخْتَارَ أَنْ يَكُونَ نَبِيّاً عَبْداً، فَقَالَ لَهُ إِسْرَافِيلُ عِنْدَ ذَلِكَ: فَإِنَّ اللهَ قَدْ أَعْطَاكَ بِمَا تَوَاضَعْتَ لَهُ أَنَّكَ سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَأَوَّلُ مَنْ تَنْشَقُّ الْأَرْضُ عَنْهُ وَأَوَّلُ شَافِعٍ.

The Prophet's (pbuh) Humbleness

(Chapter) In spite of his great position and exalted status, the Prophet (pbuh) was the most humble and modest among people. It is sufficient to highlight his humbleness and humility through the fact that he (pbuh) was given the option either to be a Prophet and a king or a Prophet and a slave, and therein, he (pbuh) chose to be a Prophet and a slave. Thereupon, Israfil [1] said to him (pbuh), "As a consequence to your humbleness, Allah has favoured you with being the leader of all the children of Adam on the Judgment day; the first to be resurrected; and the first to intercede (with Allah for people on Judgment day)".

حَدَّثَنَا أَبُو الْوَلِيدِ بْنُ الْعَوَّادِ الْفَقِيهُ رَحِمَهُ اللهُ بِقِرَاءَتِي عَلَيْهِ فِي مَنْزِلِهِ بِقُرْطُبَةَ سَنَةَ سَبْعٍ وَخَمْسِمِائَةٍ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ الْحَافِظُ حَدَّثَنَا أَبُو عُمَرَ حَدَّثَنَا ابْنُ عَبْدِ الْمُؤْمِنِ حَدَّثَنَا ابْنُ دَاسَةَ حَدَّثَنَا أَبُو دَاوُدَ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ مِسْعَرٍ عَنْ أَبِي الْعَنْبَسِ عَنْ أَبِي الْعَدَبَّسِ عَنْ أَبِي مَرْزُوقٍ عَنْ أَبِي غَالِبٍ عَنْ أَبِي أُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ مُتَوَكِّئاً عَلَى عَصًا فَقُمْنَا لَهُ فَقَالَ: **«لَا تَقُومُوا كَمَا تَقُومُ الْأَعَاجِمُ يُعَظِّمُ بَعْضُهُمْ بَعْضاً»** وَقَالَ: **«إِنَّمَا أَنَا عَبْدٌ آكُلُ كَمَا يَأْكُلُ الْعَبْدُ وَأَجْلِسُ كَمَا يَجْلِسُ الْعَبْدُ»** وَكَانَ ﷺ يَرْكَبُ الْحِمَارَ وَيُرْدِفُ خَلْفَهُ وَيَعُودُ الْمَسَاكِينَ وَيُجَالِسُ الْفُقَرَاءَ وَيُجِيبُ دَعْوَةَ الْعَبْدِ وَيَجْلِسُ بَيْنَ أَصْحَابِهِ مُخْتَلِطاً بِهِمْ حَيْثُمَا انْتَهَى بِهِ الْمَجْلِسُ جَلَسَ.

Abu Ghalib narrated on the authority of Abu Umama (may Allah be pleased with him) who related: once the Prophet (pbuh) went out to us while having reclined on a stick, and therein we all stood up for him (pbuh). Thereupon, he (pbuh) said, "Don't stand up imitating the non- Arabs who glorify each other" and he (pbuh) added, "verily I am a slave who eats in the same way as a slave does and sits just as a slave does".

The Prophet (pbuh) used to ride the donkey and to come after it. He (pbuh) used to visit the needy persons, sit with the poor, accept the slave's invitation,

(1) One of the angels who is entrusted with blowing the trumpet on the Day of Resurrection..

and intermingle with his companions, and therein (pbuh) would sit among them in any space he (pbuh) found in the place of meeting.

وَفِي حَدِيثِ عُمَرَ عَنْهُ ﷺ «لاَ تُطْرُونِي كَمَا أَطْرَتِ النَّصَارَى ٱبْنَ مَرْيَمَ إِنَّمَا أَنَا عَبْدٌ فَقُولُوا عَبْدُ الله وَرَسُولُهُ» وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ أَنَّ ٱمْرَأَةً كَانَ فِي عَقْلِهَا شَيْءٌ جَاءَتْهُ فَقَالَتْ: إِنَّ لِي إِلَيْكَ حَاجَةً. قَالَ: ٱجْلِسِي يَا أُمَّ فُلاَنٍ فِي أَيِّ طُرُقِ الْمَدِينَةِ شِئْتِ أَجْلِسْ إِلَيْكِ حَتَّى أَقْضِيَ حَاجَتَكِ، قَالَ: فَجَلَسَتْ فَجَلَسَ النَّبِيُّ ﷺ إِلَيْهَا حَتَّى فَرَغَتْ مِنْ حَاجَتِهَا.

The hadith narrated by 'Umar bin Al-Khattab (may Allah be pleased with him) reads : the Prophet (pbuh) said, "Don't praise me the same as the Christians did with the son of Mary [i.e. 'Isa (Jesus) - Peace be upon him], for I am a slave, so let you say (i.e call me); "the Slave and Messenger of Allah."

Anas (may Allah be pleased with him) narrated: Once a woman,who had been rather insane, came to the Prophet (pbuh) saying, 'I want you to fulfill a need for me.' Thereupon, he (pbuh) said: let you sit down, o mother of so and so, and I am going to sit with you fulfilling your need in any (direction) of the ways of Medina as you wish. Anas added: then she sat and the Prophet (pbuh) sat with her till he (pbuh) had finished the fulfillment of her demand.

قَالَ أَنَسٌ: كَانَ رَسُولُ الله ﷺ يَرْكَبُ الْحِمَارَ وَيُجِيبُ دَعْوَةَ الْعَبْدِ وَكَانَ يَوْمَ بَنِي قُرَيْظَةَ عَلَى حِمَارٍ مَخْطُومٍ بِحَبْلٍ مِنْ لِيفٍ عَلَيْهِ إِكَافٌ. قَالَ: وَكَانَ يُدْعَى إِلَى خُبْزِ الشَّعِيرِ وَالإِهَالَةِ السَّنِخَةِ فَيُجِيبُ.

Anas (may Allah be pleased with him) narrated: the Prophet (pbuh) used to mount the donkey and accept the slave's invitation. On the day of his expedition to Banu Quraiza (a Jewish tribe), the Prophet (pbuh) mounted a donkey bridled with a fibrous rope and had a packsaddle on its back.

Anas added: the Prophet (pbuh) was invited to have bread made of barley and greasy fat, and he (pbuh) used to accept such an invitation.

قَالَ: وَحَجَّ ﷺ عَلَى رَحْلٍ رَثٍّ وَعَلَيْهِ قَطِيفَةٌ مَا تُسَاوِي أَرْبَعَةَ دَرَاهِمَ فَقَالَ: «اللَّهُمَّ ٱجْعَلْهُ حَجّاً مَبْرُوراً لاَ رِيَاءَ فِيهِ وَلاَ سُمْعَةَ» هَذَا وَقَدْ فُتِحَتْ عَلَيْهِ الأَرْضُ وَأَهْدَى فِي حَجِّهِ ذَلِكَ مِائَةَ بَدَنَةٍ وَلَمَّا فُتِحَتْ عَلَيْهِ مَكَّةُ وَدَخَلَهَا بِجُيُوشِ الْمُسْلِمِينَ طَأْطَأَ عَلَى رَاحِلَتِهِ رَأْسَهُ حَتَّى كَادَ يَمَسُّ قَادِمَتَهُ تَوَاضُعاً لله تَعَالَى.

He added: the Prophet (pbuh) performed Hajj (Pilgrimage to Mecca) while having ridden a shabby mount,on which there was a velvet that was not worthy of four Dirhams, and he (pbuh) therein supplicated saying, "O Allah make it a blessed Hajj (pilgrimage) devoid of showing off and not intended to attain fame." He (pbuh) said so despite managing and conquering the lands. In his

pilgrimage, the Prophet (pbuh) sacrificed a hundred Badanah[1].

On the conquest of Mecca and entering into it along with the Muslim armies, the Prophet (pbuh) therein bent his head so low that it was about to reach his body (in his chest) as a sign of observing humbleness and humility before Allah, the Most-Exalted be He.

وَمِنْ تَواضُعِهِ ﷺ قَوْلُهُ: «لاَ تُفَضِّلُونِي عَلَى يُونُسَ - بْنِ مَتَّى - وَلاَ تُفَضِّلُوا بَيْنَ الأَنْبِيَاءِ وَلاَ تُخَيِّرُونِي عَلَى مُوسَى وَنَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ، وَلَوْ لَبِثْتُ مَا لَبِثَ يُوسُفُ فِي السِّجْنِ لأَجَبْتُ الدَّاعِي» وَقَالَ لِلذِي قَالَ لَهُ: يَا خَيْرَ الْبَرِيَّةِ: «ذَاكَ إِبْرَاهِيمُ». وَسَيَأْتِي الْكَلاَمُ عَلَى هَذِهِ الأَحَادِيثِ بَعْدَ هَذَا إِنْ شَاءَ الله تعالَى.

His humbleness is evinced in his statement, namely, "don't give me preference over Yunus bin Matta (Jonah- peace be upon him) and don't give precedence to any of the Prophets over others. Don't give me superiority to Musa (Moses- peace be upon him). And we (i.e. Prophet Muhammad (pbuh) are more prior in doublt than[2] Ibrahim [Abraham- Peace be upon him- but Ibrahim was devoid of any doubt].

Had I stayed in prison for the same period Yusuf (Joseph- peace be upon him) did, I would have responded instantly to the invitation of the one who released him (i.e. I would not have asked him to verify my innocence of the false claim launched by his master's wife and her companions, for I would hope for nothing but freedom)."[3].

When a man called the Prophet (pbuh) saying, 'O the best of mankind, ' he (pbuh) said, 'It is Ibrahim [Ibraham- peace be upon him]' We shall mention these narration, later, by Allah's will.

وَعَنْ عَائِشَةَ وَالْحَسَنِ وَأَبِي سَعِيدٍ وَغَيْرِهِمْ فِي صِفَتِهِ وبَعْضُهُمْ يَزِيدُ عَلَى بَعْضٍ: كَانَ فِي بَيْتِهِ فِي مَهْنَةِ أَهْلِهِ يَفْلِي ثَوْبَهُ وَيَحْلِبُ شَاتَهُ وَيَرْقَعُ ثَوْبَهُ وَيَخْصِفُ نَعْلَهُ وَيَخْدِمُ نَفْسَهُ وَيَقُمُّ

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(1) (Plural: Budan). A camel or a cow or an ox driven to be offered as a sacrifice by the pilgrims at the sanctuary of Mecca...

(2) As to the verse, "And (remember) when Ibrahim (Abraham) said, "My Lord! Show me how You give life to the dead" [Surah2: 160].

(3) The Prophet (pbuh) meant that he (pbuh) would have responded instantly to that one who invited him so as to be released from prison. Yet, the Prophet (pbuh) would not have done so, but he (pbuh) said so, wronging himself (pbuh), to elevate and exalt the status and rank mounted by Yusuf (Joseph - peace be upon him), and to notify that the Prophets (peace be upon them), though they were sent by Allah and their ranks were great before Him, were fallible and exposed to faults like any human being.

الْبَيْتَ وَيَعْقِلُ الْبَعِيرَ وَيَعْلِفُ نَاضِحَهُ وَيَأْكُلُ مَعَ الْخَادِمِ وَيَعْجِنُ مَعَهَا وَيَحْمِلُ بِضَاعَتَهُ مِنَ السُّوقِ.

On the authority of 'A'ishah, Al- Hasan, Abu Sa'id and others (may Allah be pleased with them), who stated his characteristics while one of them transcended the other in mentioning them: In his house, the Prophet (pbuh) helped his family in the housework.

He (pbuh) used to stitch his garment, milk his sheep, patch his clothes, mend his footgear, serve himself (pbuh), erect the house, tie the camel, fodder the camel providing them with water, eat and knead the dough with the servant, and carry his goods in the market.

وَعَنْ أَنَس رَضِيَ الله عَنْهُ: إنْ كَانَتِ الأمَةُ مِنْ إِمَاءِ أَهْلِ الْمَدِينَةِ لتَأْخُذُ بِيَدِ رَسُولِ الله ﷺ فَتَنْطَلِقُ بِهِ حَيْثُ شَاءَتْ حَتَّى تَقْضِيَ حَاجَتَهَا. وَدَخَلَ عَلَيْهِ رَجُلٌ فَأَصَابَتْهُ مِنْ هَيْبَتِهِ رِعْدَةٌ فَقَالَ لَهُ: «**هَوِّنْ عَلَيْكَ فَإِنِّي لَسْتُ بِمَلِكٍ إِنَّمَا أَنَا ٱبْنُ ٱمْرَأَةٍ مِنْ قُرَيْشٍ تَأْكُلُ الْقَدِيدَ**» وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ: دَخَلْتُ السُّوقَ مَعَ النَّبِيِّ ﷺ فَٱشْتَرَى سَرَاوِيلَ وَقَالَ لِلْوَزَّانِ: «**زِنْ وَأَرْجِحْ**» وَذَكَرَ الْقِصَّةَ، قَالَ: فَوَثَبَ إِلَى يَدِ النَّبِيِّ ﷺ يُقَبِّلُهَا فَجَذَبَ يَدَهُ وَقَالَ: «**هَذَا تَفْعَلُهُ الأعَاجِمُ بِمُلُوكِهَا وَلَسْتُ بِمَلِكٍ إِنَّمَا أَنَا رَجُلٌ مِنْكُمْ**» ثُمَّ أَخَذَ السَّرَاوِيلَ فَذَهَبْتُ لأَحْمِلَهُ فَقَالَ: «**صَاحِبُ الشَّيْءِ أَحَقُّ بِشَيْئِهِ أَنْ يَحْمِلَهُ**».

Anas (may Allah be pleased with him) narrated: Each one of the female servants in Medina used to take Allah's Messenger (pbuh) with her, setting off wherever she wished so as to be aided by him (pbuh) in fulfilling her need.

Once a man entered in the presence of the Prophet (pbuh), he trembled with fear and reverence on having seen him. Therein, the Prophet (pbuh) said to him, "make it easy for yourself, as I am not a king, but I am a son of a Quraishite woman who ate Qadid (Jerked meat, i.e. meat which was chopped lengthwise and then dried in the sun and air, and it was the food of the poor)".

Abu Hurairah (may Allah be pleased with him) narrated: I entered into the market along with the Prophet (pbuh), when he (pbuh) bought trousers and said to the seller, "Weigh them and estimate the price". He resumed narrating the story and said: therein, the man rushed to the Prophet's (pbuh) hand, kissing. Thereupon, the Prophet (pbuh) pulled his hand away from himand said, "the non- Arabs do so with their kings, and I am not a king, but I am a man from amongst you." Then he (pbuh) took the trousers. I rushed to carry them, but he (pbuh) said, "the owner of the thing is to be more prior to carry it".

فصــــل

وَأَمَّا عَدْلُهُ ﷺ وَأَمَانَتُهُ وَعِفَّتُهُ وَصِدْقُ لَهْجَتِهِ، فَكَانَ ﷺ آمَنَ النَّاسِ وأَعْدَلَ النَّاسِ

وَأعَفَّ النَّاسِ وَأصْدَقَهُمْ لَهْجَةً مُنْذُ كَانَ اعْتَرَفَ لَهُ بِذَلِكَ مُحَادُّوهُ وَعِدَاهُ وَكَانَ يُسَمَّى قَبْلَ نُبُوتِهِ: الأَمِينَ؛ قَالَ ابْنُ إِسْحَاقَ كَانَ يُسَمَّى الأَمِينَ بِمَا جَمَعَ اللهُ فِيهِ مِنَ الأَخْلاقِ الصَّالِحَةِ. وَقَالَ تَعَالَى: ﴿مُطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾﴾ [التكوير: 21] أَكْثَرُ الْمُفَسِّرِينَ عَلَى أَنَّهُ مُحَمَّدٌ ﷺ؛ وَلَمَّا اخْتَلَفَتْ قُرَيْشٌ وَتَحَازَبَتْ عِنْدَ بِنَاءِ الْكَعْبَةِ فِيمَنْ يَضَعُ الْحَجَرَ حَكَّمُوا أَوَّلَ دَاخِلٍ عَلَيْهِمْ فَإِذَا بِالنَّبِيِّ ﷺ دَاخِلٌ وَذَلِكَ قَبْلَ نُبُوَّتِهِ فَقَالُوا: هَذَا مُحَمَّدٌ هَذَا الأَمِينُ قَدْ رَضِينَا بِهِ. وَعَنِ الرَّبِيعِ بْنِ خُثَيْمٍ: كَانَ يُتَحَاكَمُ إِلَى رَسُولِ اللهِ ﷺ فِي الْجَاهِلِيَّةِ قَبْلَ الإِسْلاَمِ.

The Prophet's (pbuh) Justice

(Chapter) As for the Prophet's (pbuh) justice, trustworthiness, honesty, uprightness and truthfulness, he (pbuh) was the most trustworthy, unbiased, rightful, straightforward and truthful among people, and his opponents and enemies acknowledged that fact. The Prophet (pbuh) was, in the Pre-Islamic Period of Ignorance (i.e. before Prophethood), given the sobriquet "the trustworthy".

Ibn Ishaq said: the Prophet (pbuh) was nicknamed 'the trustworthy' owing to the righteous morals combined in him (pbuh) by Allah.

Concerning Allah's Statement, "Obeyed by the angels in the heavens) and trustworthy, " the majority of the interpreters mention that the above mentioned verse refer to Prophet Muhammd (pbuh)(1).

On erecting the Ka'ba (the Sacred House of Allah in Mecca), the Quraishites disputed as to the one who would place the stone. Thereupon they intended to let the first one to enter upon them to adjudge their affair. Therein, the Prophet (pbuh) entered upon them, before his Prophet hood, when they said: this is Muhammad. This is the trustworthy on whom we unanimnously agreed.

Ar-Rubai' bin Khuthaim narrated: In the Pre-Islamic Period of Ignorance, people used to resort to the Prophet (pbuh) to adjudge and settle their disputes.

وَقَالَ ﷺ: «**وَاللهِ إِنِّي لأَمِينٌ فِي السَّمَاءِ أَمِينٌ فِي الأَرْضِ**» حَدَّثَنَا أَبُو عَلِيٍّ الصَّدَفِيُّ الحَافِظُ بِقِرَاءَتِي عَلَيْهِ حَدَّثَنَا أَبُو الفَضْلِ بْنُ خَيْرُونٍ، حَدَّثَنَا أَبُو يَعْلَى ابْنُ زَوْجِ الْحُرَّةِ حَدَّثَنَا أَبُو عَلِيٍّ السِّنْجِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبِ الْمَرْوَزِيُّ، حَدَّثَنَا أَبُو عِيسَى الْحَافِظُ، حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ سُفْيَانَ عَنْ أَبِي إِسْحَاقَ عَنْ نَاجِيَةَ بْنِ كَعْبٍ عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ، أَنَّ أَبَا جَهْلٍ قَالَ لِلنَّبِيِّ ﷺ: إِنَّا لاَ نُكَذِّبُكَ وَلَكِنْ نُكَذِّبُ بِمَا جِئْتَ بِهِ؛

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(1) Yet, some interpreters state that it refers to Gabriel (peace be upon him).

فَأَنْزَلَ الله تَعَالَى: ﴿فَإِنَّهُمْ لَا يُكَذِّبُونَكَ﴾ [الأنعام: 33] الآيَة. وَرَوَى غَيْرُهُ: لاَ نُكَذِّبُكَ وَمَا أَنْتَ فِينَا بِمُكَذَّبٍ.

The Prophet (pbuh) said, "By Allah, I am trustworthy in the heavens, and trustworthy on the earth"

Mu'awiya bin Hisham narrated through Sufian through Abu Ishaq, through Nagiya bin Ka'b on the authority of 'Ali bin Abu Talib (may Allah be pleased with him) who related: Abu Jahl said to the Prophet (pbuh) : We (i.e. the people of Quraish who were polytheists) do not belie you, but we deny what is revealed to you (i.e. Islam and the Qur'an). Therein, Allah the Most Elevated revealed the hereinafter verse, "it is not you that they deny, but it is the Verses (the Qur'an)".

Others related: (Abu Jahl said) We do not belie you for you are not untruthful in our sights.

وَقِيلَ إِنَّ الأَخْنَسَ بْنَ شُرَيْقٍ لَقِيَ أَبَا جَهْلٍ يَوْمَ بَدْرٍ فَقَالَ لَهُ: يَا أَبَا الْحَكَمِ لَيْسَ هُنَا غَيْرِي وَغَيْرُكَ يَسْمَعُ كَلاَمَنَا، تُخْبِرُنِي عَنْ مُحَمَّدٍ صَادِقٌ هُوَ أَمْ كَاذِبٌ؟ فَقَالَ أَبُو جَهْلٍ: وَالله إِنَّ مُحَمَّداً لَصَادِقٌ وَمَا كَذَبَ مُحَمَّدٌ قَطُّ. وَسَأَلَ هِرَقْلُ عَنْهُ أَبَا سُفْيَانَ فَقَالَ: هَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ قَالَ: لاَ. وَقَالَ النَّضْرُ بْنُ الْحَارِثِ لِقُرَيْشٍ: قَدْ كَانَ مُحَمَّدٌ فِيكُمْ غُلاَماً حَدَثاً أَرْضَاكُمْ فِيكُمْ وَأَصْدَقُكُمْ حَدِيثاً وَأَعْظَمُكُمْ أَمَانَةً حَتَّى إِذَا رَأَيْتُمْ فِي صُدْغَيْهِ الشَّيْبَ وَجَاءَكُمْ بِمَا جَاءَكُمْ بِهِ قُلْتُمْ سَاحِرٌ، لاَ وَالله مَا هُوَ بِسَاحِرٍ.

وَفِي الْحَدِيثِ عَنْهُ: مَا لَمَسَتْ يَدُهُ يَدَ امْرَأَةٍ قَطُّ لاَ يَمْلِكُ رِقَّهَا.

It was related: Having met Abu Jahl on the day of Badr (Battle), Al-Akhnas bin Shuraiq [(1)] said to him: Abal-Hakam (the name of Abu Jahl) : No one here except us both and none can eavesdrop us, so can you tell me about Muhammad, whether he is truthful or untruthful? Abu Jahl said: By Allah, Muhammad is trustworthy and he has never been untruthful.[(2)]

Heraclius [the title given to the Roman king] asked Abu Jahl about the Prophet (pbuh) saying: did you charge him with being untruthful, before

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(1) He was killed while being in the state of polytheism on the day of Badr Battle, and concerning him Allah's Statement was revealed, namely, "And of mankind there is he whose speech may please you [O Muhammad (pbuh)], in this worldly life, and he calls Allah to witness as to that which is in his heart. Yet he is the most quarrelsome of opponents." [Surah 2: 204]

(2) Abu Jahl believed in the Prophet (pbuh), but he remained in the state of polytheism for fear that all his sovereignty and powers may be devastated if he embraced and acknowledged Islam, for he was afraid lest Islam should be superior and prevent them from authority and prestige.

proclaiming his Message (of Islam)? He replied: No.[1]

An-Nadr bin Al-Harith said to Quraish: Muhammad was among you while being young, and therein he was the most contented, truthful, honest and trustworthy among you. Yet, when he grew old and conveyed his message (of Islam and Monotheism) to you, you said : He is a magician. No, by Allah, he is not a magician.

A hadith was narrated about him (pbuh) by 'A'ishah (may Allah be pleased with her), namely: The Prophet (pbuh) never touched a hard of a woman who was not belonging to him (out of marriage or possession by his right hand).

وَفِي حَدِيث عَلِيٍّ فِي وَصْفِهِ ﷺ: أَصْدَقُ النَّاسِ لَهْجَةً، وَقَالَ فِي الصَّحِيحِ: «**وَيْحَكَ فَمَنْ يَعْدِلُ إِنْ لَمْ أَعْدِلْ؟ خِبْتُ وَخَسِرْتُ إِنْ لَمْ أَعْدِلْ**» قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: مَا خُيِّرَ رَسُولُ اللهِ ﷺ فِي أَمْرَيْنِ إِلاَّ اخْتَارَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِثْماً، فَإِنْ كَانَ إِثْماً كَانَ أَبْعَدَ النَّاسِ مِنْهُ. قَالَ أَبُو الْعَبَّاسِ الْمُبَرِّدُ: قَسَّمَ كِسْرَى أَيَّامَهُ فَقَالَ: يَصْلُحُ يَوْمُ الرِّيحِ لِلنَّوْمِ، وَيَوْم الْغَيْمِ لِلصَّيْدِ، وَيَوْمُ الْمَطَرِ لِلشُّرْبِ وَ للَّهْوِ، وَيَوْمُ الشَّمْسِ لِلْحَوَائِجِ.

'Ali bin Abu Talib (may Allah be pleased with him) characterized the Prophet (pbuh) by saying: he (pbuh) was the most truthful among people. In the two Sahihs [the Authentic Books of Al-Bukhari and Muslim], 'Ali related: the Prophet (pbuh) said, 'may Allah be merciful to you, for who can be upright if I am not, may I go wrong and astray if I do not proceed upon justice.

'A'ishah (may Allah be pleased with her) Said, "the Prophet (pbuh) was not given the option concerning two matters except that he (pbuh) chose the one easier than the other, unless it was sinful. Yet, if it was sinful, he (pbuh) would be the farthest among people from it."

Abul-'Abbas Al-Mubrid narrated: Chousroes (the title of the Persian king) divided his days (into assignments) saying: the windy day is fit for sleeping; the cloudy day is for hunting; the rainy day is for drinks and entertainment; and the sunny day is for fulfilling needs.

قَالَ ابْنُ خَالَوَيْهِ مَا كَانَ أَعْرَفَهُمْ بِسِيَاسَةِ دُنْيَاهُمْ ﴿يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَوٰةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ ۝٧﴾ [الروم: ٧] وَلَكِنَّ نَبِيَّنَا ﷺ جَزَّأَ نَهَارَهُ ثَلاَثَةَ أَجْزَاءٍ: جُزْءاً لله وَجُزْءاً لأَهْلِهِ وَجُزْءاً لِنَفْسِهِ، ثُمَّ جَزَّأَ جُزْأَهُ بَيْنَهُ وَبَيْنَ النَّاسِ فَكَانَ يَسْتَعِينُ بِالْخَاصَّةِ عَلَى الْعَامَّةِ

(1) This question indicates that 'Heraql' was broad-minded and his good acquaintance of the Prophets' characteristics, but his knowledge was of no avail as he never embraced Islam and demised while being a disbeliever, after 'Umar conquered his lands.

وَيَقُولُ: «أَبْلِغُوا حَاجَةَ مَنْ لاَ يَسْتَطِيعُ إِبْلاَغِي فَإِنَّهُ مَنْ أَبْلَغَ حَاجَةَ مَنْ لاَ يَسْتَطِيعُ إِبْلاَغَهَا آمَنَهُ اللهُ يَوْمَ الْفَزَعِ الْأَكْبَرِ» وَعَنِ الْحَسَنِ: كَانَ رَسُولُ اللهِ ﷺ لاَ يَأْخُذُ أَحَداً بِقَرْفِ أَحَدٍ وَلاَ يُصَدِّقُ أَحَداً عَلَى أَحَدٍ، وَذَكَرَ أَبُو جَعْفَرٍ الطَّبَرِيُّ عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «مَا هَمَمْتُ بِشَيْءٍ مِمَّا كَانَ أَهْلُ الْجَاهِلِيَّةِ يَعْمَلُونَ بِهِ غَيْرَ مَرَّتَيْنِ كُلُّ ذَلِكَ يَحُولُ اللهُ بَيْنِي وَبَيْنَ مَا أُرِيدُ مِنْ ذَلِكَ، ثُمَّ مَا هَمَمْتُ بِسُوءٍ حَتَّى أَكْرَمَنِي اللهُ بِرِسَالَتِهِ، قُلْتُ لَيْلَةً لِغُلاَمٍ كَانَ يَرْعَى مَعِي: لَوْ أَبْصَرْتَ لِي غَنَمِي حَتَّى أَدْخُلَ مَكَّةَ فَأَسْمُرَ بِهَا كَمَا يَسْمُرُ الشَّبَابُ، فَخَرَجْتُ لِذَلِكَ حَتَّى جِئْتُ أَوَّلَ دَارٍ مِنْ مَكَّةَ سَمِعْتُ عَزْفاً بِالدُّفُوفِ وَالْمَزَامِيرِ لِعُرْسِ بَعْضِهِمْ فَجَلَسْتُ أَنْظُرُ، فَضُرِبَ عَلَى أُذُنِي فَنِمْتُ فَمَا أَيْقَظَنِي إِلاَّ مَسُّ الشَّمْسِ فَرَجَعْتُ وَلَمْ أَقْضِ شَيْئاً، ثُمَّ عَرَانِي مَرَّةً أُخْرَى مِثْلُ ذَلِكَ ثُم لَمْ أَهُمَّ بَعْدَ ذَلِكَ بِسُوءٍ».

Ibn Khalweyh commented: he was not the most knowing among people of the proper way of managing the affairs of the worldly-life. Allah's Statement reads, "they know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc), and they are heedless of the Hereafter."(1)

By contrast, our Prophet (pbuh) divided his day into three parts; one assigned for Allah, another for his family and the third one for his ownself. Then he (pbuh) specified a part for dealing with people, and sought the help of some individuals in fulfilling the affairs of the commons, and said, "tell me about the need demanded by anyone who can not inform me; for he who reports about the need of the one, who can not tell about, will be spared by Allah from the greater fright (i.e. on the time of the second blowing of the trumpet."

Al-Hasan narrated: Allah's Messenger (pbuh) did not treat anyone with disgust as a consequence of being exasperated with another relating to him, nor was he biased to anyone against the other.

Abu Ja'far At-Tabari related on the authority of 'Ali (may Allah be pleased with him): the Prophet (pbuh) said: I never intended to do anything which was prevalent in the pre-Islamic period of Ignorance except twice; whereas Allah kept diverting me from doing it. Thereafter, I ceased doing any bad thing till Allah honoured me with His Message (of Islam and Monotheism). One night I asked a boy, who was grazing sheep along with me: could you keep eye on my sheep in order that I can admit to Mecca and chat therein as youngmen do?

Thereby, I went away intending to do so. Then I approached the first house in Mecca to hear the tunes played by the tambourines and pipes for a wedding ceremony of someone. Therein, I sat observing that, when I was made (by Allah) to sleep. Then the scorching sun caused me to wake up. I thereafter came back (to the boy who grazed my sheep), without fulfilling anything. Again I did so,

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(1) [Surah 30: 6].

but I have never done any bad thing since then.

فــــصل

وَأَمَّا وَقَارُهُ ﷺ وَصَمْتُهُ وَتُؤَدَتُهُ وَمُرُوءَتُهُ وَحُسْنُ هَدْيِهِ فَحَدَّثَنَا أَبُو عَلِيٍّ الْجَيَانِيُّ الْحَافِظُ
إِجَازَةً وَعَارَضْتُ بِكِتَابِهِ قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ الدِّلاَئِي أَخْبَرَنَا أَبُو ذَرٍّ الْهَرَوِيُّ أَخْبَرَنَا أَبُو
عَبْدِ اللهِ الْوَرَّاقُ، حَدَّثَنَا اللُّؤْلُؤِيُّ حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلاَّمٍ، حَدَّثَنَا
الْحَجَّاجُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الزِّنَادِ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ بْنِ وُهَيْبٍ
سَمِعْتُ خَارِجَةَ بْنَ زَيْدٍ يَقُولُ: كَانَ النَّبِيُّ ﷺ أَوْقَرَ النَّاسِ فِي مَجْلِسِهِ لاَ يَكَادُ يُخْرِجُ شَيْئاً
مِنْ أَطْرَافِهِ. وَرَوَى أَبُو سَعِيدٍ الْخُدْرِيُّ: كَانَ رَسُولُ اللهِ ﷺ إِذَا جَلَسَ فِي الْمَجْلِسِ احْتَبَى
بِيَدَيْهِ وَكَذَلِكَ كَانَ أَكْثَرُ جُلُوسِهِ ﷺ مُحْتَبِياً. وَعَنْ جَابِرِ بْنِ سَمُرَةَ: أَنَّهُ تَرَبَّعَ وَرُبَّمَا جَلَسَ
الْقُرْفُصَاءَ وَهُوَ فِي حَدِيثِ قَيْلَةَ: وَكَانَ كَثِيرَ السُّكُوتِ لاَ يَتَكَلَّمُ فِي غَيْرِ حَاجَةٍ، يُعْرِضُ عَمَّنْ
تَكَلَّمَ بِغَيْرِ جَمِيلٍ، وَكَانَ ضَحِكُهُ تَبَسُّماً وَكَلاَمُهُ فَصْلاً لاَ فُضُولَ وَلاَ تَقْصِيرَ، وَكَانَ ضَحِكُ
أَصْحَابِهِ عِنْدَهُ التَّبَسُّمَ تَوْقِيراً لَهُ وَاقْتِدَاءً بِهِ. مَجْلِسُهُ مَجْلِسُ حِلْمٍ وَحَيَاءٍ وَخَيْرٍ وَأَمَانَةٍ لاَ تُرْفَعُ
فِيهِ الأَصْوَاتُ وَلاَ تُؤْبَنُ فِيهِ الْحُرَمُ، إِذَا تَكَلَّمَ أَطْرَقَ جُلَسَاؤُهُ كَأَنَّمَا عَلَى رُؤُوسِهِمُ الطَّيْرُ.

The Prophet's (pbuh) Solemnity

As for the Prophet's (pbuh) gravity, solemnity, silence, sedateness, magnanimity and right-guidance, Al-Hajjaj bin Muhammad narrated through 'Abdur-Rahman bin Abu Az-Zinad, on the authority of 'Abdel-'Aziz bin Waheeb who related: I heard Kharija bin Zaid saying: the Prophet (pbuh) was the most solemn and grave among the people who sat with him (pbuh). Nothing was excreted from his termini.(1)

Abu Sa'id Al-Khudri narrated: On sitting in a meeting, the Prophet (pbuh) used to sit in the posture where he (pbuh) put his arms around his legs while bringing his hips and shanks near his abdomen and sitting on the buttocks. He (pbuh) used to sit in that posture frequently.

Jabir bin Samurah narrated: the Prophet (pbuh) used to sit while being cross-legged and sometimes sat in the squatting posture as narrated by Qeila. The Prophet (pbuh) kept silent frequently and never spoke in vain. He (pbuh) used to veer away from the one who spoke badly. His laughter was in the form of smiling. His speech was precise, without either overstatement or understatement.

Likewise, his companions used to laugh in the form of smiling before him

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(1) i.e. he (pbuh) neither discharged nasal mucus, spat, cut his nail nor removed any impurity.

(pbuh) as a sign of dignifying him (pbuh) and treading in his steps. The gathering, among which the Prophet (pbuh) sat, was thronged with clemency, bashfulness, shyness, goodness and honesty, and therein the voices were not gruff and sanctity was not violated. When the Prophet (pbuh) spoke, the ones who sat with him listened to him (pbuh) carefully as if the birds stationed and fixed themselves on their heads.

وَفِي صِفَتِهِ: يَخْطُو تَكَفُّؤاً وَيَمْشِي هَوْناً كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ. وَفِي الْحَدِيثِ الآخَرِ: إِذَا مَشَى مَشَى مُجْتَمِعاً يُعْرَفُ فِي مِشْيَتِهِ أَنَّهُ غَيْرُ غَرِضٍ وَلاَ وَكِلٍ؛ أَيْ غَيْرُ ضَجِرٍ وَلاَ كَسْلاَنَ. وَقَالَ عَبْدُ اللهِ بْنُ مَسْعُودٍ: إِنَّ أَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ.

وَعَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا: كَانَ فِي كَلاَمِ رَسُولِ اللهِ ﷺ تَرْتِيلٌ أَوْ تَرْسِيلٌ.

The Prophet (pbuh) was characterized by walking in fast and gentle paces as if he (pbuh) were descending from a steep slope. In another version: the Prophet (pbuh) walked in full swing, and through his walking, he (pbuh) was thought to have been devoid of worry and lethargy.

'Abdullah bin Mas'ud (may Allah be pleased with him) said: the best guidance is that of Muhammad (pbuh).

Jabir bin 'Abdullah (may Allah be pleased with them both) said, "the speech of Allah's Messenger (pbuh) included intonation and elaboration.

قَالَ ٱبْنُ أَبِي هَالَةَ: كَانَ سُكُوتُهُ عَلَى أَرْبَعٍ: عَلَى الْحِلْمِ وَالْحَذَرِ، وَالتَّقْدِيرِ وَالتَّفَكُّرِ. قَالَتْ عَائِشَةُ: كَانَ رَسُولُ اللهِ ﷺ يُحَدِّثُ حَدِيثاً لَوْ عَدَّهُ الْعَادُّ أَحْصَاهُ، وَكَانَ ﷺ يُحِبُّ الطِّيبَ وَالرَّائِحَةَ الْحَسَنَةَ وَيَسْتَعْمِلُهُمَا كَثِيراً وَيَحُضُّ عَلَيْهِمَا وَيَقُولُ: **«حُبِّبَ إِلَيَّ مِنْ دُنْيَاكُمُ النِّسَاءُ وَالطِّيبُ، وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلاَةِ»** وَمِنْ مُرُوءَتِهِ ﷺ نَهْيُهُ عَنِ النَّفْخِ فِي الطَّعَامِ وَالشَّرَابِ، وَالأَمْرُ بِالأَكْلِ مِمَّا يَلِي، وَالأَمْرُ بِالسِّوَاكِ وَإِنْقَاءُ الْبَرَاجِمِ وَالرَّوَاجِبِ وَٱسْتِعْمَالُ خِصَالِ الْفِطْرَةِ.

Ibn Abu Hala narrated: the Prophet (pbuh) kept silent during four cases, namely: forbearance, precaution, estimation and delibration.

'A'ishah (may Allah be pleased with her) related: the Prophet (pbuh) gave the speech which, if counted by the one estimating, he would enumerate it.

The Prophet (pbuh) liked the scent and pleasant fragrance and applied them frequently, and urged to apply them both.

He (pbuh) said, "of your worldly life, I was made to love women and perfume, and the comfort of my eye is at (performing) the prayer."

The Prophet's (pbub) magnanimity is apparent through prohibiting one to

blow one's breath in the utensil when eating and drinking, and commanding one eat from what is next to him; to use the Siwak (tooth-stick), to protect (i.e. wash) the knuckles and to apply the traits of Fitra (natural traits).

فصل

وَأَمَّا زُهْدُهُ فِي الدُّنْيَا فَقَدْ تَقَدَّمَ مِنَ الأَخْبَارِ أَثْنَاءَ هَذِهِ السِّيرَةِ مَا يَكْفِي. وَحَسْبُكَ مِنْ تَقَلُّلِهِ مِنْهَا وَإِعْرَاضِهِ عَنْ زَهْرَتِهَا؛ وَقَدْ سِيقَتْ إِلَيْهِ بِحَذَافِيرِهَا وَتَرَادَفَتْ عَلَيْهِ فُتُوحُهَا إِلَى أَنْ تُوُفِّيَ ﷺ وَدِرْعُهُ مَرْهُونَةٌ عِنْدَ يَهُودِيٍّ فِي نَفَقَةِ عِيَالِهِ، وَهُوَ يَدْعُو وَيَقُولُ: «**اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتاً**».

The Prophet's (pbuh) Abstinence

(Chapter) narrations about the Prophet's (pbuh) abstinence in life were previously-mentioned in a sufficient way in the course of his biography. It is enough for you to be acquainted that the Prophet (pbuh) kept himself (pbuh) at low subsistence level and abstained from the blossom and vanity of the worldly-life while being driven to him (pbuh) entirely, and in spite of the lands conquered by him (pbuh) in succession. Further, he (pbuh) died while having mortgaged his shield to a Jewish man so as to maintain those who were dependent on him (pbuh), and he (pbuh) supplicated to Allah saying, "O Allah, cause the livelihood of the family of Muhammad (pbuh) to keep them barely alive."

حَدَّثَنَا سُفْيَانُ بْنُ الْعَاصِي وَالْحُسَيْنُ بْنُ مُحَمَّدٍ الْحَافِظُ وَالْقَاضِي أَبُو عَبْدِ اللهِ التَّمِيمِيُّ قَالُوا: حَدَّثَنَا أَحْمَدُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ الرَّازِيُّ قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ الْجُلُودِيُّ حَدَّثَنَا ابْنُ سُفْيَانَ حَدَّثَنَا أَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: مَا شَبِعَ رَسُولُ اللهِ ﷺ ثَلاَثَةَ أَيَّامٍ تِبَاعاً مِنْ خُبْزِ بُرٍّ حَتَّى مَضَى لِسَبِيلِهِ. وَفِي رِوَايَةٍ أُخْرَى: مِنْ خُبْزِ شَعِيرٍ يَوْمَيْنِ مُتَوَالِيَيْنِ وَلَوْ شَاءَ لأَعْطَاهُ اللهُ مَا لاَ يَخْطُرُ بِبَالٍ، وَفِي رِوَايَةٍ أُخْرَى: مَا شَبِعَ آلُ رَسُولِ اللهِ ﷺ مِنْ خُبْزِ بُرٍّ حَتَّى لَقِيَ اللهَ عَزَّ وَجَلَّ. وَقَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: «مَا تَرَكَ رَسُولُ اللهِ ﷺ، دِينَاراً وَلاَ دِرْهَماً وَلاَ شَاةً وَلاَ بَعِيراً»، وَفِي حَدِيثِ عَمْرِو بْنِ الْحَارِثِ: «مَا تَرَكَ رَسُولُ اللهِ ﷺ إِلاَّ سِلاَحَهُ وَبَغْلَتَهُ وَأَرْضاً جَعَلَهَا صَدَقَةً».

Ibrahim narrated through Al-Aswad, on the authority of 'A'ishah (may Allah be pleased with her) who related, "till his demise, the Prophet (pbuh) did not eat his fill of bread for three consecutive days."

In another version, "(the Prophet (pbuh) did not eat his fill of barely bread for two consecutive days, and had he wished, Allah would have given him (pbuh) all that which never struck anyone's mind."

In another narration, "the household of Allah's Messenger (pbuh) never ate their fill of bread made of wheat till meeting Allah, to him Sovereignty and Majesty belong (i.e. till the moment of death)."

'A'ishah (may Allah be pleased with her) narrated, "Allah's Messenger (pbuh) never left behind a dinar, a dirham, a sheep or a camel."[1]

In the narration reported by 'Amr bin Al-Harith, "Allah's Messenger (pbuh) left nothing but his sword, his mule and a land which he (pbuh) offered in charity."

قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا وَلَقَدْ مَاتَ وَمَا فِي بَيْتِي شَيْءٌ يَأْكُلُهُ ذُو كَبِدٍ إِلاَّ شَطْرَ شَعِيرٍ فِي رَفٍّ لِي، وَقَالَ لِي **«إِنِّي عُرِضَ عَلَيَّ أَنْ يُجْعَلَ لِي بَطْحَاءُ مَكَّةَ ذَهَباً فَقُلْتُ لاَ يَا رَبِّ أَجُوعُ يَوْماً وَأَشْبَعُ يَوْماً فَأَمَّا الْيَوْمُ الَّذِي أَجُوعُ فِيهِ فَأَتَضَرَّعُ إِلَيْكَ وَأَدْعُوكَ وَأَمَّا الْيَوْمُ الَّذِي أَشْبَعُ فِيهِ فَأَحْمَدُكَ وَأُثْنِي عَلَيْكَ»** وَفِي حَدِيثٍ آخَرَ أَنَّ جِبْرِيلَ نَزَلَ عَلَيْهِ فَقَالَ لَهُ: إِنَّ اللهَ تَعَالَى يُقْرِئُكَ السَّلاَمَ وَيَقُولُ لَكَ: أَتُحِبُّ أَنْ أَجْعَلَ هَذِهِ الْجِبَالَ ذَهَباً وَتَكُونَ مَعَكَ حَيْثُمَا كُنْتَ؟ فَأَطْرَقَ سَاعَةً ثُمَّ قَالَ: **«يَا جِبْرِيلُ إِنَّ الدُّنْيَا دَارُ مَنْ لاَ دَارَ لَهُ وَمَالُ مَنْ لاَ مَالَ لَهُ قَدْ يَجْمَعُهَا مَنْ لاَ عَقْلَ لَهُ»** فَقَالَ لَهُ جِبْرِيلُ: ثَبَّتَكَ اللهُ يَا مُحَمَّدُ بِالْقَوْلِ الثَّابِتِ؛ وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: إِنْ كُنَّا آلَ مُحَمَّدٍ لَنَمْكُثُ شَهْراً مَا نَسْتَوْقِدُ نَاراً إِنْ هُوَ إِلاَّ التَّمْرُ وَالْمَاءُ. وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: تُوُفِّيَ رَسُولُ اللهِ ﷺ وَلَمْ يَشْبَعْ هُوَ وَأَهْلُ بَيْتِهِ مِنْ خُبْزِ الشَّعِيرِ.

'A'ishah (may Allah be pleased with her) related: when the Prophet (pbuh) died, my house was void of anything to be eaten save a half of barley bread in my shelf. The Prophet (pbuh) had (pbuh) said to me, "an offer was shown to me, namely to have the plain in Mecca full of gold. Therein, I said, "no, O Lord, for I shall be hungry on day and be sated in another day. One the day when I am hungry, I shall invoke and beseech You (O Allah); whereas on the day when I am sated, I shall praise and thank you."

In another version, Gabriel revealed to the Prophet (pbuh) saying: Allah the Supreme sends His Regards of peace to you (O Muhammad (pbuh) and asks you: do you widh me to make these mountains be filled with gold which will be in your possession wherever you are? Therein the Prophet (pbuh) deliberated for an hour and then Said, "O Gabriel, the worldly-life is the abode of the one having no abode and the property of the one owning no property, which may be obtained by the senseless one." Thereupon, Gabriel said to him (pbuh): may Allah support you, O Muhammad (pbuh), with the firm statement.

'A'ishah (may Allah be pleased with her) related: we the household of Muhammad (pbuh)- used to stay for a month without lighting fire (for cooking

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(1) Reported by Abu Dawud and Ibn Maiah.

any food), as nothing was present (to be eaten) except dates and water.

'Abdur-Rahman bin 'Auf (may Allah be pleased with him) related: Alla's Messenger (pbuh) deceased while he (pbuh) as well as his household,never ate their fill of barley bread.

وَعَنْ عَائِشَةَ وَأَبِي أُمَامَةَ وَٱبْنِ عَبَّاسٍ نَحْوُهُ قَالَ ٱبْنُ عَبَّاسٍ: كَانَ رَسُولُ الله ﷺ يَبِيتُ
هُوَ وَأَهْلُهُ اللَّيَالِي الْمُتَتَابِعَةَ طَاوِياً لاَ يَجِدُونَ عَشَاءً. وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: مَا أَكَلَ
رَسُولُ الله ﷺ عَلَى خِوَانٍ وَلاَ فِي سُكُرُّجَةٍ وَلاَ خُبِزَ لَهُ مُرَقَّقٌ وَلاَ رَأَى شَاةً سَمِيطاً قَطُّ.
وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا: إِنَّمَا كَانَ فِرَاشُهُ ﷺ الَّذِي يَنَامُ عَلَيْهِ أَدَماً حَشْوُهُ لِيفٌ، وَعَنْ
حَفْصَةَ رَضِيَ الله عَنْهَ قَالَتْ: كَانَ فِرَاشُ رَسُولِ الله ﷺ فِي بَيْتِهِ مِسْحاً نَثْنِيهِ ثِنْتَيْنِ فَيَنَامُ
فَثَنَيْنَاهُ لَهُ لَيْلَةً بِأَرْبَعٍ فَلَمَّا أَصْبَحَ قَالَ: **«مَا فَرَشْتُمْ لِي اللَّيْلَةَ؟»** فَذَكَرْنَا ذَلِكَ لَهُ فَقَالَ: **«رُدُّوهُ
بِحَالِهِ فَإِنَّ وَطْأَتَهُ مَنَعَتْنِي اللَّيْلَةَ صَلاَتِي»** وَكَانَ يَنَامُ أَحْيَاناً عَلَى سَرِيرٍ مَرْمُولٍ بِشَرِيطٍ حَتَّى يُؤَثِّرَ
فِي جَنْبِهِ. وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: لَمْ يَمْتَلِئْ جَوْفُ النَّبِيِّ ﷺ شِبَعاً قَطُّ وَلَمْ يَبُثَّ
شَكْوَى إِلَى أَحَدٍ وَكَانَتِ الْفَاقَةُ أَحَبَّ إِلَيْهِ مِنَ الْغِنَى وَإِنْ كَانَ لَيَظَلُّ جَائِعاً يَلْتَوِي طُولَ لَيْلَتِهِ
مِنَ الْجُوعِ فَلاَ يَمْنَعُهُ صِيَامَ يَوْمِهِ وَلَوْ شَاءَ سَأَلَ رَبَّهُ جَمِيعَ كُنُوزِ الأَرْضِ وَثِمَارِهَا وَرَغَدَ
عَيْشِهَا وَلَقَدْ كُنْتُ أَبْكِي لَهُ رَحْمَةً مِمَّا أَرَى بِهِ وَأَمْسَحُ بِيَدِي عَلَى بَطْنِهِ مِمَّا بِهِ مِنَ الْجُوعِ
وَأَقُولُ نَفْسِي لَكَ الْفِدَاءُ لَوْ تَبَلَّغْتَ مِنَ الدُّنْيَا بِمَا يَقُوتُكَ. فَيَقُولُ: **«يَا عَائِشَةُ مَا لِي وَلِلدُّنْيَا؟
إِخْوَانِي مِنْ أُولِي الْعَزْمِ مِنَ الرُّسُلِ صَبَرُوا عَلَى مَا هُوَ أَشَدُّ مِنْ هَذَا فَمَضَوْا عَلَى حَالِهِمْ
فَقَدِمُوا عَلَى رَبِّهِمْ فَأَكْرَمَ مَآبَهُمْ وَأَجْزَلَ ثَوَابَهُمْ فَأَجِدُنِي أَسْتَحْيِي إِنْ تَرَفَّهْتُ فِي مَعِيشَتِي أَنْ
يُقَصَّرَ بِي غَداً دُونَهُمْ وَمَا مِنْ شَيْءٍ هُوَ أَحَبُّ إِلَيَّ مِنَ اللُّحُوقِ بِإِخْوَانِي وَأَخِلاَّئِي»**. قَالَتْ
فَمَا أَقَامَ بَعْدَهَا إِلاَّ شَهْراً حَتَّى تُوُفِّيَ ﷺ.

'A'ishah (may Allah be pleased with her), related, "the mattress upon which Allah's Messenger (pbuh) slept was made up of skin stuffed by fibre.

Hafsha[1] (may Allah be pleased with her) related: the mattress of Allah's Messenger was made up of sackcloth which we double-folder for him (pbuh) to sleep on. Yet, one night we folded it into four twists. When the Prophet (pbuh) entered upon the morning and woke up, he (pbuh) asked: What did you outspread for me last night? We mentioned to him (pbuh) what we did, when he (pbuh) said: Restore it to its previous state, as I was prevented from the prayer (i.e. the Night prayer) due to sleeping on it.

At times, he (pbuh) slept in a mattress woven by a strap so that it could affect his side.

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(1) She is the Prophet's (pbuh) wife and the daughter of 'Umar bin Al-Khattab (may Allah be pleased with him).

'A'ishah (may Allah be pleased with her) related: the Prophet (pbuh) neither ate his fill nor complained of anything to anyone. He (pbuh) preferred being poor to being wealthy. Despite being twisted by hunger along the night, the Prophet (pbuh) never refrained himself (pbuh) from fasting during the day. Had the Prophet (pbuh) wished, he (pbuh) would have asked his Lord to offer him (pbuh) all the treasures and fruits of the earth along with the luxurious life. I (i.e. 'A'ishah) used to shed tears out of pity for him, and to pass my hand over his abdomen when having been hungry, and said, "Let my soul be a ransom for you if it can allay your hunger."

Thereupon, the Prophet (pbuh) said to her, "O 'A'ishah, I am not concerned with the worldly-like. My fellow brothers of the Messengers of strong will observed patience at what had been harder and more severe than that, and then passed away. Then they came to their Lord,Who honoured their return and rewarded them with great recompense. Thereby, I feel shy to lead a life of comfort and luxury and then attain a reward inferior to them. And nothing is more beloved to me than joining my fellow brothers and intimate friends [(i.e. the other Prophets (peace be upon them)]." She added: He (pbuh) outlived for a month after that speech and then demised.

فصل

وَأَمَّا خَوْفُهُ رَبَّهُ وَطاعَتُهُ لَهُ وشِدَّةُ عِبادَتِهِ فَعلى قَدْرِ عِلْمِهِ بِرَبِّهِ؛ وَلِذَلِكَ قَالَ فِيمَا حَدَّثَنَا
أَبُو مُحَمَّد بْنُ عَتَّابٍ قِرَاءَةً مِنِّي عَلَيْهِ قال: حَدَّثَنَا أَبُو الْقَاسِمِ الطَّرَابُلْسِيُّ حَدَّثَنَا أَبُو الحَسَنِ
الْقَابِسيُّ حَدَّثَنَا أَبُو زَيْدِ الْمَرْوَزِيُّ حَدَّثَنَا أَبُو عَبْدِ الله الْفِرَبْرِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْماعِيلَ،
حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ عَنِ اللَّيْثِ عَنْ عُقَيْلٍ عَنِ ٱبْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ أَنَّ أَبَا
هُرَيْرَةَ رَضِيَ الله عَنْهُ كَانَ يَقُولُ: قَالَ رَسُولُ الله ﷺ: «**لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً
وَلَبَكَيْتُمْ كَثِيراً**» زَادَ فِي رِوَايَتِنَا عَنْ أَبِي عِيسَى التِّرْمِذِيِّ رَفَعَهُ إِلَى أَبِي ذَرٍّ رَضِيَ الله عَنْهُ «**إِنِّي
أَرَى مَا لاَ تَرَوْنَ وَأَسْمَعُ مَا لاَ تَسْمَعُونَ أَطَّتِ السَّمَاءُ وَحَقَّ لَهَا أَنْ تَئِطَّ مَا فِيهَا مَوْضِعُ أَرْبَعِ
أَصَابِعَ إِلاَّ وَمَلَكٌ وَاضِعٌ جَبْهَتَهُ سَاجِداً لله، وَالله لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ
كَثِيراً، وَمَا تَلَذَّذْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشِ، وَلَخَرَجْتُمْ إِلَى الصُّعُدَاتِ تَجْأَرُونَ إِلَى الله**» لَوَدِدْتُ
أَنِّي شَجَرَةٌ تُعْضَدُ، رُوِيَ هَذَا الْكَلاَمُ: وَدِدْتُ أَنِّي شَجَرَةٌ تُعْضَدُ، مِنْ قَوْلِ أَبِي ذَرٍّ نَفْسِهِ،
وَهُوَ أَصَحُّ.

The Prophet's (pbuh) Fear of His Lord

(Chapter) The Prophet's (pbuh) fear of his Lord, obedience to Him and devotion to worshipping Him corresponded with the scope of his knowledge of his Lord.

Ibn Shehab narrated through Sa'id bin Al-Musayib, on the authority of Abu

Hurairah (may Allah be pleased with him) who said: Allah's Messenger (pbuh) said, "Had you known what I know, you would have laughed a little and cried a lot."

In a narration related by Abu 'Isa At-Tirmidhi, Abu Dharr added: the Prophet (pbuh) said, "I see what you do not see, and hear what you (O people) do not hear. The heaven has made a sound and it has the right to produce a sound, and no space of four-fingers distance has been found except that an angel has placed his forehead in prostration before Allah. By Allah, had you known what I know, you would have laughed a little and cried a lot, and would not have had vaginal intercourse with women, and would have got out to the roads invoking Allah in loud voices." I wish I had been a tree having been cut down."

Yet, the Phrase "I wish I had been a tree having been cut down" was pronounced by Abu Dharr.

وَفِي حَدِيثِ الْمُغِيرَةِ: صَلَّى رَسُولُ اللهِ ﷺ حَتَّى انْتَفَخَتْ قَدَمَاهُ، وَفِي رِوَايَةٍ: كَانَ يُصَلِّي حَتَّى تَرِمَ قَدَمَاهُ، فَقِيلَ لَهُ: أَتَكَلَّفُ هَذَا وَقَدْ غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ قَالَ: **«أَفَلاَ أَكُونُ عَبْداً شَكُوراً»**. وَنَحْوُهُ عَنْ أَبِي سَلَمَةَ وَأَبِي هُرَيْرَةَ وَقَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: كَانَ عَمَلُ رَسُولِ اللهِ ﷺ دِيمَةً، وَأَيُّكُمْ يُطِيقُ. وَقَالَتْ: كَانَ يَصُومُ حَتَّى نَقُولَ لاَ يُفْطِرُ وَيُفْطِرُ حَتَّى نَقُولَ لاَ يَصُومُ. وَنَحْوُهُ عَنِ ابْنِ عَبَّاسٍ وَأُمِّ سَلَمَةَ وَأَنَسٍ وَقَالَ: كُنْتَ لاَ تَشَاءُ أَنْ تَرَاهُ فِي اللَّيْلِ مُصَلِّياً إِلاَّ رَأَيْتَهُ مُصَلِّياً وَلاَ نَائِماً إِلاَّ رَأَيْتَهُ نَائِماً. وَقَالَ عَوْفُ بْنُ مَالِكٍ: كُنْتُ مَعَ رَسُولِ اللهِ ﷺ فَاسْتَاكَ ثُمَّ تَوَضَّأَ ثُمَّ قَامَ يُصَلِّي؛ فَقُمْتُ مَعَهُ فَبَدَأَ فَاسْتَفْتَحَ الْبَقَرَةَ، فَلاَ يَمُرُّ بِآيَةِ رَحْمَةٍ إِلاَّ وَقَفَ فَسَأَلَ، وَلاَ يَمُرُّ بِآيَةِ عَذَابٍ إِلاَّ وَقَفَ فَتَعَوَّذَ، ثُمَّ رَكَعَ فَمَكَثَ بِقَدْرِ قِيَامِهِ يَقُولُ: سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ، ثُمَّ سَجَدَ وَقَالَ مِثْلَ ذَلِكَ ثُمَّ قَرَأَ آلَ عِمْرَانَ، ثُمَّ سُورَةً سُورَةً، يَفْعَلُ مِثْلَ ذَلِكَ.

In the narration related by Al-Mughira, the Prophet (pbuh) kept performing the prayer (i.e. the Night Prayer) to the extent that his feet puffed up.

In another version: the Prophet (pbuh) kept performing the prayer (i.e. the Night prayer) till his feet became swollen. Therein, it was said to him (pbuh): Do you burden yourself with all this while you have been forgiven of your past and future sin? The Prophet (pbuh) thereupon replied, "Shall not I be a thankful slave?"

Abu Salama and Abu Hurairah narrated a similar narration to the aforementioned one.

'A'ishah (may Allah be pleased with her) narrated: the Prophet (pbuh) observed his deeds permanently, and whosoever of you can stand what he (pbuh) bore? She added: He (pbuh) used to fast until we would say, 'he (pbuh) never breaks his fast (i.e. never stops fasting)', and would abandon fasting until we would say, 'he (pbuh) never fasts.'

A similar narration was related on the authority of Ibn 'Abbas, Umm Salama and Anas (may Allah be pleased with them all), who said: If you wished

you could see him (pbuh) offering the night prayer, you would see him (pbuh) performing it, and if you wished you could see him (pbuh) sleeping, you would see him (pbuh) sleeping.

'Auf bin Malik narrated: One night, I was sitting along with Allah's Messenger (pbuh). Therein, he (pbuh) applied the Siwak (tooth-stick), performed ablution and then rose up praying,. Thereupon, I stood to pray with him (pbuh).

Then, he (pbuh) started by reciting Surat Al-Baqarah (the Cow). He (pbuh) did not pass by either any verse of mercy except that he (pbuh) would stop (reciting) and ask (Allah for Mercy), or any verse of torment except that he (pbuh) would cease (reciting) and seek refuge (in Allah from chastisement).

Then, he (pbuh) went into Ruku' (bowing) so long as the period of his standing, and said, "Glory be to Him, Owner of Omnipotence, Dominion, Pride and Magnificience." Thereafter, he (pbuh) went into Sujud (prostration) and recited the same aforementioned supplication. Then he (pbuh) recited Surat (Qur'anic Chapter) Al-'Imran (the family of 'Imran), and did the same in every unit of prayer, reciting another Surah followed by another one and invoking with the same supplication.

وَعَنْ حُذَيْفَةَ مِثْلُهُ وقَالَ: سَجَدَ نَحْواً مِنْ قِيَامِهِ، وَجَلَسَ بَيْنَ السَّجْدَتَيْنِ نَحْواً مِنْهُ وَقَامَ حَتَّى قَرَأَ الْبَقَرَةَ وَآلَ عِمْرَانَ وَالنِّسَاءَ وَالْمَائِدَةَ.

وَعَنْ عَائِشَةَ قَالَتْ: قَامَ رَسُولُ الله ﷺ بِآيَةٍ مِنَ الْقُرْآنِ لَيْلَةً. وَعَنْ عَبْدِ الله بْنِ الشِّخِّيرِ: أَتَيْتُ رَسُولَ الله ﷺ وَهُوَ يُصَلِّي وَلِجَوْفِهِ أَزِيزٌ كَأَزِيزِ المِرْجَلِ. قَالَ ٱبْنُ أَبِي هَالَةَ: كَانَ رَسُولُ الله ﷺ مُتَوَاصِلَ الأَحْزَانِ، دَائِمَ الْفِكْرَةِ لَيْسَتْ لَهُ رَاحَةٌ.

وَقَالَ ﷺ: «**إِنِّي لأَسْتَغْفِرُ الله فِي الْيَوْمِ مِائَةَ مَرَّةٍ**» وَرُوِيَ «**سَبْعِينَ مَرَّةً**».

Hudhaifa related a similar narration and said: the Prophet (pbuh) made prostration so long as the period of his standing, and sat between the two prostrations for a period similar to that of his standing. He (pbuh) recited Surat Al-Baqara, Al-'Imran, An-Nisa' (the women) and Al-Ma'idah (the table spread with Food).

'A'ishah (may Allah be pleased with her) narrated: Once Allah's Messenger (pbuh) rose up for the night prayer; reciting one Qur'anic verse.

'Abdullah bin Ash-Shakhier related: I came to Allah's Messenger (pbuh) to find him (pbuh) performing the prayer while his abdomen was buzzing like the sound of the boiler.

Ibn Abu Hala related: Allah's Messenger (pbuh) used to undergo grief continuously and think permanently without having rest. He (pbuh) said, "I seek Allah's Forgiveness hundred times a day." and it is reported, seventy times a day.'

وَعَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ سُنَّتِهِ فَقَالَ: «**الْمَعْرِفَةُ رَأْسُ مَالِي، وَالْعَقْلُ أَصْلُ دِينِي وَالْحبُّ أَسَاسِي وَالشَّوْقُ مَرْكَبِي وَذِكْرُ اللهِ أَنِيسِي وَالثِّقَةُ كَنْزِي وَالْحُزْنُ رَفِيقِي وَالْعِلْمُ سِلاَحِي وَالصَّبْرُ رِدَائِي وَالرِّضَاءُ غَنِيمَتِي وَالْفَقْرُ فَخْرِي وَالزُّهْدُ حِرْفَتِي وَالْيَقِينُ قُوَّتِي وَالصِّدْقُ شَفِيعِي، والطَّاعَةُ حَسْبِي، وَالْجِهَادُ خُلُقِي، وَقُرَّةُ عَيْنِي فِي الصَّلاَةِ**» وَفِي حَدِيثٍ آخَرَ: وَثَمَرَةُ فُؤَادِي فِي ذِكْرِهِ وَغَمِّي لِأَجْلِ أُمَّتِي، وَشَوْقِي إِلَى رَبِّي عَزَّ وَجلَّ.

'Ali bin Abu Talib (may Allah be pleased with him) related: I asked Allah's Messenger (pbuh) about his Sunna (Prophetic Traditions), when he (pbuh) said, "Knolwedge is my capital, intellect is the ground of my religion, love is my foundation, yearning is my vehicle, Remembrance of Allah is my intimate company, trust is my treasure, grief is my fellow, acquaintance is my sword, patience is my garment, content is my booty, deficiency is my pride, abstinence is my profession, certainty is my power, truthfulness is my intercessor (with Allah), obedience is my sufficiency, Jihad (Striving in Allah's Cause) is my manners, and the pleasure of my eye is at (performing) the prayers."

In another hadith (Prophetic Saying), (the Prophet (pbuh) said) "the fruit of my heart proceeds from remembering Him (i.e. Allah); and my grief is for my nation, and my longing is for Allah; to Him Glory and Majesty belong."

فصل

اعْلَمْ وَفَّقَنَا اللهُ وَإِيَّاكَ أَنَّ صِفَاتِ جَمِيعِ الْأَنْبِيَاءِ وَالرُّسُلِ صَلَوَاتُ اللهِ عَلَيْهِمْ مِنْ كَمَالِ الْخَلْقِ وَحُسْنِ الصُّورَةِ وَشَرَفِ النَّسَبِ وَحُسْنِ الْخُلُقِ، وَجَمِيعُ الْمَحَاسِنِ هِيَ هَذِهِ الصِّفَةُ لِأَنَّهَا صِفَاتُ الْكَمَالِ. وَالْكَمَالُ وَالتَّمَامُ الْبَشَرِي وَالْفَضْلُ الْجَمِيعُ لَهُمْ صَلَوَاتُ اللهِ عَلَيْهِمْ إِذْ رُتْبَتُهُمْ أَشْرَفُ الرُّتَبِ وَدَرَجَاتُهُمْ أَرْفَعُ الدَّرَجَاتِ وَلَكِنْ فَضَّلَ اللهُ بَعْضَهُمْ عَلَى بَعْضٍ قَالَ اللهُ تَعَالَى: ﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ﴾ [البقرة: 253] وَقَالَ: ﴿وَلَقَدِ اخْتَرْنَاهُمْ عَلَى عِلْمٍ عَلَى الْعَالَمِينَ ﴿٣٢﴾﴾ [الدخان: 32] وَقَدْ قَالَ ﷺ: «**إِنَّ أَوَّلَ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ**» ثُمَّ قَالَ آخِرَ الْحَدِيثِ «**عَلَى خَلْقِ رَجُلٍ وَاحِدٍ عَلَى صُورَةِ أَبِيهِمْ آدَمَ عَلَيْهِ السَّلاَمُ طُولُهُ سِتُّونَ ذِرَاعاً فِي السَّمَاءِ**». وَفِي حَدِيثِ أَبِي هُرَيْرَةَ رَأَيْتُ مُوسَى فَإِذَا هُوَ رَجُلٌ ضَرْبٌ رَجْلٌ أَقْنَى كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ وَرَأَيْتُ عِيسَى فَإِذَا هُوَ رَجُلٌ رَبْعَةٌ كَثِيرُ خيلاَنِ الْوَجْهِ أَحْمَرُ كَأَنَّمَا خَرَجَ مِنْ دِيمَاسٍ وَفِي حَدِيثٍ آخَرَ مُبَطَّنٌ مِثْلُ السَّيْفِ، قَالَ وَأَنَا أَشْبَهُ وَلَدِ إِبْرَاهِيمَ بِهِ. وَقَالَ فِي حَدِيثٍ آخَرَ فِي صِفَةِ مُوسَى كَأَحْسَنِ مَ أَنْتَ رَاءٍ مِنْ أُدْمِ الرِّجَالِ

The Messengers are the Most Perfect among the Creation & Muhammad (pbuh) is the most Perfect among Messengers:

(Chapter) Let you know-may Allah make us and you be successful-that the

characteristics of all Prophets and Messengers (peace and blessings of Allah be upon them) comprising the perfect morals, pleasant appearance, noble lineage, good manners and all other merits, are combined into that trait of perfection, since they are the attributes of perfection; the human completion and perfection and the overall excellence of them all, may Allah's blessings be upon them. They attained the most outstanding ranks and the most elevated degrees.

Yet, Allah gave superiority to some of them over others, according to Allah's Statement, "those Messengers! We preferred some of them to others."[1]

And Allah's Statement reads, "And we chose them above the 'Alamin (mankind and jinn)."[2]

The Prophet (pbuh) said, "the first batch, who will admit to Paradise, are similar to the full moon in the moonlit night," and he (pbuh) added at the end of the hadith, "they will be of the same morals as one man, and of the same appearance of their father Adam-peace be upon him-whose height is sixty cubits up to the sky."

وَفِي حَدِيثِ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنْهُ ﷺ: مَا بَعَثَ اللهُ تَعَالَى مِنْ بَعْدِ لوطٍ نَبِيّاً إلاَّ فِي ذُرْوَةٍ مِنْ قَوْمِهِ وَيُرْوَى: فِي ثَرْوَةٍ أيْ كَثْرَةٍ وَمَنَعَةٍ. وَحَكَى التِّرْمِذِيُّ عَنْ قَتَادَةَ وَرَوَاهُ الدَّارَقُطْنِيُّ مِنْ حَدِيثِ قَتَادَةَ عَنْ أَنَسٍ: مَا بَعَثَ اللهُ تَعَالَى نَبِيّاً إلاَّ حَسَنَ الْوَجْهِ حَسَنَ الصَّوْتِ وَكَانَ نَبِيُّكُمْ أَحْسَنَهُمْ وَجْهاً وَأَحسَنَهُمْ صَوْتاً ﷺ.

In a hadith narrated by Abu Hurairah (may Allah be pleased with him), the Prophet (pbuh) said, "I saw Musa (Moses-peace be upon him) who was a svelte man of crooked nose, as if he were one of the men of Shenu'a (a Yemeni tribe), and I saw 'Isa (Jesus-peace be upon him) who was a man of medium height, whose face was full of moles. His face was blush-pink as if he had just got out of the bathroom."

In another version, "his abdomen is similar to the sword." He (pbuh) added, "I am the most resembling one to him among the offspring of Ibrahim (Abraham-peace be upon him).

He (pbuh) said another hadith characterizing Musa (Moses-peace be upon him), namely, "He was the most pleasant and handsome one among the tanned men."

At-Tirmidhi narrated a hadith on the authority of Qatada, and reported by Ad-Darqutni on the authority of Anas who said: Allah the Supreme did not send a Prophet (pbuh) except that he had been of pleasant face and pleasant voice, and thus your Prophet [i.e. Muhammad (pbuh)] was of the most pleasant face and voice among them.

(1) [Surah 2: 253].

(2) [Surah 44: 32].

وَفِي حَدِيثِ هِرَقْلَ: وَسَأَلْتُكَ عَنْ نَسَبِهِ فَذَكَرْتَ أَنَّهُ فِيكُمْ ذُو نَسَبٍ، وَكَذَلِكَ الرُّسُلُ تُبْعَثُ فِي أَنْسَابِ قَوْمِهَا وَقَالَ تَعَالَى فِي أَيُّوبَ ﴿إِنَّا وَجَدْنَٰهُ صَابِرًا ۚ نِّعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ أَوَّابٌ﴾ [ص: 44] وَقَالَ اللهُ تَعَالَى: ﴿يَٰيَحْيَىٰ خُذِ ٱلْكِتَٰبَ بِقُوَّةٍ﴾ [مريم: 12] إِلَى قَوْلِهِ: ﴿وَيَوْمَ يُبْعَثُ حَيًّا﴾ [مريم: 15] وَقَالَ: ﴿أَنَّ ٱللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ﴾ إِلَى: ﴿ٱلصَّٰلِحِينَ﴾ [آل عمران: 39] وَقَالَ: ﴿إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا وَءَالَ إِبْرَٰهِيمَ وَءَالَ عِمْرَٰنَ﴾ [آل عمران: 33] الآيَتَيْنِ وَقَالَ فِي نُوحٍ ﴿إِنَّهُۥ كَانَ عَبْدًا شَكُورًا﴾ [الإسراء: 3] وَقَالَ ﴿إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ٱسْمُهُ ٱلْمَسِيحُ﴾ ـ إِلَى ﴿ٱلصَّٰلِحِينَ﴾ [آل عمران: 45 ـ 46] وَقَالَ: ﴿إِنِّى عَبْدُ ٱللَّهِ ءَاتَىٰنِىَ ٱلْكِتَٰبَ﴾ إِلَى ﴿مَا دُمْتُ حَيًّا ﴿٣١﴾﴾ [مريم: 30 ـ 31] وَقَالَ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ ءَاذَوْا۟ مُوسَىٰ فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُوا۟﴾ [الأحزاب: 69] الآيَةَ قَالَ النَّبِيُّ ﷺ: كَانَ مُوسَى رَجُلاً حَيِيّاً سِتِّيراً مَا يُرَى مِنْ جَسَدِهِ شَيْءٌ ٱسْتِحْيَاءً الْحَدِيثَ وَقَالَ تَعَالَى عَنْهُ: ﴿فَوَهَبَ لِى رَبِّى حُكْمًا﴾ [الشعراء: 21] الآيَةَ وَقَالَ فِي وَصْفِ جَمَاعَةٍ مِنْهُمْ ﴿إِنِّى لَكُمْ رَسُولٌ أَمِينٌ﴾ [الدخان: 18] وَقَالَ: ﴿إِنَّ خَيْرَ مَنِ ٱسْتَـْٔجَرْتَ ٱلْقَوِىُّ ٱلْأَمِينُ﴾ [القصص: 26] وَقَالَ: ﴿فَٱصْبِرْ كَمَا صَبَرَ أُو۟لُوا۟ ٱلْعَزْمِ مِنَ ٱلرُّسُلِ﴾ [الأحقاف: 35] وَقَالَ: ﴿وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ﴾ [الأنعام: 84] إِلَى قَوْلِهِ: ﴿فَبِهُدَىٰهُمُ ٱقْتَدِهْ﴾ [الأنعام: 90] فَوَصَفَهُمْ بِأَوْصَافٍ جَمَّةٍ مِنَ الصَّلاَحِ وَالْهُدَى وَالاجْتِبَاءِ وَالْحُكْمِ وَالنُّبُوَّةِ وَقَالَ: ﴿وَبَشَّرُوهُ بِغُلَٰمٍ عَلِيمٍ﴾ [الذاريات: 28] وَقَالَ: ﴿۞ وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَآءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾﴾ إِلَى ﴿أَمِينٌ﴾ [الدخان: 17 ـ 18] وَقَالَ: ﴿سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰبِرِينَ﴾ [الصافات: 102]

In the narration of Heraclius and Abu Sufian, Heraclius said: I asked you about his lineage when you mentioned that he [i.e. Muhammad (pbuh)] was of noble descent among you, and Messengers descend from noble pedigree among their people.

Allah's Statement concerning Ayyub (Job) reads, "Truly! We found him patient. How excellent a slave! Verily he was ever oft-returning in repentance (to us)."(1)

Allah the Supreme said, "(It was said to his son): "O Yahya (John)! Hold fast the Scripture [the Torah]. And We gave him wisdom while yet a child. And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins [i.e. Yahya (John)] and he was righteous, And dutiful towards his parents, and he was neither arrogant nor disobedient (to Allah or to his parents). And Salam (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!"(2)

(1) [Surah 48: 44].

(2) [Surah 19: 12-15].

Likewise, Allah the Supreme said, "Allah gives you glad tidings of Yahya (John), confirming (believing in) the word from Allah [i.e. the creation of 'Isa (Jesus), the Word from Allah ("Be!"-and he was!), noble, keeping away from sexual relations with women, a Prophet, from among the righteous."(1) And He the Most High also said, "Allah chose Adam, Nuh (Noah), the family of Ibrahim (Abraham) and the family of 'Imran above the 'Alamin (mankind and jinn) (of their times). Offspring, one of the others, and Allah is All-Hearer, All-Knower."(2)

Concerning Nuh (Noah) Allah's Statement reads, "Verily, he was a grateful slave."(3)

Regarding 'Isa (Jesus), Allah's Statement reads, "(Remember) when the angels said: "O Maryam (Mary)! Verily, Allah gives you the glad tidings of a Word ["Be!" - and he was ! i.e. 'Isa (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Isa (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of these who are near to Allah." "He will speak to the people in the cradle and in manhood, and he will be one of the righteous."(4)

As well, Allah's Statement reads, "Verily I am a Slave of Allah, He has given me the Scripture and made me a Prophet." And He has made me blessed whosesoever I be, and has enjoined on me Salat (prayer), and Zakat, as long as I live."(5)

Respecting Musa (Moses), Allah's Statement reads, "O you who believe! Be not like those who annoyed Musa (Moses), but Allah cleared him of that which they alleged, and he was honorable before Allah."(6)

The Prophet (pbuh) said, "(Prophet) Musa (Moses) was a shy person and

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(1) [Surah 3: 39]. (2) [Surah 33: 34]. (3) [Surah 17: 3].

(4) [Surah 3: 45, 46]. (5) [Surah 19: 31].

(6) One of the children of Israel annoyed Musa (Moses) by saying, 'He covers his body in this way just owing to some defect in his skin; either leprosy or scrotal hernia, or he had some other defect.' Allah wished to clear Musa of what they said about him. So, one day, while Musa was in seclusion, he took off his dothes and put them on a stone and started taking a bath. Having taken the bath, he moved towards his clothes to take them,, but the stone moved taking his cloths. Musa picked up his stick and ran after the stone saying, 'O stone! Give me my clothes!' He kept on saying so till having approached a group of Bani Israel (the children of Israel) who saw him naked therein, and found him the best of what Allah has created; and Allah cleared him of what they accused him of. Therein the stone stopped and Musa took and put his garment on. Thereupon, he began hitting the stone with his stick. By Allah, the stone has still some traces of the hitting: three, four or five marks. This is what Allah refers to in His Saying, "O you who believe! Be not like those, who annoyed Musa, but Allah cleared him of that which they alleged and he was honourable before Allah," Reported by Abu Hurairah in Sahih Al-Bukhari.

used to cover his body completely owing to his extensive shyness."

Allah, the Supreme said concerning him, "But my Lord has granted me Hukm (i.e. religious knowledge, right Judgment of the affairs and Prophethood), and made me one of the Messengers."(1)

Allah the Supreme depicted a group of the Messengers saying, "I am a trustworthy Messenger to you."(2) And He said "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy."(3) And He said, "therefore be patient [O Muhammad (pbuh)] as did the Messengers of Strong will."(4)

And He said, "And We bestowed upon him Ishaq (Isaac) and Ja'qub (Jacob), each of them we guided,..... to His Statement, "so follow their guidance."(5)

Allah the Supreme charactrerized them by numerous features comprising righteousness, right-guidance, being selected, right Judgment of the affairs, Possession of religious knowledge and Prohethood, and said, "And they (the angels) gave him glad tidings of a son having knowledge (about Allah and His religion of True Monotheism)."(6) And He said, "So We gave him the glad tidings of a forbearing boy."(7)

Likewise, Allah the Almighty said, "And indeed we tried before them Fir'aun's (Pharaoh) people, when there came to them a noble Messenger [i.e. Musa (Moses), saying: "Deliver to me the slaves of Allah (i.e. the Children of Israel). Verily, I am to you a Messenger worthy of all trust."(8)

As well, Allah's Statement reads, "Insha' Allah (if Allah wills), you shall find me of the patient."(9)

وَقَالَ فِي إِسْمَاعِيلَ ﴿إِنَّهُۥ كَانَ صَادِقَ ٱلْوَعْدِ﴾ [مريم: 54] الآيَتَيْنِ وَفِي مُوسَى ﴿إِنَّهُۥ كَانَ مُخْلَصًا﴾ [مريم: 51] وَفِي سُلَيْمَانَ ﴿نِعْمَ ٱلْعَبْدُ إِنَّهُۥٓ أَوَّابٌ﴾ [ص: 30] وَقَالَ: ﴿وَٱذْكُرْ عِبَٰدَنَآ إِبْرَٰهِيمَ وَإِسْحَٰقَ وَيَعْقُوبَ أُو۟لِى ٱلْأَيْدِى وَٱلْأَبْصَٰرِ ﴿٤٥﴾ إِنَّآ أَخْلَصْنَٰهُم بِخَالِصَةٍ ذِكْرَى ٱلدَّارِ ﴿٤٦﴾ وَإِنَّهُمْ عِندَنَا لَمِنَ ٱلْمُصْطَفَيْنَ ٱلْأَخْيَارِ﴾ [ص: 45 ـ 47] وَفِي دَاوُدَ ﴿نِعْمَ ٱلْعَبْدُ إِنَّهُۥٓ أَوَّابٌ﴾ [ص: 44] ثُمَّ قَالَ: ﴿وَشَدَدْنَا مُلْكَهُۥ وَءَاتَيْنَٰهُ ٱلْحِكْمَةَ وَفَصْلَ ٱلْخِطَابِ ﴿٢٠﴾﴾ [ص: 20] وَقَالَ عَنْ يُوسُفَ

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(1) [Surah 26: 21].

(2) [Surah 26: 107, 125, 143, 162, 178] these verses was revealed concerning Nuh (Noah), Hud, Lut (Lot) and Shu'aib (Shuaib), may peace be upon them..

(3) [Surah 28: 26] this verse refers to Musa (Moses).

(4) [Surah 46: 35] they are Muhammad, Nuh (Noah), Ibrahim (Abraham), Musa (Moses) and 'Isa (Jesus).

(5) [Surah 6: 84-90].

(6) [Surah 51: 28].

(7) [Surah 37: 101].

(8) [Surah 44: 17, 18].

(9) [Surah 37: 102].

﴿اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ﴾ [يوسف: 55] وفي موسى ﴿سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا﴾ [الكهف: 69] وَقَالَ تَعَالَى عَنْ شُعَيْبٍ ﴿سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّالِحِينَ﴾ [القصص: 27] وَقَالَ: ﴿وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنْهَاكُمْ عَنْهُ ۚ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ﴾ [هود: 88] وَقَالَ: ﴿وَلُوطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا﴾ [الأنبياء: 74] وَقَالَ: ﴿إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ﴾ [الأنبياء: 89] الآيَةَ قَالَ سُفْيَانُ هُوَ الْحُزْنُ الدَّائِمُ فِي آيٍ كَثِيرَةٍ ذَكَرَ فِيهَا مِنْ خِصَالِهِمْ وَمَحَاسِنِ أَخْلاَقِهِم الدَّالَّة عَلَى كَمَالِهِمْ وَجَاءَ مِنْ ذَلِكَ فِي الْأَحَادِيثِ كَثِيرٌ كَقَوْلِهِ ﷺ: «**إِنَّمَا الْكَرِيمُ ابْنُ الكَرِيمِ ابْنِ الْكَرِيمِ ابْنِ الْكَرِيمِ: يُوسُفُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ نَبِيٌّ ابْنُ نَبِيٍّ ابْنِ نَبِيٍّ ابْنِ نَبِيٍّ**».

Concerning Isma'il (Ishmael), Allah's Statement reads, "And mention in the Book (the Qur'an) Isma'il (Ishmael). Verily he was true to what he promised, and he was a Messenger, (and) a Prophet. And he used to enjoin on his family and his people As-Salat (the prayers) and the Zakat, and his Lord was pleased with him."(1)

Regarding Musa (Moses), Allah's Statement reads, "Verily he was chosen."(2)

Respecting Sulaiman (Solomon), Allah's Statement reads, "How excellent a Slave! Verily he was oft-returning in repentance (to us)."(3)

As well, Allah's Statement reads, "And remember Our slaves, Ibrahim (Abraham), Ishaq (Isaac), and Ya'qub (Jacob), (all) owners of strength (in worshipping us) and (also) of religious understanding. Verily, we did choose them by granting them the remembrance of the Home (in the Hereafter), and they are with Us, Verily, of the chosen and the best."(4)

As for Dawud (David), Allah's Statement reads, "And (so did) the birds assembled: all obedient to him [i.e. they came and glorified Allah's Praises along with Dawud]. We made his kingdom strong and gave him Al-Hikmah (Prophethood) and sound Judgment in speech and decision."(5)

Concerning Yusuf (Joseph), Allah's Statement reads, "[Yusuf (Joseph) said: "Set me over the store-houses of the land; I will indeed guard them with full knowledge."(6)

Respecting Musa (Moses), Allah's Statement reads, "If Allah wills, you will find me patient."(7)

Regarding Shu'aib (Shuaib), Allah's Statement reads, "If Allah wills, you will find me one of the righteous."(8)

Likewise, Allah' Statement reads, "I [i.e. Shu'aib (Shuaib] wish not, in

(1) [Surah 19: 54-55].
(2) [Surah 19: 51].
(3) [Surah 38: 30].
(4) [Surah 38: 45-47].
(5) [Surah 38: 19-20].
(6) [Surah 12: 55].
(7) [Surah 18: 69].
(8) [Surah 28: 27].

contradiction to you, to do that which I forbid. I only desire reform to the best of my power."(1)

As well, it reads, "And (remember) Lut (Lot), We gave him Hukm (right Judgment of the affairs and Prophethood) and (religious knowledge."(2) And it also reads, "Verily, they used to hasten on do good deeds.(3)

Sufian commented: the numerous verses including their traits and merits of perfection evinced the whirl of permanent grief befalling them all.

This is also manifested in the various Ahadith (Prophetic Sayings), such as the Prophet's (pbuh) statement, "Yusuf (Joseph) bin (the son of) Ya'qub (Jacob) bin Ishaq (Isaac) bin Ibrahim (Abraham), the honoured, the son of the honoured one, who is respectively the son of the honoured, is a Prophet, and a son of a Prophet, who is the son of a Prophet, who is subsequently a son of a Prophet."

وَفِي حَدِيثِ أَنَسٍ: وَكَذَلِكَ الأَنْبِيَاءُ تَنَامُ أَعْيُنُهُمْ وَلاَ تَنَامُ قُلُوبُهُمْ وَرُوِيَ أَنَّ سُلَيْمانَ كَانَ مَعَ مَا أُعْطِيَ مِنَ الْمُلْكِ لاَ يَرْفَعُ بَصَرَهُ إِلَى السَّمَاءِ تَخَشُّعاً وَتَوَاضُعاً لله تَعَالَى وَكَانَ يُطْعِمُ النَّاسَ لَذَائِذَ الأَطْعِمَةِ وَيَأْكُلُ خُبْزَ الشَّعِيرِ وَأُوْحِيَ إِلَيْهِ يَا رَأْسَ الْعَابِدِينَ وَابْنَ مَحَجَّةِ الزَّاهِدِينَ وَكَانَتِ الْعَجُوزُ تَعْتَرِضُهُ وَهُوَ عَلَى الرِّيحِ فِي جُنُودِهِ فَيَأْمُرُ الرِّيحَ فَتَقِفُ فَيَنْظُرُ فِي حَاجَتِهَا وَيَمْضِي، وَقِيلَ لِيُوسَفَ: مَا لَكَ تَجُوعُ وَأَنْتَ عَلَى خَزَائِنِ الأَرْضِ قَالَ أَخَافُ أَنْ أَشْبَعَ فَأَنْسَى الْجَائِعَ، وَرَوَى أَبُو هُرَيْرَةَ رَضِيَ الله عَنْهُ، عَنْهُ ﷺ: خُفِّفَ عَلَى دَاوُدَ الْقُرْآنُ، فَكَانَ يَأْمُرُ بِدَابَّتِهِ فَتُسْرَجُ فَيَقْرَأُ الْقُرْآنَ قَبْلَ أَنْ تُسْرَجَ وَلاَ يَأْكُلُ إِلاَّ مِنْ عَمَلِ يَدِهِ قَالَ الله تَعَالَى: ﴿وَأَلَنَّا لَهُ ٱلْحَدِيدَ أَنِ ٱعْمَلْ سَٰبِغَٰتٍ وَقَدِّرْ فِي ٱلسَّرْدِ﴾ [سبأ: 10 ـ 11] وَكَانَ سَأَلَ رَبَّهُ أَنْ يَرْزُقَهُ عَمَلاً بِيَدِهِ يُغْنِيهِ عَنْ بَيْتِ الْمَالِ وَقَالَ صَلَّى الله عَلَيْهِ وَسَلَّمَ: «**أَحَبُّ الصَّلاَةِ إِلَى الله صَلاَةُ دَاوُدَ، وَأَحَبُّ الصِّيَامِ إِلَى الله صِيَامُ دَاوُدَ وَكَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ وَيَصُومُ يَوْماً وَيُفْطِرُ يَوْماً وَكَانَ يَلْبَسُ الصُّوفَ وَيَفْتَرِشُ الشَّعَرَ وَيَأْكُلُ خُبْزَ الشَّعِيرِ بِالْمِلْحِ وَالرَّمَادِ وَيَمْزِجُ شَرَابَهُ بِالدُّمُوعِ وَلَمْ يُرَ ضَاحِكاً بَعْدَ الخَطِيئَةِ وَلاَ شَاخِصاً بِبَصَرِهِ إِلَى السَّمَاءِ حَيَاءً مِنْ رَبِّهِ عَزَّ وَجَلَّ وَلَمْ يَزَلْ بَاكِياً حَيَاتَهُ كُلَّها**»؛ وَقِيلَ بَكَى حَتَّى نَبَتَ الْعُشْبُ مِنْ دُمُوعِهِ وَحَتَّى ٱتَّخَذَتِ الدُّمُوعُ فِي خَدِّهِ أُخْدُوداً؛ وَقِيلَ كَانَ يَخْرُجُ مُتَنَكِّراً يَتَعَرَّفُ سِيرَتَهُ فَيَسْمَعُ الثَّنَاءَ عَلَيْهِ فَيَزْدَادُ تَوَاضُعاً؛ وَقِيلَ لِعِيسَى عَلَيْهِ السَّلاَمُ لَو ٱتَّخَذْتَ حِمَاراً قَالَ: أَنَا أَكْرَمُ عَلَى الله تَعَالَى مِنْ أَنْ يَشْغَلَنِي بِحِمَارٍ؛ وَكَانَ يَلْبَسُ الشَّعَرَ وَيَأْكُلُ الشَّجَرَ وَلَم يَكُنْ لَهُ بَيْتُ أَيْنَمَا أَدْرَكَهُ النَّوْمُ نَامَ؛ وَكَانَ أَحَبَّ الأَسَامِي إِلَيْهِ أَنْ يُقَالَ لَهُ مِسْكِينٌ؛ وَقِيلَ إِنَّ مُوسَى عَلَيْهِ السَّلاَمُ لَمَّا وَرَدَ مَاءَ مَدْيَنَ كَانَتْ تُرَى خُضْرَةُ الْبَقْلِ فِي بَطْنِهِ مِنَ الْهُزَالِ.

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(1) [Surah 11: 88]. (2) [Surah 21: 74]. (3) [Surah 21: 90].

And in the hadith narrated by Anas, the Prophet (pbuh) said, "Likewise, the Prophets' eyes sleep but their hearts remain awake."

It was narrated: Despite the Power and Sovereignty bestowed upon him, Sulaiman (Solomon) did not use to raise his sight up to the sky out of observing humbleness and humility before Allah the Supreme. He used to provide people with the most delicious kinds of food; whereas he himself ate the barley bred.

He was inspired by the statement, "O chief of the worshippers and the destination of the abstinent (from the worldly-matters).

When an old woman met him while he was striding over the wind (subjected to him) among his armies, he would command the wind to stop until he had fulfilled her need and then went away.

Yusuf was asked: Why don't you allay your hunger while you assume responsibility? He replied: I am afraid lest I should be sated and thereby forget the hungry one.

Abu Hurairah (may Allah be pleased with him) narrated: the Prophet (pbuh) said, "It was made easy for Dawud (David) to recite the Qur'an, therein he used to order his mount to be saddled, but he would recite the Qur'an before having it saddled.

Further, he did not live except off the earnings of his handiwork. Allah the Supreme said, "And indeed We bestowed grace on Dawud (David) from Us (saying): "O you mountains. Glorify (Allah) with him ! and your birds (also)! And We made the iron soft for him," Saying "Make you perfect coats of mail, and balance well the rings of chain armour, and work you (men) righteousness. Truly, I am All-Seer of what you do."[1]

Dawud had asked his Lord to provide him with the work done by his hands to live off it dispensing with the house of Treasury (for maintaining the people).[2]

The Prophet (pbuh) said, "The most beloved prayer in the sight of Allah is the prayer of Dawud (David), and the most beloved fasting in the sight of Allah is the fast observed by Dawud. He used to sleep for the half of the night and offer the night prayer in the last third and then sleep in its one-sixth. As well, he used to observe fasting a day and break fasting in the following day.

He used to be dressed in woolen clothes and sleep on the mattress of hair (of animals). He used to eat the barley bread along with salt and ashes. He mixed his drink with tears, and was never seen laughing after doing wrong. He did not raise his sight up towards the sky out of being shy of Allah, to Him Majesty and Glory belong. He kept on shedding tears throughout his life.

It was said: He kept weeping till his tears caused grass to grow, and to the extent that tears transformed a groove in his cheek. It was also said: he used to be disguised to know what was being said about him (to refine himself in case of

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[Surah 34: 10-11].

This hadith was reported by Al-Bukhari and Ibn Hanbal.

being bad or wrong in the sight of his people), and he would hear the people praising him, but this praise increased him in nothing but humbleness."[1]

It was said to 'Isa (Jesus): Let you mount a donkey. He thereupon said (to people who addressed him): I am so honoured with Allah the Supreme that He may not divert me by a donkey. He used to wear hair (of animals) and ate the leaves of trees.

He had no abode, and he slept in any place wherein sleep overcame him. The most beloved name by which he liked to be called is 'Miskeen' (poor).

It was narrated: When Musa (Moses) -peace be upon him- reached the water (a well) at Madyan (Midian), (as if) the greens could be seen in his abdomen due to being lean.

وَقَالَ ﷺ: «**لَقَدْ كَانَ الْأَنْبِيَاءُ قَبْلِي يُبْتَلَى أَحَدُهُمْ بِالْفَقْرِ وَالقَمْلِ وَكَانَ أَحَبَّ إِلَيْهِمْ مِنَ الْعَطَاءِ إِلَيْكُمْ**». وَقَالَ عِيسَى عَلَيْهِ السَّلاَمُ لِخَنْزِيرٍ لَقِيَهُ في الطَّرِيقِ: «اُذْهَبْ بِسَلاَم» فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ: أَكْرَهُ أَنْ أُعَوِّدَ لِسَانِي الْمَنْطِقَ بِسُوءٍ؛ وَقالَ مُجَاهِدٌ: كَانَ طَعَامُ يَحْيَى الْعُشْبَ وَكَانَ يَبْكِي مِنْ خَشْيَةِ الله حَتَّى اتَّخَذَ الدَّمْعُ مَجْرًى فِي خَدِّهِ وَكَانَ يَأْكُلُ مَعَ الْوَحْشِ لِئَلاَّ يُخَالِطَ النَّاسَ وَحَكَى الطَّبَرِيُّ عَنْ وَهْبٍ أَنَّ مُوسَى عَلَيْهِ السَّلاَمُ كَانَ يَسْتَظِلُّ بِعَرِيشٍ وَكَانَ يَأْكُلُ فِي نُقْرَةٍ مِنْ حَجَرٍ وَيَكْرَعُ فِيهَا إِذَا أَرَادَ أَنْ يَشْرَبَ كَمَا تَكْرَعُ الدَّابَّةُ تَوَاضُعاً لله بِمَا أَكْرَمَهُ الله بِهِ مِنْ كَلاَمِهِ وَأَخْبَارُهُمْ فِي هَذَا كُلِّهِ مَسْطُورَةٌ وَصِفَاتُهُمْ فِي الْكَمَالِ وَجَمِيلِ الْأَخْلاَقِ وَحُسْنِ الصُّوَرِ وَالشَّمَائِلِ مَعْرُوفَةٌ مَشْهُورَةٌ فَلاَ نُطَوِّلُ بِهَا وَلاَ تَلْتَفِتْ إِلَى مَا تَجِدُهُ فِي كُتُبِ بَعْضِ جَهَلَةِ الْمُؤَرِّخِينَ وَالْمُفَسِّرِينَ مِمَّا يُخَالِفُ هَذَا.

The Prophet (pbuh) said, "Some of the Prophets who came before me were afflicted with poverty and lice, and this (affliction) was more beloved to them than being bestowed with any (graceful) thing."

Having found a pig on the road, 'Isa (Jesus-peace be upon him) said to it, 'go away in peace.'

Therein, it was inquired of him about that, when he said, "I dislike to let my tongue get accustomed to pronouncing obscene words."

Mujahid related: Yahia (John) used to eat grass. He used to cry out of fear of Allah to the extent that tears made a duct in his cheek. He used to eat along with beasts so as not to be intermingled with people.

At-Tabari narrated about Musa (Moses) -peace be upon him- saying: He used to be shaded by an arbour. He used to eat from a stone hole, and sucked, when he intended to drink, water from it, compatible with the animal on sucking; out of observing humbleness before Allah Who honoured him by speaking directly to him.

Their news about all this is written down. Their features of perfection, good

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(1) Reported by Al-Baihaqi and Al-Hindi.

morals, pleasant appearance and merits are well-known and famous, thereby, we do not elaborate on stating them.

Further, we do not pay attention to what is written in the books of some ignorant interpreters and chroniclers which are contradictory to that.

فصل

قَدْ آتَيْنَاكَ أَكْرَمَكَ اللهُ مِنْ ذِكْرِ الْأَخْلاَقِ الْحَمِيدَةِ، وَالْفَضَائِلِ الْمَجِيدَةِ، وَخِصَالِ الْكَمَالِ الْعَدِيدَةِ وَأَرَيْنَاكَ صِحَّتَهَا لَهُ ﷺ وَجَلَبْنَا مِنَ الآثَارِ مَا فِيهِ مَقْنَعٌ وَالأَمْرُ أَوْسَعُ فَمَجَالُ هَذَا الْبَابِ فِي حَقِّهِ ﷺ مُمْتَدٌّ يَنْقَطِعُ دُونَ نَفَادِهِ الأَدِلاَّءُ، وَبَحْرُ عِلْمِ خَصَائِصِهِ زَاخِرٌ لاَ تُكَدِّرُهُ الدِّلاَءُ وَلَكِنَّا أَتَيْنَا فِيهِ بِالْمَعْرُوفِ مِمَّا أَكْثَرُهُ فِي الصَّحِيحِ وَالْمَشْهُورِ مِنَ الْمُصَنَّفَاتِ وَاقْتَصَرْنَا فِي ذَلِكَ بِقُلٍّ مِنْ كُلٍّ وَغَيْضٍ مِنْ فَيْضٍ وَرَأَيْنَا أَنْ نَخْتِمَ هَذِهِ الْفُصُولَ بِذِكْرِ حَدِيثِ الْحَسَنِ عَنِ ابْنِ أَبِي هَالَةَ لِجَمْعِهِ مِنْ شَمَائِلِهِ وَأَوْصَافِهِ كَثِيراً وَإِدْمَاجِهِ جُمْلَةً كَافِيَةً مِنْ سِيَرِهِ وَفَضَائِلِهِ، وَنَصِلُهُ بِتَنْبِيهٍ لَطِيفٍ عَلَى غَرِيبِهِ وَمُشْكِلِهِ.

All-Inclusive Description of the Prophet (pbuh)

(Chapter) we have previously stated to you, may Allah honour you, the good morals, glorified virtues and numerous traits of perfection, and we manifested the sound narration about the Prophet (pbuh). We also brought about the convincing traditions and versions. Yet, the matter is more extensive, and the scope of this section as for him (pbuh) is elaborated and statements come to a halt; whereas it continues without being used up.

The sea of being acquainted with his characteristics is overflowing, and can not be contaminated by the numerous buckets pierced into it. Yet, in its whirl we sought the well-known and valid narrations and statements reported in the Sahih (Authentic Book) and the other famous books. Thereupon, we got confined to mention a small number of versions apart from the affluent ones.

We thereby agreed to conclude these chapters by stating the hadith of Al-Hasan on the authority of Ibn Abu Hala, owing to comprising a lot of merits and features about the Prophet (pbuh), and including a sufficient statement about his biography and virtues. Further, we attached to it a nice indication and explanation to its odd vocabularies and vague terms.

حَدَّثَنَا الْقَاضِي أَبُو عَلِيٍّ الْحُسَيْنُ بْنُ مُحَمَّدٍ الْحَافِظُ رَحِمَهُ اللهُ بِقِرَاءَتِي عَلَيْهِ سَنَةَ ثَمانٍ وَخَمْسِمِائَةٍ قَالَ: حَدَّثَنَا الْإِمَامُ أَبُو الْقَاسِمِ عَبْدُ اللهِ بْنُ طَاهِرٍ التَّمِيمِيُّ فِيمَا قَرَأْتُ عَلَيْهِ أَخْبَرَكُمُ الْفَقِيهُ الْأَدِيبُ أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْحَسَنِ النِّيسَابُورِيُّ وَالشَّيْخُ الْفَقِيهُ أَبُو عَبْدِ اللهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحَسَنِ الْمُحَمَّدِيُّ، وَالْقَاضِي أَبُو عَلِيٍّ الْحَسَنُ بْنُ عَلِيٍّ بْنِ

الْحَسَنِ الْخُزَاعِيُّ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ الْخُزَاعِيُّ عَلِيُّ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ الْخُزَاعِيُّ
جَعْفَرٍ الْوَخْشِيُّ قَالُوا: حَدَّثَنَا أَبُو الْقَاسِمِ عَلِيُّ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ الْخُزَاعِيُّ
أَخْبَرَنَا أَبُو سَعِيدٍ الْهَيْثَمُ بْنُ كُلَيْبٍ الشَّاشِيُّ أَخْبَرَنَا أَبُو عِيسَى مُحَمَّدُ بْنُ عِيسَى بْنِ سَوْرَةَ
الْحَافِظُ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا جُمَيْعُ بْنُ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ الْعِجْلِيُّ إِمْلاَءً
مِنْ كِتَابِهِ قَالَ: حَدَّثَنِي رَجُلٌ مِنْ بَنِي تَمِيمٍ مِنْ وَلَدِ أَبِي هَالَةَ زَوْجِ خَدِيجَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ
اللهُ عَنْهَا يُكَنَّى أَبَا عَبْدِ اللهِ عَنِ ابْنٍ لِأَبِي هَالَةَ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ
عَنْهُ قَالَ: سَأَلْتُ خَالِي هِنْدَ بْنَ أَبِي هَالَةَ. قَالَ الْقَاضِي أَبُو عَلِيٍّ رَحِمَهُ اللهُ: وَقَرَأْتُ عَلَى
الشَّيْخِ أَبِي طَاهِرٍ أَحْمَدَ بْنِ الْحَسَنِ بْنِ أَحْمَدَ بْنِ خُدَادَادَ الْكَرَجِيِّ الْبَاقِلاَّنِي قَالَ: وَأَجَازَ لَنَا
الشَّيْخُ الْأَجَلُّ أَبُو الْفَضْلِ أَحْمَدُ بْنُ الْحَسَنِ بْنِ خَيْرُونٍ قَالاَ: حَدَّثَنَا أَبُو عَلِيٍّ الْحَسَنُ بْنُ
أَحْمَدَ بْنِ إِبْرَاهِيمَ بْنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ شَاذَانَ بْنِ حَرْبِ بْنِ مِهْرَانَ الْفَارِسِيُّ قِرَاءَةً عَلَيْهِ
فَأَقَرَّ بِهِ قَالَ: حدثنا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ يَحْيَى بْنِ الْحَسَنِ بْنِ جَعْفَرِ بْنِ
عَبْدِ اللهِ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ الْمَعْرُوفُ بِابْنِ أَخِي طَاهِرٍ
الْعَلَوِيُّ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ
الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ
عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ
الْحُسَيْنِ قَالَ، قَالَ الْحَسَنُ بْنُ عَلِيٍّ وَاللَّفْظُ لِهَذَا السَّنَدِ سَأَلْتُ خَالِي هِنْدَ بْنَ أَبِي هَالَةَ عَنْ
حِلْيَةِ رَسُولِ اللهِ ﷺ وَكَانَ وَصَّافاً وَأَنَا أَرْجُو أَنْ يَصِفَ لِي مِنْهَا شَيْئاً أَتَعَلَّقُ بِهِ قَالَ: كَانَ
رَسُولُ اللهِ ﷺ فَخْماً مُفَخَّماً يَتَلأْلأُ وَجْهُهُ تَلأْلُؤَ الْقَمَرِ لَيْلَةَ الْبَدْرِ أَطْوَلَ مِنَ الْمَرْبُوعِ وَأَقْصَرَ
مِنَ الْمُشَذَّبِ عَظِيمَ الْهَامَةِ رَجِلَ الشَّعَرِ إِنِ انْفَرَقَتْ عَقِيقَتُهُ فَرَقَ وَإِلاَّ فَلاَ يُجَاوِزُ شَعْرُهُ شَحْمَةَ
أُذُنَيْهِ إِذَا هُوَ وَفَّرَهُ أَزْهَرَ اللَّوْنِ وَاسِعَ الْجَبِينِ أَزَجَّ الْحَوَاجِبِ سَوَابِغَ مِنْ غَيْرِ قَرَنٍ بَيْنَهُمَا عِرْقٌ
يُدِرُّهُ الْغَضَبُ أَقْنَى الْعِرْنِينِ لَهُ نُورٌ يَعْلُوهُ وَيَحْسِبُهُ مَنْ لَمْ يَتَأَمَّلْهُ أَشَمَّ كَثَّ اللِّحْيَةِ أَدْعَجَ سَهْلَ
الْخَدَّيْنِ ضَلِيعَ الْفَمِ أَشْنَبَ مُفَلَّجَ الأَسْنَانِ دَقِيقَ الْمَسْرُبَةِ كَأَنَّ عُنُقَهُ جِيدُ دُمْيَةٍ فِي صَفَاءِ الْفِضَّةِ
مُعْتَدِلَ الْخَلْقِ بَادِناً مُتَمَاسِكاً سَوَاءَ الْبَطْنِ وَالصَّدْرِ مُشِيحَ الصَّدْرِ بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ ضَخْمَ
الْكَرَادِيسِ أَنْوَرَ الْمُتَجَرَّدِ مَوْصُول مَا بَيْنَ اللَّبَّةِ وَالسُّرَّةِ بِشَعَرٍ يَجْرِي كَالْخَطِّ عَارِي الثَّدْيَيْنِ مَا
سِوَى ذَلِكَ أَشْعَرَ الذِّرَاعَيْنِ وَالْمَنْكِبَيْنِ وَأَعَالِي الصَّدْرِ طَوِيلَ الزَّنْدَيْنِ رَحْبَ الرَّاحَةِ شَثْنَ
الْكَفَّيْنِ وَالْقَدَمَيْنِ سَائِلَ الأَطْرَافِ أَوْ قَالَ سَائِنَ الأَطْرَافِ وَسَائِرَ الأَطْرَافِ سَبْطَ الْعَصَبِ
خُمْصَانَ الأَخْمَصَيْنِ مَسِيحَ الْقَدَمَيْنِ يَنْبُو عَنْهُمَا الْمَاءُ إِذَا زَالَ زَالَ تَقَلُّعاً وَيَخْطُو تَكَفُّؤاً
وَيَمْشِي هَوْناً ذَرِيعَ الْمِشْيَةِ إِذَا مَشَى كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ وَإِذَا الْتَفَتَ الْتَفَتَ جَمِيعاً خَافِضَ
الطَّرْفِ، نَظَرُهُ إِلَى الأَرْضِ أَطْوَلُ مِنْ نَظَرِهِ إِلَى السَّمَاءِ جُلُّ نَظَرِهِ الْمُلاَحَظَةُ يَسُوقُ أَصْحَابَهُ
وَيَبْدَأُ مَنْ لَقِيَهُ بِالسَّلاَمِ. قُلْتُ صِفْ لِي مَنْطِقَهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ مُتَوَاصِلَ الأَحْزَانِ

دَائِمَ الْفِكْرَةِ لَيْسَتْ لَهُ رَاحَةٌ وَلاَ يَتَكَلَّمُ فِي غَيْرِ حَاجَةٍ طَوِيلَ السُّكُوتِ يَفْتَتِحُ الكَلاَمَ وَيَخْتِمُهُ بِأَشْدَاقِهِ وَيَتَكَلَّمُ بِجَوَامِعِ الْكَلِمِ فَصْلاً لاَ فُضُولَ فِيهِ وَلاَ تَقْصِيرَ دَمِثاً لَيْسَ بِالْجَافِي وَلاَ الْمَهِينِ يُعَظِّمُ النِّعْمَةَ وَإِنْ دَقَّتْ لاَ يَذُمُّ شَيْئاً لَمْ يَكُنْ يَذُمُّ ذَوَاقاً وَلاَ يَمْدَحُهُ وَلاَ يُقَامُ لِغَضَبِهِ إِذَا تُعُرِّضَ لِلْحَقِّ بِشَيْءٍ حَتَّى يَنْتَصِرَ لَهُ وَلاَ يَغْضَبُ لِنَفْسِهِ وَلاَ يَنْتَصِرُ لَهَا إِذَا أَشَارَ أَشَارَ بِكَفِّهِ كُلِّهَا وَإِذَا تَعَجَّبَ قَلَّبَهَا وَإِذَا تَحَدَّثَ اتَّصَلَ بِهَا فَضَرَبَ بِإِبْهَامِهِ الْيُمْنَى رَاحَتَهُ الْيُسْرَى وَإِذَا غَضِبَ أَعْرَضَ وَأَشَاحَ وَإِذَا فَرِحَ غَضَّ طَرْفَهُ، جُلُّ ضَحِكِهِ التَّبَسُّمُ وَيَفْتَرُّ عَنْ مِثْلِ حَبِّ الْغَمَامِ. قَالَ الْحَسَنُ: فَكَتَمْتُهَا عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ زَمَاناً ثُمَّ حَدَّثْتُهُ فَوَجَدْتُهُ قَدْ سَبَقَنِي إِلَيْهِ فَسَأَلَ أَبَاهُ عَنْ مَدْخَلِ رَسُولِ اللهِ ﷺ وَمَخْرَجِهِ وَمَجْلِسِهِ وَشَكْلِهِ فَلَمْ يَدَعْ مِنْهُ شَيْئاً.

'Ali bin Ja'far bin Muhammad bin 'Ali bin Al-Husain narrated through his brother Musa bin Ja'far, through Ja'far bin Muhammad, through his father Muhammad bin 'Ali on the authority of 'Ali bin Al-Husain who reported: Al-Hasan bin 'Ali said: I asked my maternal uncle Hend bin Abu Hala about the characteristics of Allah's Messenger (pbuh) -and he (Hend) was an excellent describer, and I hoped that he would depict some of them to which I could stick and be attached.

He said: Allah's Apostle (pbuh) was regal and was dignified, whose face glittered the same as the full moon gleamed in the moonlit night.

He was taller than the middle-sized one and shorter than the extremely tall one. His head was big. He had combed hair which, if got parted in the middle, he (pbuh) would let it parted; otherwise it would be crooked and would not transcend his earlobe. He had luminous blush-pink complexion (Azhar) and broad forehead. He had long and arched eyebrows which are disconnected.

He had bushy beard and was Ad'aj (had very black eye pupils). He had smooth cheeks and wide mouth (Dali'). He had glamorous teeth (shanab) and there was separation among them (i.e. there was space among them).

His hair coming from the chest to the navel was delicate (Daqiq Al-Masraba). His neck was similar to that of a doll of pure silver colour.

His body was symmetric in organs, and he was plumpy, and was straight in the abdomen and chest. His breast was not bow-shaped, but was flat (Mushaiah). He was broad-shouldered, and had large bones (karadees). There was a line of hair connecting the upper part of the chest with the navel, and apart from that hair the breast was void. Hair covered the areas of the shoulders, arms and the upper part of the chest.

His forearms were long, his handpalms were large (Raheb Ar-Raha), his hands and feet, were stout, and his fingers were long (Sa'il Al-Atraf). He had liberal nerves.

His foot sole kept far from the earth (Khumsan Al-Akhmasain), and his feet were so smooth that water would turn away from them (Masih). On walking, he walked strongly raising his legs away from the ground vigorously (Taqalu'). His paces were directed to his destination (Takafu'), and he walked in calmness and

solemnity (Haun), striding as if he descended from a slope (Dhari').

He lowered his gaze (during walking), and fixed his sight at the earth for a longer period than that in which he fixed it at the sky. The greater portion of his sighting was foucused on observation and deliberation. He led his companions in walking, and initiated by saluting anyone who met him on the road.

I asked Hend to describe his speech, when he said: Allah's Apostle was permanently sad and was thinking constantly, and did not feel at ease. He did not speak in vain, and kept lengthy silence. He used to commence and conclude his speech by the two mouth corners beneath the cheeks. He gave rich and precise expressions without either overstatement or understatement.

He used to magnify any bounty even though it was tiny, and did not slight anything. He neither praised nor dispraised any taste.

He (pbuh) would rise up in anger if anything withheld any right, and would win the victory for it.

He neither felt angry for himself nor won the victory for himself. When he (pbuh) pointed, he pointed with his hand palm as a whole, and when he felt astonished, he (pbuh) turned it over.

When he (pbuh) spoke, he made his hands connect with each others, and would hit his left hand palm with his right thumb.

When he (pbuh) felt angry, he would veer away and turn away his face. When he (pbuh) rejoiced, he (pbuh) averted his gaze, and most of his laughing was in the form of smiling, and he (pubh) would open up his mouth, on laughing, and therein his teeth appeared as if they were hailstones.

Al-Hasan said: I concealed that from Al-Husain bin 'Ali for a period of time. When I afterwards spoke to him about that, I found that he preceded me and asked his father about the Prophet's (pbuh) entrance, going out, sitting and appearance and he knew that all.

قَالَ الْحُسَيْنُ سَأَلْتُ أَبِي عَنْ دُخُولِ رَسُولِ اللهِ ﷺ فَقَالَ كَانَ دُخُولُهُ لِنَفْسِهِ مَأْذُوناً لَهُ فِي ذَلِكَ فَكَانَ إِذَا أَوَى إِلَى مَنْزِلِهِ جَزَّأَ دُخُولَهُ ثَلاثَةَ أَجْزَاءٍ جُزْءاً للهِ وَجُزْءاً لِأَهْلِهِ وَجُزْءاً لِنَفْسِهِ ثُمَّ جَزَّأَ جُزْأَهُ بَيْنَهُ وَبَيْنَ النَّاسِ فَيَرُدُّ ذَلِكَ عَلى الْعَامَّةِ بِالْخَاصَّةِ وَلاَ يَدَّخِرُ عَنْهُمْ شَيْئاً فَكَانَ مِنْ سِيرَتِهِ فِي جُزْءِ الأُمَّةِ إِيثَار أَهْلِ الْفَضْلِ بِإِذْنِهِ، وَقِسْمَتُهُ عَلَى قَدْرِ فَضْلِهِمْ فِي الدِّينِ مِنْهُمْ ذُو الْحَاجَةِ وَمِنْهُمْ ذُو الْحَاجَتَيْنِ وَمِنْهُمْ ذُو الْحَوَائِجِ فَيَتَشَاغَلُ بِهِمْ وَيَشْغَلُهُمْ فِيمَا يُصْلِحُهُمْ وَالأُمَّةَ مِنْ مَسْأَلَتِهِ عَنْهُمْ وَأَخْبَارِهِمْ بِالذِي يَنْبَغِي لَهُمْ وَيَقُولُ لِيُبَلِّغِ الشَّاهِدُ مِنْكُمُ الْغَائِبَ وَأَبْلِغُونِي حَاجَةَ مَنْ لاَ يَسْتَطِيعُ إِبْلاَغِي حَاجَتَهُ فَإِنَّهُ مَنْ أَبْلَغَ سُلْطَاناً حَاجَةَ مَنْ لاَ يَسْتَطِيعُ إِبْلاغَهَا ثَبَّتَ اللهُ قَدَمَيْهِ يَوْمَ الْقِيَامَةِ لاَ يُذْكَرُ عِنْدَهُ إِلاَّ ذَلِكَ وَلاَ يَقْبَلُ مِنْ أَحَدٍ غَيْرَهُ قَالَ فِي حَدِيثِ سُفْيَانَ بْنِ وَكِيعٍ: يَدْخُلُونَ رُوَّاداً وَلاَ يَتَفَرَّقُونَ إِلاَّ عَنْ ذَوَاقٍ وَيَخْرُجُونَ أَدِلَّةً يَعْنِي فُقَهَاءَ. قُلْتُ: فَأَخْبِرْنِي عَنْ مَخْرَجِهِ كَيْفَ كَانَ يَصْنَعُ فِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ

يَخزُنُ لِسَانَهُ إلاَّ مِمَّا يَعْنِيهِمْ وَيُؤَلِّفُهُمْ وَلاَ يُفَرِّقُهُمْ يُكْرِمُ كَرِيمَ كُلِّ قَوْمٍ وَيُوَلِّيهِ عَلَيْهِمْ وَيَحْذَرُ النَّاسَ وَيَحْتَرِسُ مِنْهُمْ مِنْ غَيْرِ أَنْ يَطْوِيَ عَنْ أَحَدٍ بِشْرَهُ وَخُلُقَهُ وَيَتَفَقَّدُ أَصْحابَهُ وَيَسْأَلُ النَّاسَ عَمَّا فِي النَّاسِ وَيُحَسِّنُ الْحَسَنَ وَيُصَوِّبُهُ وَيُقَبِّحُ الْقَبِيحَ وَيُوهِّنُهُ مُعْتَدِلَ الأَمْرِ غَيْرَ مُخْتَلِفٍ لاَ يَغْفُلُ مَخافَةَ أَنْ يَغْفُلوا أَوْ يَمَلُّوا لِكُلِّ حَالٍ عِنْدَهُ عَتادٌ لاَ يُقَصِّرُ عَنِ الْحَقِّ وَلاَ يُجَاوِزُهُ إِلَى غَيْرِهِ الذِينَ يَلُونَهُ مِنَ النَّاسِ خِيارُهُمْ وَأَفْضَلُهُمْ عِنْدَهُ أَعَمُّهُمْ نَصِيحَةً وَأَعْظَمُهُمْ عِنْدَهُ مَنْزِلَةً أَحْسَنُهُمْ مُواسَاةً وَمُوازَرَةً فَسَأَلْتُهُ عَنْ مَجْلِسِهِ عَمَّا كَانَ يَصْنَعُ فِيهِ فَقَالَ كَانَ رَسُولُ الله ﷺ لاَ يَجْلِسُ وَلاَ يَقُومُ إِلاَّ عَلَى ذِكْرٍ وَلاَ يُوطِّنُ الأَمَاكِنَ وَيَنْهَى عَنْ إِيطَانِهَا وَإِذَا انْتَهَى إِلَى قَوْمٍ جَلَسَ حَيْثُ يَنْتَهِي بِهِ الْمَجْلِسُ وَيَأْمُرُ بِذَلِكَ وَيُعْطِي كُلَّ جُلَسَائِهِ نَصِيبَهُ حَتَّى لاَ يَحْسِبَ جَلِيسُهُ أَنَّ أَحَداً أَكْرَمُ عَلَيْهِ مِنْهُ مَنْ جَالَسَهُ أَوْ قَاوَمَهُ لِحَاجَةٍ صَابَرَهُ حَتَّى يَكُونَ هُوَ الْمُنْصَرِفَ عَنْهُ مَنْ سَأَلَهُ حَاجَةً لَمْ يَرُدَّهُ إِلاَّ بِهَا أَوْ بِمَيْسُورٍ مِنَ الْقَوْلِ قَدْ وَسِعَ النَّاسَ بَسْطُهُ وَخُلُقُهُ فَصَارَ لَهُمْ أَباً وَصَارُوا عِنْدَهُ فِي الْحَقِّ مُتَقَارِبِينَ مُتَفَاضِلِينَ فِيهِ بِالتَّقْوَى وَفِي الرِّوَايَةِ الأُخْرَى صَارُوا عِنْدَهُ فِي الْحَقِّ سَوَاءً. مَجْلِسُهُ مَجْلِسُ حِلْمٍ وَحَيَاءٍ وَصَبْرٍ وَأَمَانَةٍ لاَ تُرْفَعُ فِيهِ الأَصْوَاتُ وَلاَ تُؤْبَنُ فِيهِ الْحُرَمُ، وَلاَ تُنْثَى فَلَتاتُهُ وَهَذِهِ الْكَلِمَةُ مِنْ غَيْرِ الرِّوَايَتَيْنِ يَتَعَاطَفُونَ بِالتَّقْوَى مُتَوَاضِعِينَ يُوَقِّرُونَ فِيهِ الْكَبِيرَ وَيَرْحَمُونَ الصَّغِيرَ وَيُرْفِدُونَ ذَا الْحَاجَةِ وَيَرْحَمُونَ الْغَرِيبَ فَسأَلْتُهُ عَنْ سِيرَتِهِ ﷺ فِي جُلَسَائِهِ فَقَالَ كَانَ رَسُولُ الله ﷺ دَائِمَ الْبِشْرِ، سَهْلَ الْخُلُقِ، لَيِّنَ الْجَانِبِ، لَيْسَ بِفَظٍّ وَلاَ غَلِيظٍ وَلاَ سَخَّابٍ وَلاَ فَحَّاشٍ وَلاَ عَيَّابٍ وَلاَ مَدَّاحٍ يَتَغَافَلُ عَمَّا لاَ يَشْتَهِي وَلا يُؤْيِسُ مِنْهُ قَدْ تَرَكَ نَفْسَهُ مِنْ ثَلاَثٍ: الرِّيَاءِ، وَالإِكْثَارِ، وَمَا لاَ يَعْنِيهِ، وَتَرَكَ النَّاسَ مِنْ ثَلاَثٍ: كَانَ لاَ يَذُمُّ أَحَداً، وَلاَ يُعَيِّرُهُ وَلاَ يَطْلُبُ عَوْرَتَهُ، وَلاَ يَتَكَلَّمُ إِلاَّ فِيمَا يَرْجُو ثَوَابَهُ، إِذَا تَكَلَّمَ أَطْرَقَ جُلَسَاؤُهُ كَأَنَّمَا عَلَى رُؤُوسِهِمُ الطَّيْرُ وَإِذَا سَكَتَ تَكَلَّمُوا لاَ يَتَنازَعُونَ عِنْدَهُ الْحَدِيثَ مَنْ تَكَلَّمَ عِنْدَهُ أَنْصَتُوا لَهُ حَتَّى يَفْرُغَ، حَدِيثُهُمْ حَدِيثُ أَوَّلِهِمْ يَضْحَكُ مِمَّا يَضْحَكُونَ مِنْهُ وَيَتَعَجَّبُ مِمَّا يَتَعَجَّبُونَ مِنْهُ وَيَصْبِرُ لِلْغَرِيبِ عَلَى الْجَفْوَةِ فِي الْمَنْطِقِ وَيَقُولُ: إِذَا رَأَيْتُمْ صَاحِبَ الْحَاجَةِ يَطْلُبُهَا فَأَرْفِدُوهُ وَلاَ يَطْلُبُ الثَّنَاءَ إِلاَّ مِنْ مُكَافِىءٍ وَلاَ يَقْطَعُ عَلَى أَحَدٍ حَدِيثَهُ حَتَّى يَتَجَوَّزَهُ فَيَقْطَعَهُ بِانْتِهَاءٍ أَوْ قِيَامٍ؛ هُنَا انْتَهَى حَدِيثُ سُفْيَانَ بْنِ وَكِيعٍ؛ وَزَادَ الآخَرُ قُلْتُ كَيْفَ كَانَ سُكُوتُهُ ﷺ؟ قَالَ: كَانَ سُكُوتُهُ عَلَى أَرْبَعٍ: عَلَى الْحِلْمِ، وَالْحَذَرِ، وَالتَّقْدِيرِ، وَالتَّفَكُّرِ. فَأَمَّا تَقْدِيرُهُ فَفِي تَسْوِيَةِ النَّظَرِ وَالاسْتِمَاعِ بَيْنَ النَّاسِ. وَأَمَّا تَفَكُّرُهُ فَفِيمَا يَبْقَى وَيَفْنَى وَجُمِعَ لَهُ الْحِلْمُ ﷺ فِي الصَّبْرِ فَكَانَ لاَ يُغْضِبُهُ شَيْءٌ يَسْتَفِزُّهُ وَجُمِعَ لَهُ فِي الْحَذَرِ أَرْبَعٌ: أَخْذُهُ بِالْحَسَنِ لِيُقْتَدَى بِهِ، وَتَرْكُهُ الْقَبِيحَ لِيُنْتَهَى عَنْهُ وَاجْتِهَادُ الرَّأْيِ بِمَا أَصْلَحَ أُمَّتَهُ وَالْقِيَامُ لَهُمْ بِمَا جَمَعَ لَهُمْ أَمْرَ الدُّنْيَا وَالآخِرَةِ. انْتَهَى الْوَصْفُ بِحَمْدِ الله وَعَوْنِهِ.

Al-Husain said: I asked my father about Allah's Apostle's (pbuh) entrance,

when he said: When Allah's Apostle (pbuh) entered into his house, he (pbuh) divided his entrance into three parts: A part for Allah, another for his family and the latter for own self. Then he (pbuh) divided his own part between him and the people, seeking the aid of some individuals in helping the commons. He (pbuh) never withheld anything from them. It is apparent as regards his biography that he (pbuh), concerning the part of his nation, favoured the people of high virtues to be permitted to enter into his presence, and the part assigned for sitting with them lasted in parallel to their superiority in religion. Some of them demanded a need, and some demanded two needs and others demanded many ones. Therein, he (pbuh) would be preoccupied with them and make them engage in what was good for them and the nation. Thereupon, he would ask for them and tell them about what they should follow saying: "Let the attendant tell the absent and tell me about the need of the one who can not inform me about; for he who inform a ruler about the demand of the one who can not tell about, Allah will fix his feet (firmly) on Judgment Day."

None except that was mentioned in his presence and no one was accepted to subject except that (i.e. what mattered and fulfilled the needs and demands of others).

In the hadith of Sufian bin Waki', he (i.e. 'Ali) said: They (people) used to enter in the Prophet's (pbuh) presence seeking religious knowledge, and would depart with knowledge and get out while being rightly-guided; that is they would be jurists who comprehended all about the religious knowledge.

I said: Then tell me about his going out what did he use to do?

He said: Allah's Apostle (pbuh) used to keep his tongue except on what mattered the people, kept them on intimate terms with each others and did not cause them to be dispersed. He (pbuh) used to honour the eminent one (who embraced Islam) of each folks and make him assume power over them. He (pbuh) used to warn people and take precaution against them without either concealing any evil or scheming any device.

He (pbuh) used to call on his companions and ask people about the people's affairs. He (pbuh) used to upgrade the good deed and set it right, and to reprove the abominable deed and undermine it.

He (pbuh) was just and moderate. He (pbuh) was not heedless for fear lest they may fall in the whirl of heedlessness or boredom. For each condition, he (pbuh) had the present thing prepared for it. He (pbuh) neither omitted any right nor transcended it. Those who followed him from amongst people were the most selected and chosen among them. The best and most superior in the Sight of the Prophet (pbuh) were those who gave advice commonly and were sincere (to people).

Those who gained great status with the Prophet (pbuh) were the best to console and co-operate with others. I asked him about his sitting and what he (pbuh) used to do therein, when he said: Allah's Apostle (pbuh) did not either sit or rise up except with remembering Allah.

He (pbuh) did not settle a fixed place for praying, and he (pbuh) prohibited the settlement of specified places for praying. When he (pbuh) reached a group of

people, he (pbuh) used to sit in the place where he found spacious (even if it was at the end of the gathering), and he (pbuh) commanded (people) to do so.

He (pbuh) used to distribute his speech and attention among all people who sat with him so equal that each one of them would not think that anyone else was more honoured by him (pbuh) than he was.

When anyone sat or stood with him (pbuh) to demand anything, he (pbuh) would be enduring and remain till that one would be the first to leave. When anyone asked him (pbuh) for a need, he (pbuh) would not let him go except after having fulfilled it or with the relevant speech (of benefit to him). He (pbuh) overwhelmed people with his aid and morals, thereby he (pbuh) became a father for them (patronizing them) and they all were convergent in right with him and superior to each others according to their degrees of piety.

In another version: they were all equal in right with him. His session was thronged with clemency, forbearance, shyness, patience and honesty. In that session, voices were not raised high; sanctity of people was not disparaged and its slips were not announced.

In another wording that is not existed in the aforementioned versions: They (the people in the Prophet's (pbuh) session) dealt kindly out of piety, and they observed humbleness and humility. They used to reverence the old, have mercy for the young, assist the needy one and have compassion for the stranger.

I asked him about his course of sitting with others, when he said: Allah's Apostle (pbuh) was permanently optimistic. He (pbuh) was lenient and had gentle character. He (pbuh) was neither coarse, tough, severe, gruff, obscene, offensive nor praiser. He (pbuh) used to overlook what he (pbuh) does not desire, but he (pbuh) did not make others despair of it.

He (pbuh) averted three things: Showing off, augmentation and interference in what did not concern him (pbuh).He (pbuh) abandoned three things affecting people. He (pbuh) neither disparaged anyone, offended him nor sought for his weakness. He (pbuh) did not speak except for that for which he (pbuh) sought Alla's Reward.

When he (pbuh) spoke, those who sat with him fixed their bodies listening carefully as if birds stationed on their heads, and when he (pbuh) ceased speaking, they would talk. They never disputed on speaking in his presence.

When any one of them talked in his presence, they would listen to him till having concluded his speech.He (pbuh) used to laugh at what they laughed at and feel astonished at what astonished them.He (pbuh) used to be patient with the stranger forbearing his tough and severe speech. He (pbuh) used to say: When you witness any one demanding a need, give it to him.

He (pbuh) did not want to be thanked except by one,to whom he (pbuh) formerly gave hand.He (pbuh) did not interrupt the speech of anyone except when he exceeded the limits, and therein he (pbuh) would interrupt it by stopping it or by standing up.Herein is the end of the hadith of Sufian bin Waki' - the latter added: How was he (pbuh) keeping silent?He replied: His silence was due to four things: Forbearance, precaution, appreciation and deliberation.

As for his appreciation, it was for distributing his sight and listening equally among people.

As for his deliberation, it was on the mortal and eternal matters and things.

Calmness and gravity were combined for him in his patience; thereby he (pbuh) did not feel angry at any irritating thing.

In Precaution four things were combined for him (pbuh): His adherence to the good deed to be followed; his abandonment of the shameful deed to be prohibited; his diligent independent reasoning causing his nation to be set right and his establishment of what could make them manage the matters of the worldly-life and the Hereafter (i.e. what makes them gain happiness and reward in both worlds). The description is over, thanks to Allah and His Help.

فــــصل
فِي تَفْسِيرِ غَرِيبِ هَذَا الْحَدِيثِ وَمُشْكِلِهِ

قَوْلَهُ الْمُشَذَّبُ أَي الْبَائِنُ الطُّولِ فِي نَحَافَةٍ وَهُوَ مِثْلُ قَوْلِهِ فِي الْحَدِيثِ الآخَرِ لَيْسَ بِالطَّوِيلِ الْمُمَغَّطِ، وَالشَّعَرُ الرَّجِلُ الَّذِي كَأَنَّهُ مُشِطَ فَتَكَسَّرَ قَلِيلاً لَيْسَ بِسَبْطٍ وَلاَ جَعْدٍ، وَالْعَقِيقَةُ شَعَرُ الرَّأْسِ أَرَادَ إِنِ انْفَرَقَتْ مِنْ ذَاتِ نَفْسِهَا فَرَقَهَا وَإِلاَّ تَرَكَهَا مَعْقُوصَةً وَيُرْوَى عَقِيصَتُهُ، وَأَزْهَرَ اللَّوْنِ نَيِّرُهُ وَقِيلَ أَزْهَرُ حَسَنٌ وَمِنْهُ زَهْرَةُ الْحَيَاةِ الدُّنْيَا أَيْ زِينَتُهَا وَهَذَا كَمَا قَالَ فِي الْحَدِيثِ الآخَرِ: لَيْسَ بِالأَبْيَضِ الأَمْهَقِ وَلاَ بِالآدَمِ، والأَمْهَقُ: هُوَ النَّاصِعُ الْبَيَاضِ، وَالآدَمُ الأَسْمَرُ اللَّوْنِ. وَمِثْلُهُ فِي الْحَدِيثِ الآخَرِ: أَبْيَضُ مُشْرَبٌ أَيْ فِيهِ حُمْرَةٌ، وَالْحَاجِبُ الأَزَجُّ الْمُقَوَّسُ الطَّوِيلُ الْوَافِرُ الشَّعَرِ، وَالأَقْنَى: السَّائِلُ الأَنْفِ الْمُرْتَفِعُ وَسَطُهُ، وَالأَشَمُّ: الطَّوِيلُ قَصَبَةِ الأَنْفِ. وَالْقَرَنُ: اتِّصَالُ شَعَرِ الْحَاجِبَيْنِ؛ وَضِدُّهُ الْبَلَجُ. وَوَقَعَ فِي حَدِيثِ أُمِّ مَعْبَدٍ وَصْفُهُ بِالْقَرَنِ، وَالأَدْعَجُ: الشَّدِيدُ سَوَادِ الْحَدَقَةِ. وَفِي الْحَدِيثِ الآخَرِ: أَشْكَلُ الْعَيْنِ، وَأَسْجَرُ الْعَيْنِ، وَهُوَ الَّذِي فِي بَيَاضِهَا حُمْرَةٌ، وَالضَّلِيعُ: الْوَاسِعُ. وَالشَّنَبُ: رَوْنَقُ الأَسْنَانِ وَمَاؤُهَا وَقِيلَ: رِقَّتُهَا وَتَحْزِيزٌ فِيهَا كَمَا يُوجَدُ فِي أَسْنَانِ الشَّبَابِ، وَالْفَلَجُ فَرْقٌ بَيْنَ الثَّنَايَا، وَدَقِيقُ الْمَسْرُبَةِ خَيْطُ الشَّعَرِ الَّذِي بَيْنَ الصَّدْرِ وَالسُّرَّةِ، بَادِنٌ ذُو لَحْمٍ وَمُتَمَاسِكٌ مُعْتَدِلُ الْخَلْقِ يُمْسِكُ بَعْضُهُ بَعْضاً مِثْلُ قَوْلِهِ فِي الْحَدِيثِ الآخَرِ: لَمْ يَكُنْ بِالْمُطَهَّمِ وَلاَ بِالْمُكَلْثَمِ أَيْ لَيْسَ بِمُسْتَرْخِي اللَّحْمِ. وَالْمُكَلْثَمُ: الْقَصِيرُ الذَّقَنِ، وَسَوَاءُ الْبَطْنِ وَالصَّدْرِ أَيْ مُسْتَوِيهِمَا مُشِيحُ الصَّدْرِ إِنْ صَحَّتْ هَذِهِ اللَّفْظَةُ فَتَكُونُ مِنَ الإِقْبَالِ وَهُوَ أَحَدُ مَعَانِي أَشَاحَ أَيْ أَنَّهُ كَانَ بَادِيَ الصَّدْرِ وَلَمْ يَكُنْ فِي صَدْرِهِ قَعَسٌ وَهُوَ تَطَامُنٌ فِيهِ وَبِهِ يَتَّضِحُ قَوْلُهُ قَبْلُ سَوَاءُ الْبَطْنِ وَالصَّدْرِ أَيْ لَيْسَ بِمُتَقَاعِسِ الصَّدْرِ؛ وَلاَ مُفَاضِ الْبَطْنِ، وَلَعَلَّ اللَّفْظَ مَسِيحُ: بِالسِّينِ وَفَتْحِ الْمِيمِ بِمَعْنَى عَرِيضٍ كَمَا وَقَعَ فِي الرِّوَايَةِ الأُخْرَى، وَحَكَاهُ ابْنُ دُرَيْدٍ. وَالْكَرَادِيسُ: رُؤُوسُ الْعِظَامِ، وَهُوَ

مِثْلُ قَوْلِهِ فِي الْحَدِيثِ الآخَرِ: جَلِيلُ الْمُشَاشِ وَالْكَتَدِ. وَالْمُشَاشُ: رُؤُوسُ الْمَنَاكِبِ، وَالْكَتَدُ: مُجْتَمَعُ الْكَتِفَيْنِ وَشَثْنُ الْكَفَّيْنِ، وَالْقَدَمَيْنِ لَحِيمُهُمَا؛ وَالزَّنْدَانِ: عَظْمَا الذِّرَاعَيْنِ؛ وَسَائِلُ الأَطْرَافِ أَيْ طَوِيلُ الأَصَابِعِ؛ وَذَكَرَ ابْنُ الأَنْبَارِيِّ أَنَّهُ رُوِيَ سَائِلُ الأَطْرَافِ، أَوْ قَالَ سَائِنُ بِالنُّونِ قَالَ وَهُمَا بِمَعْنًى تُبْدَلُ اللاَّمُ مِنَ النُّونِ إِنْ صَحَّتِ الرِّوَايَةُ بِهَا. وَأَمَّا عَلَى الرِّوَايَةِ الأُخْرَى وَسَائِرُ الأَطْرَافِ فَإِشَارَةٌ إِلَى فَخَامَةِ جَوَارِحِهِ كَمَا وَقَعَتْ مُفَصَّلَةً فِي الْحَدِيثِ وَرَحْبُ الرَّاحَةِ أَيْ وَاسِعُهَا وَقِيلَ كَنَّى بِهِ عَنْ سَعَةِ الْعَطَاءِ وَالْجُودِ؛ وَخُمْصَانُ الأَخْمَصَيْنِ أَيْ مُتَجَافِي أَخْمَصِ الْقَدَمِين وَهُوَ الْمَوْضِعُ الذِي لاَ تَنَالُهُ الأَرْضُ مِنْ وَسَطِ الْقَدَمِ، وَمَسِيحُ الْقَدَمَيْنِ أَيْ أَمْلَسُهُمَا وَلِهَذَا قَالَ يَنْبُو عَنْهُمَا الْمَاءُ. وَفِي حَدِيثِ أَبِي هُرَيْرَةَ خِلاَفُ هَذَا قَالَ فِيهِ إِذَا وَطِىءَ بِقَدَمِهِ وَطِىءَ بِكُلِّهَا لَيْسَ لَهُ أَخْمَص، وَهَذَا يُوَافِقُ مَعْنَى قَوْلِهِ مَسِيحُ الْقَدَمَيْنِ وَبِهِ قَالُوا سُمِّي الْمَسِيحُ ابْنُ مَرْيَمَ أَيْ لَمْ يَكُنْ لَهُ أَخْمَص وَقِيلَ مَسِيحٌ لاَ لَحْمَ عَلَيْهِمَا وَهَذَا أَيْضاً يُخَالِفُ قَوْلَهُ شَثْنُ الْقَدَمَيْنِ وَالتَّقَلُّعُ رَفْعُ الرِّجْلِ بِقُوَّةٍ، وَالتَّكَفُّؤُ: الْمَيْلُ إِلَى سَنَنِ الْمَمْشى وَقَصْدِهِ، وَالْهَوْنُ: الرِّفْقُ وَالْوَقَارُ؛ وَالذَّرِيعُ: الْوَاسِعُ الْخَطْوِ أَيْ أَنَّ مَشْيَهُ كَانَ يَرْفَعُ فِيهِ رِجْلَيْهِ بِسُرْعَةٍ وَيَمُدُّ خَطْوَهُ خِلاَفَ مِشْيَةِ الْمُخْتَالِ وَيَقْصِدُ سَمْتَهُ. وَكُلُّ ذَلِكَ بِرِفْقٍ وَتَثَبُّتٍ دُونَ عَجَلَةٍ كَمَا قَالَ كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ، وَقَوْلُهُ يَفْتَتِحُ الْكَلاَمَ وَيَخْتِمُهُ بِأَشْدَاقِهِ أَيْ لِسِعَةِ فَمِهِ؛ وَالْعَرَبُ تَتَمَادَحُ بِهَذا؛ وَتَذُمُّ بِصِغَرِ الْفَمِ، وَأَشَاحَ: مَالَ وَانْقَبَضَ، وَحَبُّ الْغَمَامِ: الْبَرَدُ. وَقَوْلُهُ: فَيَرُدُّ ذَلِكَ بِالْخَاصَّةِ عَلَى الْعَامَّةِ أَيْ جَعَلَ مِنْ جُزْءِ نَفْسِهِ مَا يُوَصِّلُ الْخَاصَّةَ إِلَيْهِ فَتُوصِّلُ عَنْهُ لِلْعَامَّةِ، وَقِيلَ يَجْعَلُ مِنْهُ لِلْخَاصَّةِ ثُمَّ يُبْدِلُهَا فِي جُزْءٍ آخَرَ بِالْعَامَّةِ؛ وَيَدْخُلونَ رُوَّاداً أَيْ مُحْتَاجِينَ إِلَيْهِ وَطَالِبِينَ لِمَا عِنْدَهُ وَلاَ يَنْصَرِفُونَ إِلاَّ عَنْ ذَوَاقٍ، قِيلَ: عَنْ عِلْمٍ يَتَعَلَّمُونَهُ، وَيُشْبِهُ أَنْ يَكُونَ عَلَى ظَاهِرِهِ أَيْ فِي الْغَالِبِ وَالأَكْثَرِ؛ وَالْعَتَادُ: الْعُدَّةُ وَالشَّيْءُ الْحَاضِرُ الْمُعَدُّ؛ وَالْمُوَازَرَةُ: الْمُعَاوَنَةُ، وَقَوْلُهُ لاَ يُوَطِّنُ الأَمَاكِنَ أَيْ لاَ يَتَّخِذُ لِلصَّلاَةِ مَوْضِعاً مَعْلُوماً، وَقَدْ وَرَدَ نَهْيُهُ عَنْ هَذَا مُفَسَّراً فِي غَيْرِ هَذَا الْحَدِيثِ. وَصَابَرَهُ أَيْ حَبَسَ نَفْسَهُ عَلَى مَا يُرِيدُ صَاحِبُهُ وَلاَ تُؤْبَنُ فِيهِ الْحُرَمُ أَيْ لاَ يُذْكَرْنَ فِيهِ بِسُوءٍ وَلاَ تُنْثَى فَلَتَاتُهُ أَيْ لاَ يُتَحَدَّثُ بِهَا أَيْ لَمْ تَكُنْ فِيهِ فَلْتَةٌ وَإِنْ كَانَتْ مِنْ أَحَدٍ سُتِرَتْ؛ وَيَرْفِدُونَ: يُعِينُونَ، وَالسَّخَّابُ: الْكَثِيرُ الصِّيَاحِ، وَقَوْلُهُ وَلاَ يَقْبَلُ الثَّنَاءَ إِلاَّ مِنْ مُكَافِىءٍ؛ قِيلَ مُقْتَصِدٍ فِي ثَنَائِهِ وَمَدْحِهِ، وَقِيلَ إِلاَّ مِنْ مُسْلِمٍ، وَقِيلَ: إِلاَّ مِنْ مُكَافِىءٍ عَلَى يَدٍ سَبَقَتْ مِنَ النَّبِيِّ ﷺ لَهُ؛ وَيَسْتَفِزُّهُ: يَسْتَخِفُّهُ، وَفِي حَدِيثٍ آخَرَ فِي وَصْفِهِ ﷺ مَنْهُوسُ الْعَقِبِ أَيْ قَلِيلُ لَحْمِهَا؛ وَأَهْدَب الأَشْفَارِ: أَيْ طَوِيلُ شَعَرِهَا.

(Chapter)

Explanation of the odd (and eccentric) Words of the aforementioned hadith

His Statement 'extremely tall' means that the Prophet (pbuh) was not clearly

tall and slim (but was of middle height), and this is similar to his statement in the other hadith, 'he (pbuh) was not inordinately tall.'

What is meant by 'Combed hair' is that it appeared as if it were tidy and then got a little crooked. It was neither lank nor frizzly.

What is meant by Azhar (Luminous blush-pink complexion) is that he (pbuh) was brilliant, bright and pleasant, and it is derived from Zahra (the blossom) of the worldly-life; that is its adornment.

Thus, it is compatible with the other hadith comprising: He was neither albino nor tanned. 'Albino' means 'extremely white and 'tanned' means 'dark complexion.'

As well, it is similar to the hadith which comprised that 'he was of fair complexion that was blushing.' What is meant by the 'arched eyebrows' is that they were hooked, long and hairy. 'Diconnected' means that the hair of each eyebrow was parted from the other, and it is the opposite of 'connected' which means that they stick to each other. That description was included in the hadith of Umm Ma'bad.

What is meant by 'Ad'aj' is that his eye pupils were very black. In another hadith he (pbuh) was described as 'Ashkal' or 'Asjar' which means that his eyes had red colouring in the white area surrounding the eyepupils.

What is meant by 'Dali', is that his mouth was wide.

'glamorous teeth (Shanab) means that they were fine and compatible with those ones of youth, and his incisor teeth were parted from each others.

'Daqiq Al-Masraba' means that the hair coming from his chest down to the navel was light and fine.

'plumpy' means he (pbuh) was 'fleshy'. 'Symmetric in organs' means that his organs were co-ordinated and stout. It is similar to the other hadith comprising: he (pbuh) was neither obese nor fat.'

'Straight in the abdomen and chest' means that they both were flat. What is meant by 'Mushaiah As-Sadr' is that he (pbuh) was broad-chested and his breast was neither curved nor crooked. Thereby, he (pbuh) had broad chest and was not large in his abdomen. That explanation coincides with that of the other version narrated by Ibn Duraid.

What is meant by 'Karadees' is the large bones. This is compatible with the other hadith comprising: The upper bones of his shoulders and the clavicle were large.

What is meant by 'his hands and feet were stout' is that they were plump.

'Sa'il Al-Atraf' means that he (pbuh) had long fingers and toes. Ibn Al-Anbari stated that it was reported as 'Sa'il Al-Atraf' or 'Sa'in Al-Atraf', and the two phrases have the same meaning.

In another version, it was reported as 'Sa'ir Al-Atraf' which indicates that his organs were great and mighty.

What is meant by 'Raheb Ar-Raha' is that his handpalms were large and wide, and this connotes his open handedness and generosity.

What is meant by 'Khumsan Al-Akhmosain' is that his feet soles never

reached the earth, and 'Masih Al-Qadamain' means that the feet were smooth, so water would turn away from them.

Yet, the hadith narrated by Abu Hurairah (may Allah be pleased with him) is contradictory to that, for he said: When he (pbuh) trod on earth, he (pbuh) troad with his feet as a whole, and had no sole.

Therefore, this coincides with his statement 'Masih al-Qadamain' (his feet were smooth), and in effect of that Al-Masih (The Messiah) bin Maryam (the son of Mary) was nicknamed owing to having no feetsoles.

It was also said: Masih means they were not plump. Yet, this is contradictory to his statement 'his feet were stout.'

'Taqalu' means that he (pbuh) raised his feet strongly from the earth on walking.

'Takafu' ' means that his steps were directed to the destination.

'Haun' means he (pbuh) observed leniency, gravity and calmness on walking.

'Dhari' means that he (pbuh) made fast paces; that is he (pbuh) used to raise his feet from the earth vigorously and stride quickly; and this contradicts the walking of the haughty one who walks in pride. Yet, he (pbuh) did so observing calmness and solemnity without making haste, as if he (pbuh) were sliding from a slope.

His statement 'he (pbuh) used to commence and conclude his speech by the two mouth corners beneath the cheeks' connotes that his mouth was large, and Arabs used to praise the one of large mouth and disparage the one of small mouth.

'Veer away' means that he (pbuh), on getting angry, would change his direction and turn away from the thing or the person irritating him (pbuh). What is meant by 'seeking the aid of some individuals in helping the commons' is that he (pbuh) assigned a part belonging to himself for some individuals who respectively would convey to the commons about him (pbuh).

What is meant by 'Sanctity of people was not disparaged' is that no one could revile anyone, whether attendant or absent during his sitting.

What is meant by 'its slips were not announced,' is that his sitting was devoid of any slips, and if anyone committed a slip, it would be concealed (from others).

What is meant by 'he (pbuh) was not gruff,' is that he (pbuh) was not raising his voice nor used to shout.

What is meant by 'he (pbuh) did not want to be thanked by one to whom he (pbuh) formerly gave hand,' is that he (pbuh) was mild in his thanks giving and praising. It was said: except from a Muslim. It is also said: except from one to whom the Prophet (pbuh) formerly gave hand.

In another narration describing him (pbuh): He (pbuh) had rather plump heels.

What is meant by 'bushy eyelashes' is that he (pbuh) had long lashes.

الباب الثالث

فِيمَا وَرَدَ مِنْ صَحِيحِ الأَخْبَارِ وَمَشْهُورِهَا بِعَظِيمِ قَدْرِهِ عِنْدَ رَبِّهِ وَمَنْزِلَتِهِ وَمَا خَصَّهُ بِهِ فِي الدَّارَيْنِ مِنْ كَرَامَتِهِ ﷺ

لاَ خِلاَفَ أَنَّهُ أَكْرَمُ الْبَشَرِ، وَسَيِّدُ وَلَدِ آدَمَ، وَأَفْضَلُ النَّاسِ مَنْزِلَةً عِنْدَ اللهِ، وَأَعْلاَهُمْ دَرَجَةً، وَأَقْرَبُهُمْ زُلْفَى. وَاعْلَمْ أَنَّ الأَحَادِيثَ الْوَارِدَةَ فِي ذٰلِكَ كَثِيرَةٌ جِدّاً وَقَدِ اقْتَصَرْنَا مِنْهَا عَلَى صَحِيحِهَا وَمُنْتَشِرِهَا وَحَصَرْنَا مَعَانِي مَا وَرَدَ مِنْهَا فِي اثْنَي عَشَرَ فَصْلاً.

Section 3

The Right and famous Narrations mentioned about his Great Status With his Lord & the Favours conferred upon him (pbuh) in both Worlds

It is taken for granted that Prophet Muhammad (pbuh) is the most honoured among mankind, the master of the children of Adam, the best in rank with Allah amidst people, the most elevated in grade and the closest to Allah among them.

Let you know that the narrations stated concerning that are a lot, but we are restricted to the sound and well-known ones, and we limited the meanings of what was mentioned to twelve chapters.

الفصل الأول

فِيمَا وَرَدَ مِنْ ذِكْرِ مَكَانَتِهِ عِنْدَ رَبِّهِ عَزَّ وَجَلَّ وَالاصْطِفَاءِ وَرِفْعَةِ الذِّكْرِ وَالتَّفْضِيلِ، وَسِيَادَةِ وَلَدِ آدَمَ وَمَا خَصَّهُ بِهِ فِي الدُّنْيَا مِنْ مَزَايَا الرُّتَبِ وَبَرَكَةِ اسْمِهِ الطَّيِّبِ.

(Chapter one)

What is mentioned about His Status with his Lord & the selection & Raising his Rank & Preference & Mastering mankind & his special Superior degree in the Worldly-life & His blessed Name:

أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدٍ عَبْدُ اللهِ بْنُ أَحْمَدَ الْعَدْلُ إِذْناً بِلَفْظِهِ، قالَ: حَدَّثَنَا أَبُو الْحَسَنِ الْفَرْغَانِيُّ حَدَّثَتْنَا أُمُّ الْقَاسِمِ بِنْتُ أَبِي بَكْرِ بْنِ يَعْقُوبَ عَنْ أَبِيهَا، حَدَّثَنَا حَاتِمٌ وَهُوَ ابْنُ عَقِيلٍ عَنْ يَحْيَى وَهُوَ ابْنُ إِسْمَاعِيلَ عَنْ يَحْيَى الْحِمَّانِيِّ، حَدَّثَنَا قَيْسٌ عَنِ الأَعْمَشِ عَنْ عَبَايَةَ بْنِ رِبْعِيٍّ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ اللهَ تَعَالَى قَسَمَ الْخَلْقَ قِسْمَيْنِ فَجَعَلَنِي مِنْ خَيْرِهِم قِسْماً؛ فَذٰلِكَ قَوْلُهُ تَعَالَى: أَصْحَابُ الْيَمِينِ وَأَصْحَابُ الشِّمَالِ فَأَنَا مِنْ أَصْحَابِ الْيَمِينِ وَأَنَا خَيْرُ أَصْحَابِ الْيَمِينِ ثُمَّ جَعَلَ الْقِسْمَيْنِ**

أثلاثاً فَجَعَلَنِي فِي خَيْرِهَا ثُلثاً وَذَلِكَ قَوْلُهُ تَعَالَى: فَأَصْحَابُ الْمَيْمَنَةِ وَأَصْحَابُ الْمَشْأَمَةِ وَالسَّابِقُونَ ٱلسَّابِقُونَ، فَأَنَا مِنَ السَّابِقِينَ وَأَنَا خَيْرُ السَّابِقِينَ ثُمَّ جَعَلَ الأَثْلاَثَ قَبَائِلَ فَجَعَلَنِي مِنْ خَيْرِهَا قَبِيلَةً وَذَلِكَ قَوْلُهُ تَعَالَى: ﴿وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ﴾ [الحجرات: 13] الآيَةَ فَأَنَا أَتْقَى وَلَدِ آدَمَ وَأَكْرَمُهُمْ عَلَى الله وَلاَ فَخْرَ، ثُمَّ جَعَلَ الْقَبَائِلَ بُيُوتاً فَجَعَلَنِي مِنْ خَيْرِهَا بَيْتاً فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ﴾ [الأحزاب: 33] الآيَةَ»؛ وَعَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالُوا يَا رَسُولَ الله مَتَى وَجَبَتْ لَكَ النُّبُوَّةُ قَالَ «وَآدَمُ بَيْنَ الرُّوحِ وَالْجَسَدِ» وَعَنْ وَاثِلَةَ بْنِ الأَسْقَعِ قَالَ: قَالَ رَسُولُ الله ﷺ: «إِنَّ الله اصْطَفَى مِنْ وَلَدِ إِبْرَاهِيمَ إِسْمَاعِيلَ وَاصْطَفَى مِنْ وَلَدِ إِسْمَاعِيلَ بَنِي كِنَانَةَ وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ» وَمِنْ حَدِيثِ أَنَسٍ رَضِيَ الله عَنْهُ «أَنَا أَكْرَمُ وَلَدِ آدَمَ عَلَى رَبِّي وَلاَ فَخْرَ» وَفِي حَدِيثِ ابْنِ عَبَّاسٍ: «أَنَا أَكْرَمُ الأَوَّلِينَ وَالآخِرِينَ وَلاَ فَخْرَ». وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا عَنْهُ ﷺ: «أَتَانِي جِبْرِيلُ عَلَيْهِ السَّلاَمُ فَقَالَ قَلَّبْتُ مَشَارِقَ الأَرْضِ وَمَغَارِبَهَا فَلَمْ أَرَ رَجُلاً أَفْضَلَ مِنْ مُحَمَّدٍ وَلَمْ أَرَ بَنِي أَبٍ أَفْضَلَ مِنْ بَنِي هَاشِمٍ» وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ أُتِيَ بِالْبُرَاقِ لَيْلَةَ أُسْرِيَ بِهِ فَاسْتَصْعَبَ عَلَيْهِ فَقَالَ لَهُ جِبْرِيلُ أَبِمُحَمَّدٍ تَفْعَلُ هَذَا؟ فَمَا رَكِبَكَ أَحَدٌ أَكْرَمَ عَلَى الله مِنْهُ، فَارْفَضَّ عَرَقاً. وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا عَنْهُ ﷺ: «لَمَّا خَلَقَ الله آدَمَ أَهْبَطَنِي فِي صُلْبِهِ إِلَى الأَرْضِ وَجَعَلَنِي فِي صُلْبِ نُوحٍ فِي السَّفِينَةِ وَقَذَفَ بِي فِي النَّارِ فِي صُلْبِ إِبْرَاهِيمَ ثُمَّ لَمْ يَزَلْ يَنْقُلُنِي فِي الأَصْلاَبِ الْكَرِيمَةِ إِلَى الأَرْحَامِ الطَّاهِرَةِ حَتَّى أَخْرَجَنِي بَيْنَ أَبَوَيَّ لَمْ يَلْتَقِيَا عَلَى سِفَاحٍ قَطُّ» وَإِلَى هَذَا أَشَارَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ رَضِيَ الله عَنْهُ بِقَوْلِهِ:

مِنْ قَبْلِهَا طِبْتَ فِي الظِّلاَلِ وَفِي ... مُسْتَوْدَعٍ حَيْثُ يُخْصَفُ الْوَرَقُ
ثُمَّ هَبَطْتَ الْبِلاَدَ لاَ بَشَرٌ ... أَنْتَ وَلاَ مُضْغَةٌ وَلاَ عَلَقُ
بَلْ نُطْفَةٌ تَرْكَبُ السَّفِينَ وَقَدْ ... أَلْجَمَ نَسْراً وَأَهْلَهُ الْغَرَقُ
تُنْقَلُ مِنْ صَالِبٍ إِلَى رَحِمٍ ... إِذَا مَضَى عَالَمٌ بَدَا طَبَقُ
ثُمَّ احْتَوَى بَيْتُكَ الْمُهَيْمِنُ مِنْ ... خِنْدِفَ عَلْيَاءَ تَحْتَهَا النُّطُقُ
وَأَنْتَ لَمَّا وُلِدْتَ أَشْرَقَتِ الأَرْ ... ضُ وَضَاءَتْ بِنُورِكَ الأُفُقُ
فَنَحْنُ فِي ذَلِكَ الضِّيَاءِ وَفِي النُّـ ... ـورِ وَسُبْلِ الرَّشَادِ نَخْتَرِقُ
يَا بَرْدَ نَارِ الْخَلِيلِ يَا سَبَباً ... لِعِصْمَةِ النَّارِ وَهْيَ تَحْتَرِقُ

Qais bin Al-A'mash narrated through 'Abaya bin Rab'I on the authority of Ibn 'Abbas (may Allah be pleased with them both) who said: Allah's Apostle (pbuh) said: Allah the Supreme divided the creation into two parts, and made

me from the better part in effect of Allah's Statement, "And those on the Right Hand" and "And those on the Left Hand."(1) Thereby, I am from those on the Right Hand and I am the best among them.

Then Allah divided the two parts into three third, and made me from the best third by virtue of His Statement, "So those on the Right Hand (i.e. those who will be given their Records in their right hands and enter Paradise)", and "And those on the Left Hand (i.e. those who will be given their Record in their left hands and enter the Hell-Fire), and "And those foremost [(in Islamic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islam, and will be foremost in Paradise]."(2)

Thereby, I am from the foremost, and I am the best among them. Then Allah made the three thirds into tribes and mode me from the best tribe according to His Statement, "and made you into nations and tribes."(3)

Thereby, I am the most pious among mankind and the most honoured with Allah among them, without pride. Then Allah made the tribes into houses, and made me from the best house among them, in conformity with His Statement, "Allah wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family [of the Prophet (pbuh)].(4)

Abu Salama narrated on the authority of Abu Hurairah (may Allah be pleased with him): They (people) asked: O Allah's Apostle (pbuh), when was Prophethood made incumbent on you? He (pbuh) replied, "Since Adam was midway between the soul and the body (i.e. since the creation of Adam)."

Wathila bin Al-Asqa' narrated: Allah's Apostle (pbuh) said;'' From amongst the Children of Ibrahim (Abraham-peace be upon him), Allah chose Isma'il (Ishmael-peace be upon him).From amongst the offspring of Isma'il, He chose Banu Kenana. He then chose Quraish (tribe) from Banu Kenana. Then He selected Banu Hashim from Quraish and chose me from amongst the offspring of Banu Hashim."(5)

Anas narrated: the Prophet (pbuh) said, "I am the most honoured with my Lord among mankind, without pride."

Ibn 'Abbas narrated: the Prophet (pbuh) said, "I am the most honoured among the first and the later generations."

'A'ishah (may Allah be pleased with her) narrated: the Prophet (pbuh) said, "Jibril (Gabriel-peace be upon him) came to me and said: I traversed the entire world and found no man better than Muhammad (pbuh), and I did not see any offspring more stray than Banu Hashim."

Anas (may Allah be pleased with him) said: During Al-Isra' (his Nocturnal Night), the Prophet (pbuh) was brought Al-Buraq (an animal bigger than a donkey and smaller than a horse on which the Prophet (pbuh) went up to the heavens) which was hard for him (pbuh) to mount. Thereupon, Jibril (Gabriel)

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(1) [Surah 56: 27, 41].
(2) [Surah 56: 8, 9, 10]..
(3) [Surah 49: 13].
(4) [Surah 33: 33].
(5) Reported by Abu At-Tirmidhi and Ibn Hanbal.

said to it: Do you do so with Muhammad? Verily no one is more honoured with Allah to ride you than he (pbuh) is.Therein, it trembled shedding sweat out of fear and shyness.

Ibn 'Abbas (may Allah be pleased with them (both) related: the Prophet (pbuh) said, "When Allah created Adam, He brought me down to the earth in his backbone, then He made me into the backbone of Nuh (Noah-peace be upon him) in his Ark and cast me into the Fire (lighted by the polytheists to torment Ibrahim (Abraham-peace be upon him) in the backbone of Ibrahim (Abraham).

He kept shifting me within noble backbones and to the pure wombs till having extracted me out between my parents who never committed illegitimate relationship."

To that Al-'Abbas - may Allah be pleased with him- said the hereinafter poetic verses:

Priorly I reunited in shadows and in
A reservoir where leaves fall
Then I landed in the country, Omen
You are, and no embryo or leech
But rather a sperm installing the ship and has
Bounded an eagle and his kins are drowning
Transfers from a solid to a womb
It a world passes a plate start
The friend's fire came hiding
In his essence how he burned dominantly
Till our dominated house included of
A high trench under it pronunciation
And where you were born you radiated
Earth and your light illuminated the horizon
For the in that brilliance and light
And means of guidance burn

وَرَوَى عَنْهُ ﷺ أَبُو ذَرٍّ وَابْنُ عُمَرَ وَابْنُ عَبَّاسٍ وَأَبُو هُرَيْرَةَ وَجَابِرُ بْنُ عَبْدِ الله أَنَّهُ قَالَ:

«أُعْطِيتُ خَمْساً - وَفِي بَعْضِهَا سِتّاً - لَمْ يُعْطَهُنَّ نَبِيٌّ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِي الأَرْضُ مَسْجِداً وَطَهُوراً وَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكَتْهُ الصَّلَاةُ فَلْيُصَلِّ وَأُحِلَّتْ لِي الْغَنَائِمُ وَلَمْ تَحِلَّ لِنَبِيٍّ قَبْلِي وَبُعِثْتُ إِلَى النَّاسِ كَافَّةً وَأُعْطِيتُ الشَّفَاعَةَ».

Abu Dharr, Ibn 'Umar, Ibn 'Abbas, Abu Hurairah and Jabir bin 'Abdullah (may Allah be pleased with them all) narrated that the Prophet (pbuh) said, "I have been given five things - and in some narrations five Sunan (ways and courses) - which were not given to any Prophet before me: I have been made victorious (by Allah) by awe (by His frightening my enemies) for a distance of one month's journey; the earth has been made for me (and for my followers) a place for praying and a thing with which to perform Tayammum (dry ablution),

therefore anyone of my followers can pray wherever the time of a prayer is due; the war booty has been made lawful for me, yet it was not lawful for any Prophet before me; I have been sent to all mankind; and I have been given the right of intercession (on the Day of Resurrection)."

وَفِي رِوَايَةٍ بَدَلَ هَذه الْكَلِمَةِ: «**وَقِيلَ لِي سَلْ تُعْطَهْ**» وَفِي رِوَايَةٍ أُخْرَى «**وَعُرِضَ عَلَيَّ أُمَّتِي فَلَمْ يَخْفَ عَلَيَّ التَّابِعُ مِنَ الْمَتْبُوعِ**» وَفِي رِوَايَةٍ: «**بُعِثْتُ إِلَى الأَحْمَرِ وَالأَسْوَدِ**». قِيلَ السُّودُ الْعَرَبُ لَأنَّ الْغَالِبَ عَلَى أَلْوَانِهِم الأُدْمَةُ فَهُمْ مِنَ السُّودِ. وَالْحُمْرُ الْعَجَمُ، وَقِيلَ الْبِيضُ وَالسُّود مِن الأُمَم، وَقِيلَ الْحُمْرُ: الإِنْسُ. وَالسُّودُ: الْجِنُّ.

Another version reads, "and it was said: Ask and you will be given."

Another narration reads, "My followers were shown to me, and neither the one who follows nor the one who is followed is concealed from me."(1)

In another version, he (pbuh) said, "I have been sent to the red and black." The 'black' refers to Arab whose complexion was included to be tanned, therefore they were of the black. Yet the 'red' refers to the non-Arabs. It is said: that statement refers to the white and black of the nations. It is also said: what is meant by the 'red' is the human race and the 'black' is jinn. ((2))

وَفِي الْحَدِيثِ الآخَرِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ «**نُصِرْتُ بِالرُّعْبِ وَأُوتِيتُ جَوَامِعَ الْكَلِمِ وَبَيْنَا أَنَا نَائِمٌ جِيءَ بِمَفَاتِيحِ خَزَائِنِ الأَرْضِ فَوُضِعَتْ فِي يَدَيَّ**».

In another narration related by Abu Hurairah (may Allah be pleased with him), the Prophet (pbuh) said, "I have been made victorious by awe (i.e. Allah's frightening of the enemies) and given the richest expressions, and while I was sleeping, the keys of the store-houses of the land were brought and then put in my hands."(3)

وَفِي رِوَايَةٍ عَنْهُ «**وَخُتِمَ بِي النَّبِيُّونَ**» وَعَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّهُ قَالَ: قَالَ ﷺ: «**إِنِّي فَرَطٌ لَكُمْ وَأَنَا شَهِيدٌ عَلَيْكُمْ وَإِنِّي وَالله لأَنْظُرُ إِلَى حَوْضِي الآنَ وَإِنِّي قَدْ أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الأَرْضِ وَإِنِّي وَالله مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي وَلَكِنِّي أَخَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا**» وَعَنْ عَبْدِ الله بْن عَمْرٍو رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «**أَنَا مُحَمَّدٌ النَّبِيُّ الأُمِّيُّ لاَ نَبِيَّ بَعْدِي أُوتِيتُ جَوَامِعَ الْكَلِمِ وَخَوَاتِمَهُ وَعُلِّمْتُ خَزَنَةَ النَّارِ وَحَمَلَةَ الْعَرْشِ**». وَعَنِ ابْنِ

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(1) Reported by Al-Bukhari, Muslim, An-Nasa'i and Abu Na'im.

(2) Jinn: A creation, created by Allah from fire like human beings from mud, and angels from light..

(3) Reported by Ibn Kathier.

عُمر: «بُعِثْتُ بَيْنَ يَدِي السَّاعَةِ» وَمِنْ رِوايَةِ ٱبْنِ وَهْبٍ أَنَّهُ ﷺ قَالَ: «قَالَ اللهُ تَعَالَى سَلْ يَا
مُحَمَّدُ فَقُلْتُ مَا أَسْأَلُ يَا رَبِّ ٱتَّخَذْتَ إِبْرَاهِيمَ خَلِيلاً وَكَلَّمْتَ مُوسَى تَكْلِيماً، وَٱصْطَفَيْتَ
نُوحاً، وَأَعْطَيْتَ سُلَيْمَانَ مُلْكاً عَظِيماً لاَ يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِهِ. فَقَالَ اللهُ تَعَالَى: مَا أَعْطَيْتُكَ
خَيْرٌ مِنْ ذَلِكَ، أَعْطَيْتُكَ الْكَوْثَرَ وَجَعَلْتُ ٱسْمَكَ مَعَ ٱسْمِي يُنَادَى بِهِ فِي جَوْفِ السَّمَاءِ
وَجَعَلْتُ الْأَرْضَ طَهُوراً لَكَ وَلِأُمَّتِكَ وَغَفَرْتُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ فَأَنْتَ تَمْشِي
فِي النَّاسِ مَغْفُوراً لَكَ، وَلَمْ أَصْنَعْ ذَلِكَ لِأَحَدٍ قَبْلَكَ، وَجَعَلْتُ قُلُوبَ أُمَّتِكَ مَصَاحِفَهَا،
وَخَبَأْتُ لَكَ شَفَاعَتَكَ وَلَمْ أَخْبَأْهَا لِنَبِيٍّ غَيْرِكَ».

Another version reads, "and I am the last of the Prophets."

'Uqba bin 'Amer narrated: the Prophet (pbuh) said, "I am a forerunner for you and a witness to you: By Allah, I am looking at my cistern (of Al-Kauthar River) now, and I have been given the keys of the store-houses of the land. And By Allah, I am not afraid lest you may be polytheists after me, but I am afraid for you lest you may compete with each other in it (i.e. as regards power, sovereignty, property in the worldly-life)."

'Abdullah bin 'Amr bin Al-'Ass (may Allah be pleased with them both) related that Allah's Apostle (pbuh) said, "I am Muhammad the illiterate Prophet. There is no Prophet to come after me. I have been given the richest expressions and conclusions, and have known the angels guarding the Hell-Fire and those who are the bearers of the (Glorious) Throne (of Allah)."

In the narration of Ibn 'Umar (may Allah be pleased with them both), Allah's Apostle (pbuh) said, "I have been sent in between the two hands of the hour (of Resurrection)."

Ibn Wahb narrated: Allah's Apostle (pbuh) said, "Allah the Supreme said: Ask, O Muhammad (for whatever you want). Thereupon, I said; What can I ask for, O Lord, for You took Ibrahim (Abraham) as an intimate friend, spoke directly to Musa (Moses), selected Nuh (Noah) and gave Sulaiman (Solommon) a Kingdom such as shall not belong to any other after him.

Allah the Supreme said: What have been given to you is better than that: I have given you Al-Kauthar (River on Doomsay); made your name be called along with My Name in the core of heaven; made the earth for you and your followers a thing with which to purify (i.e perform dry ablution), and forgiven all your past and future sins, thereby, you walk among people while being forgiven. Yet, I have never done so for anyone before you, and I have made the hearts of your followers into the Glorious Qur'an, and harboured for you the right of intercession (on behalf of your followers on Doomsday) whereas I did not harbour it for any Prophet other than you".

وَفِي حَدِيثٍ آخَرَ، رَوَاهُ حُذَيْفَةُ: «بَشَّرَنِي - يَعْنِي رَبَّهُ عَزَّ وَجَلَّ - أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ
مَعِي مِنْ أُمَّتِي سَبْعُونَ أَلْفاً مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفاً لَيْسَ عَلَيْهِمْ حِسَابٌ. وَأَعْطَانِي أَنْ لاَ

تَجُوعَ أُمَّتِي وَلاَ تُغْلَبَ، وَأَعْطَانِي النَّصْرَ وَالْعِزَّةَ، وَالرُّعْبَ يَسْعَى بَيْنَ يَدَيْ أُمَّتِي شَهْراً. وَطَيَّبَ لِي وَلِأُمَّتِي الْمَغَانِمَ، وَأَحَلَّ لَنَا كَثِيراً مِمَّا شَدَّدَ عَلَى مَنْ قَبْلَنَا، وَلَم يَجْعَلْ عَلَيْنَا فِي الدِّينِ مِنْ حَرَجٍ».

In another version narrated by Hudhaifa, Allah's Apostle (pbuh) said, "My Lord, to Him Majesty and Glory belong, has given me the glad tidings that the first of my followers to admit to Paradise along with me, will be seventy thousand ones; and along with each thousand there will be seventy thousand ones, who will be spared from being reckoned (i.e they will not be called to torment or account). Further, He has offered me that my nation (my followers) will neither starve nor be defeated. He has granted me victory and glory, and made my followers cause the enemies to be awe stricken for a distance of one month' journey. He has made the war spoils lawful for me and my followers; made lawful for us a lot of things which were prohibited for those who came before us, and did not make us suffer hardship on learning the sound knowledge in religion".

وَعنْ أَبِي هُرَيْرَةَ عَنْهُ ﷺ: «مَا مِنْ نَبِيٍّ مِنَ الأَنْبِيَاءِ إِلاَّ وَقَدْ أُعْطِيَ مِنَ الآيَاتِ مَا مِثْلُهُ آمَنَ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الذِي أُوتِيتُ وَحْياً أَوْحَى الله إِلَيَّ؛ فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعاً يَوْمَ الْقِيَامَةِ» مَعْنَى هَذَا عِنْدَ الْمُحَقِّقِينَ بَقَاءُ مُعْجِزَتِهِ مَا بَقِيَتِ الدُّنْيَا، وَسَائِرُ مُعْجِزَاتِ الأَنْبِيَاءِ ذَهَبَتْ لِلْحِينِ وَلَمْ يُشَاهِدْهَا إِلاَّ الْحَاضِرُ لَهَا وَمُعْجِزَةُ الْقُرْآنِ يَقِفُ عَلَيْهَا قَرْنٌ بَعْدَ قَرْنٍ عِيَاناً لاَ خَبَراً إِلَى يَوْمِ الْقِيَامَةِ، وَفِيهِ كَلاَمٌ يَطُولُ هَذَا نُخْبَتُهُ، وَقَدْ بَسَطْنَا الْقَوْلَ فِيهِ وَفِيمَا ذُكِرَ فِيهِ سِوَى هَذَا آخِرَ فِي بَابِ الْمُعْجِزَاتِ.

Abu Hurairah (may Allah be pleased with him) related: Allah's Apostle (pbuh) said, "Each Prophet was given the signs (miracles) in effect of which people believed, yet what I have been given is the revelation which as been inspired to me by Allah, so I hope I will be followed by a multitude of followers exceeding the number of their followers on Judgment day".

Commentator illustrate that the afore-mentioned hadith means that the miracle (i.e. the holy Qur'an) of Allah's Apostle (pbuh) is everlasting so long as the worldly life lasts. Yet, all the miracles of Prophets passed away while having been witnessed only by those who had been present during its occurrence at those specified times, but the miracle of the Glorious Qur'an is witnessed by all generations in succession till the Day of Resurrection. Speech about that matter is lengthy, but we epitomized and mentioned what is stated besides that at the end of the chapter of miracles.

وَعَنْ عَلِيٍّ رَضِيَ الله عَنْهُ: كُلُّ نَبِيٍّ أُعْطِيَ سَبْعَةَ نُجبَاءَ وُزَرَاءَ رُفَقَاءَ مِنْ أُمَّتِهِ، وأُعْطِيَ

نَبِيُّكُمْ ﷺ أَرْبَعَةَ عشَرَ نَجيباً مِنْهُمْ أَبُو بَكْرٍ وَعُمَرُ وَابْنُ مَسْعُودٍ وعَمَّارٌ. وقَالَ ﷺ: «إِنَّ اللهَ قَدْ حَبَسَ عَنْ مَكَّةَ الفِيلَ وَسَلَّطَ عَلَيْهَا رَسُولَهُ وَالْمُؤْمِنِينَ، وَإِنَّهَا لاَ تَحِلُّ لِأَحَدٍ بَعْدِي وَإِنَّمَا أُحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ» وَعَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنِّي عَبْدُ اللهِ وَخَاتَمُ النَّبِيِّينَ وَإِنَّ آدَمَ لَمُنْجَدِلٌ فِي طِينَتِهِ وَعِدَةُ أَبِي إِبْرَاهِيمَ وَبِشَارَةُ عِيسَى ابْنِ مَرْيَمَ».

'Ali bin Abu Talib (may Allah be pleased with him) said: Allah's Apostle (pbuh) said, every Prophet was given seven superior persons;. Ministers and companions from amongst his followers, and you Prophet (pbuh) has been given fourteen superior ones including Abu Bakr As -Siddiq, 'Umar bin Al-Khattab, Ibn Mas'ud and 'Ammar (may Allah be pleased with them all)".

The Prophet (pbuh) said, "Allah held back the elephant from Mecca [1]. Verily! Fighting in Mecca was not permitted for anyone before me, nor it will be permitted for anyone after me. It (war) in Mecca was made legal for me for few hours or so on that day".

Al-'Irbad bin Sariya related: I heard Allah's Messenger (pbuh) saying, "I am Allah's Slave and the last (end) of Prophets Since Adam was twined in his mud (from which he was created); and (I am) the promise given to my father Ibrahim (Abraham) [2]; and (Iam) the glad tidings given by 'Isa the son of Maryam [Jesus the son of Mary]."[3].

وَعَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ اللهَ فَضَّلَ مُحَمَّداً ﷺ عَلَى أَهْلِ السَّمَاءِ وَعَلَى الأَنْبِيَاءِ صَلَوَاتُ اللهِ وَسَلاَمُهُ عَلَيْهِمْ قَالُوا فَمَا فَضْلُهُ عَلى أَهْلِ السَّمَاءِ قَالَ: إِنَّ اللهَ تَعَالَى قَالَ لِأَهْلِ السَّمَاءِ: ﴿وَمَن يَقُلْ مِنْهُمْ إِنِّي إِلَٰهٌ مِّن دُونِهِۦ﴾ [الأنبياء: 29] الآيَةَ ـ وَقَالَ لِمُحَمَّدٍ ﷺ: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ①﴾ [الفتح: 1] الآيَةَ، قَالُوا: فَمَا فَضْلُهُ عَلَى الأَنْبِيَاءِ؟ قَالَ: إِنَّ اللهَ تَعَالَى قَالَ: ﴿وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِۦ﴾ [إبراهيم: 4] الآيَةَ، وَقَالَ لِمُحمد ﴿وَمَآ أَرْسَلْنَٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ﴾ [سبأ: 28] وَعَنْ خَالِدِ بْنِ مَعْدَانَ أَنَّ نَفَراً مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ قَالُوا: يَا رَسُولَ اللهِ أَخْبِرْنَا عَنْ نَفْسِكَ؛ وَقَدْ رُوِيَ نَحْوُهُ عَنْ أَبِي ذَرٍّ

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(1) He (pbuh) refers to the Elephant army which had come from Yemen under the command of Abraha Al-Ashram intendending to devastate the Ka'bah (The Sacred House of Allah at Mecca)

(2) Ibrahim asked Allah saying, "Our Lord! Send amongst them a Messenger of their own, who shall recite into them Your Verses and instruct them in the Book (These Qur'an) and Al-Hikmah (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophet hood), and purify them". [2: 129] and indeed Allah gave him the promise and answered his invocation by sending Muhammad (pbuh)

(3) 'Isa gave the glad tidings of a Messenger to come after him, whose name shall be Ahmad (i.e. Muhammad (pbuh).

وشَدّادِ بْنِ أَوْسٍ، وَأَنَس بْنِ مَالِكٍ رَضِيَ الله عَنْهُمْ فَقَالَ: «نَعَمْ أَنَا دَعْوَةُ أَبِي إِبْرَاهِيمَ يَعْنِي قَوْلَهُ: ﴿رَبَّنَا وَٱبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ﴾ [البقرة: 129] وَبَشَّرَ بِي عِيسَى ورَأَتْ أُمِّي حِينَ حَمَلَتْ بِي أَنَّهُ خَرَجَ مِنْهَا نُورٌ أَضَاءَ لَهُ قُصُورُ بُصْرَى مِنْ أَرْضِ الشَّامِ، وَٱسْتُرْضِعْت فِي بَنِي سَعْدِ بْنِ بَكْرٍ فَبَيْنَا أَنَا مَعَ أَخٍ لِي خَلْفَ بُيُوتِنَا نَرْعَى بَهْماً لَنَا إِذْ جَاءَنِي رَجُلاَنِ عَلَيْهِمَا ثِيَابٌ بِيضٌ». وَفِي حَدِيثٍ آخَرَ: «ثَلاثَةُ رِجَالٍ بِطَسْتٍ مِنْ ذَهَبٍ مَمْلُوءَةٍ ثَلْجاً فَأَخَذَانِي فَشَقَّا بَطْنِي» قَالَ فِي غَيْرِ هَذَا الْحَدِيثِ: «مِنْ نَحْرِي إِلَى مَرَاقِّ بَطْنِي ثُم ٱسْتَخْرَجَا مِنْهُ قَلْبِي فَشَقَّاهُ فَاسْتَخْرَجَا مِنْهُ عَلَقَةً سَوْدَاءَ فَطَرَحَاهَا ثُمَّ غَسَلاَ قَلْبِي وَبَطْنِي بِذَلِكَ الثَّلْجِ حَتَّى أَنْقَيَاهُ». قَالَ فِي حَدِيثٍ آخَرَ: «ثُمَّ تَنَاوَلَ أَحَدُهُمَا شَيْئاً فَإِذَا بِخَاتَمٍ فِي يَدِهِ مِنْ نُورٍ يَحَارُ النَّاظِرُ دُونَهُ فَخَتَمَ بِهِ قَلْبِي فَٱمْتَلأَ إِيمَاناً وَحِكْمَةً ثُمَّ أَعَادَهُ مَكَانَهُ وَأَمَرَّ الآخَرُ يَدَهُ عَلَى مَفْرِقِ صَدْرِي فَٱلْتَأَمَ».

Ibn 'Abbas (may Allah be pleased with them both) said: Allah gave Muhammad (pbuh) superiority to the inhabitants of heaven.

Allah said to the inhabitants of heaven, "And if any of them should say: "Verily, I am an ilah (a god) besides Him (Allah)," such a one We should recompense with Hell".(1).

Allah said to Muhammad (pbuh), "Verily, We have given you (O Muhammad (pbuh) a manifest victory".(2)

They asked: What about his superiority over the other Prophets? He said: Allah the supreme said (addressing Muhammad (pbuh), "And we sent not a Messenger except with the language of his people". (3) And He said to Muhammad (pbuh), "And have not sent you (O Muhammad (pbuh) except to all mankind"(4).

Khalid bin Ma'dan related: A group of the companions of Allah's Messenger (pbuh) said: O Allah's Messenger, tell us about yourself.

A similar narration was related on the authority of Abu Dharr, Shaddad bin Aus and Anas bin Malik (may Allah be pleased with them all). Therein Allah's Messenger (pbuh) said, "Yes, I am the invocation of my father Ibrahim (Abraham)," referring to his statement, "Our Lord! Send amongst them, a Messenger of their own" (5)- and 'Isa (Jesus) gave the glad tidings of my coming. When my mother gave birth to me, she saw (in a vision) a light having got out from her (body) for which the castles of Busra in the Levant areas (Syria, Lebanon, Jordan and Palestine) were lighted and illuminated. Yet, I was fostered in (the tribe of Banu Sa'd bin Bakr.

While I was grazing some animals along with a fellow brother behind our houses, two men dressed in white garments came to me."

In another version- he said " three men- who were carrying a golden washtub full of ice. They seized me and slit open my belly -He (pbuh) said in another

(1) [Surah 21: 29] (2) [Surah 48: 1] (3) [Surah 14: 4]
(4) [Surah 34: 28] (5) [Surah 2: 129]

version : (They slit open) the area from my throat down to my belly. Then they both extracted my heart splitting it. Thereupon, they plucked a black piece of flesh out of it and cast it away. They therein washed my heart and belly with that ice till they got clean."

In another narration, the Prophet (pbuh) said, "the one of them held in his hand something which appeared to be a ring of light perplexing the beholder. Then he sealed on my heart with it, thereby it has been filled with faith, wisdom and sound knowledge. Then he took it back to its place. Yet, the other one passed his hand over parting my chest and it got healed and joined again."

وَفِي رِوَايَةٍ: «**إِنَّ جِبْرِيلَ قَالَ: قَلْبٌ وَكِيعٌ، أَيْ شَدِيدٌ فِيهِ عَيْنَانِ تُبْصِرَانِ وَأُذُنَانِ سَمِيعَتَانِ ثُمَّ قَالَ أَحَدُهُمَا لِصَاحِبِهِ زِنْهُ بِعَشْرَةٍ مِنْ أُمَّتِهِ فَوَزَنَنِي بِهِمْ فَرَجَحْتُهُمْ ثُمَّ قَالَ زِنْهُ بِمِائَةٍ مِنْ أُمَّتِهِ فَوَزَنَنِي بِهِمْ فَوَزَنْتُهُمْ ثُمَّ قَالَ زِنْهُ بِأَلْفٍ مِنْ أُمَّتِهِ فَوَزَنَنِي بِهِمْ فَوَزَنْتُهُمْ ثُمَّ قَالَ: دَعْهُ عَنْكَ فَلَوْ وَزَنْتَهُ بِأُمَّتِهِ لَوَزَنَهَا**» قَالَ فِي الْحَدِيثِ الآخَرِ: «**ثُمَّ ضَمُّونِي إِلَى صُدُورِهِمْ وَقَبَّلُوا رَأْسِي وَمَا بَيْنَ عَيْنَيَّ ثُمَّ قَالُوا يَا حَبِيبُ لَمْ تُرَعْ إِنَّكَ لَوْ تَدْرِي ما يُرَادُ بِكَ مِنَ الْخَيْرِ لَقَرَّتْ عَيْنَاكَ**» وَفِي بَقِيَّةِ هَذَا الْحَدِيثِ مِنْ قَوْلِهِمْ مَا أَكْرَمَكَ عَلَى الله إِنَّ الله مَعَكَ وَمَلائِكَتَهُ؛ قَالَ فِي حَدِيثِ أَبِي ذَرٍّ: «**فَمَا هُوَ إِلاَّ أَنْ وَلَّيَا عَنِّي فَكَأَنَّمَا أَرَى الأَمْرَ مُعَايَنَةً**»؛ وَحَكَى أَبُو مُحَمَّدٍ الْمَكِّيُّ وأَبُو اللَّيْثِ السَّمَرْقَنْدِيُّ وَغَيْرُهُمَا؛ أَنَّ آدَمَ عِنْدَ مَعْصِيَتِهِ قَالَ: اللَّهُمَّ بِحَقِّ مُحَمَّدٍ ٱغْفِرْ لِي خَطِيئَتِي وَيُرْوَى وَتَقَبَّلْ تَوْبَتِي فَقَالَ لَهُ الله: مِنْ أَيْنَ عَرَفْتَ مُحَمَّداً. قَالَ: رَأَيْتُ فِي كُلِّ مَوْضِعٍ مِنَ الْجَنَّةِ مَكْتُوباً لاَ إِلٰهَ إِلاَّ الله مُحَمَّدٌ رَسُولُ الله. وَيُرْوَى مُحَمَّدٌ عَبْدِي وَرَسُولِي فَعَلِمْتُ أَنَّه أَكْرَمُ خَلْقِكَ عَلَيْكَ فَتَابَ الله عَلَيْهِ وَغَفَرَ لَهُ، وَهَذَا عِنْدَ قَائِلِهِ تَأْوِيلُ قَوْلِه تَعَالَى: ﴿فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٍ﴾ [البقرة: 37] وَفِي رِوَايَةٍ أُخْرَى فَقَالَ آدَمُ: لَمَّا خَلَقْتَنِي رَفَعْتُ رَأْسِي إِلَى عَرْشِكَ فَإِذَا فِيهِ مَكْتُوبٌ: لاَ إِلٰهَ إِلاَّ الله مُحَمَّدٌ رَسُولُ الله فَعَلِمْتُ أَنَّهُ لَيْسَ أَحَدٌ أَعْظَمَ قَدْراً عِنْدَكَ مِمَّنْ جَعَلْتَ ٱسْمَهُ مع ٱسْمِكَ فَأَوْحَى الله إِلَيْهِ: «**وَعِزَّتِي وَجَلالِي إِنَّهُ لآخِرُ النَّبِيِّينَ مِنْ ذُرِّيَّتِكَ وَلَوْلاَهُ مَا خَلَقْتُكَ**» قَالَ: وَكَانَ آدَمُ يُكَنَّى بِأَبِي مُحَمَّدٍ، وَقِيلَ بِأَبِي الْبَشَرِ وَرُوِيَ عَنْ سُرَيْجِ بْنِ يُونُسَ أَنَّهُ قَالَ: إِنَّ لله مَلاَئِكَةً سَيَّاحِينَ عِبَادَتُهَا عَلَى كُلِّ دَارٍ فِيهَا أَحْمَدُ أَوْ مُحَمَّدٌ إِكْرَاماً مِنْهُمْ لِمُحَمَّدٍ ﷺ، وَرَوَى ٱبْنُ قَانِعٍ الْقَاضِي عَنْ أَبِي الْحَمْرَاءِ قَالَ قَالَ رَسُولُ الله ﷺ: لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ إِذَا عَلَى الْعَرْشِ مَكْتُوبٌ: لاَ إِلٰهَ إِلاَّ الله مُحَمَّدٌ رَسُولُ الله أَيَّدْتُهُ بِعَلِيٍّ. وَفِي التَّفْسِيرِ عَنِ ٱبْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى: ﴿وَكَانَ تَحْتَهُۥ كَنزٌ لَّهُمَا﴾ [الكهف: 82] قَالَ لَوْحٌ مِنْ ذَهَبٍ فِيهِ مَكْتُوبٌ: «عَجَباً لِمَنْ أَيْقَنَ بِالْقَدْرِ كَيْفَ يَنْصَبُ! عَجَباً لِمَنْ أَيْقَنَ بِالنَّارِ كَيْفَ يَضْحَكُ! عَجَباً لِمَنْ رَأَى الدُّنْيَا وَتَقَلُّبَهَا بِأَهْلِهَا كَيْفَ يَطْمَئِنُّ إِلَيْهَا! أَنَا الله لاَ إِلٰهَ إِلاَّ أَنَا مُحَمَّدٌ عَبْدِي وَرَسُولِي».

In another narration the Prophet (pbuh) said "Jibril (Gabriel) said : It is (i.e Muhammad's heart (pbuh) a sturdy heart [i.e. full of dexterity and elaboration with respect to sound knowledge and understanding] comprising two sighting eyes and two hearing ears.

Then one of them said to the other: Weigh it (i.e. Muhammad's heart) against ten (hearts) of his followers. When he weighed me (of my heart), I outweighed them. Then he said: Weight it against a hundred ones of his followers'. When he weighed me, I overweighed them. Then he said: weigh it against a thousand of his followers', and when he weighed, I outweighed them. Then he said: Leave it, for if you had weighed it against (the hearts of) all his followers, it would have exceeded them in weight (i.e. as regards Faith and Belief)."

The Prophet (pbuh) said in another hadith "then they hugged me, kissed my head and the area in between my eyes, and said: O beloved (to Allah), you are not made to fear. Had you known what is intended of goodness for you, your eyes would have been comfortable." The remainder of that hadith included his statement, " How honoured you are with Allah, verily Allah and His Angels are with you (safeguarding and supporting you)".

In the hadith related by Abu Dharr, the Prophet (pbuh) said, "the went away from me, and therein I observed that matter as if I witness it clearly."

Abu Muhammad Al-Makki, Abu Al-Laith As-Samarqandi and others narrated: Having disobeyed Allah, Adam said, "O Allah, by the right of Muhammad (pbuh) forgive me of my sin." It is narrated that the (Adam) added: And accept my repentance.

Therein, Allah asked him: How have you known Muhammad? Adam replied, "I saw the phrase 'there is no god but Allah and Muhammad is Allah's Messenger' - in another narration: Muhammad is my slave and my Messenger' written in every spot in Paradise - so I have known that he (pbuh) is the most honoured with you among your creation Therein Allah pardoned him and accepted his repentance, and this is the interpretation, as some commentators stated, of Allah's statement, "then Adam received from his Lord Words."(1).

In another version, the Prophet (pbuh) said, "Adam therein said: When You (Allah) have created me, I raised my head up to Your Throne to find the Phrase 'there is no god but Allah and Muhammad is Allah's Messenger' written therein, therefore I have known that no one attained greater status with you than the one whose name You made to be attached to Your Name. Therein Allah inspired to him: "By My Majesty and Glory, verily he (i.e. Muhammad (pbuh) is the last of the Prophets of your offspring. But for him (i.e. Muhammad (pbuh), I would not have created you." He (the Prophet (pbuh) added: Adam was given the Sobriquet 'Abu (the father of) Muhammad.' And it is said: (Adam was nicknamed as)"Father of mankind."

Suraij bin Yunus narrated: Allah has some angels traversing the earth and

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(1) [Surah 2: 371]

doing their acts of worship on each house including (any person whose name is) Ahmad or Muhammad, as a tocken of honouring Prophet Muhammad (pbuh).

Ibn Qani' Al-Qadi narrated on the authority of Abu Al-Hamra': Allah's Messenger (pbuh) said, "Being ascended to the heavens in my journey by night, I found the Phrase 'there is no god but Allah and Muhammad is Allah's Messenger whom I support with 'Ali' written on the Throne."(1).

Concerning the interpretation of Allah's Statement, "And there was under it a treasure belonging to them," Ibn 'Abbas related: It is a golden tablet on which the (hereinafter) wording is written : How astonishing for him who has got certain of the decree, how can he toil in the world?; how astonishing for him who has got certain of the Fire, how can he laugh?; and how astonishing for him who has witnessed the worldly-life afflicting its dwellers with its ups and downs, how can he feel secure in it? I Am Allah, there is none worthy of worship save Me, and Muhammad is My Slave and My Messenger.

وَعَنِ ٱبْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: عَلَى بَابِ الْجَنَّةِ مَكْتُوبٌ إِنِّي أَنَا اللهُ لاَ إِلَهَ إِلاَّ أَنَا مُحَمَّدٌ رَسُولُ اللهِ لا أُعَذِّبُ مَنْ قَالَهَا، وَذُكِرَ أَنَّهُ وُجِدَ عَلَى الْحِجَارَةِ الْقَدِيمَةِ مَكْتُوبٌ: مُحَمَّدٌ تَقِيٌّ مُصْلِحٌ، وَسَيِّدٌ أَمِينٌ؛ وَذَكَرَ السَّمَنْطَارِيُّ أَنَّهُ شَاهَدَ فِي بَعْضِ بِلادِ خُرَاسَانَ مَوْلُوداً وُلِدَ عَلَى أَحَدِ جَنْبَيْهِ مَكْتُوبٌ لاَ إِلَهَ إِلاَّ اللهُ وَعَلَى الآخَرِ مُحَمَّدٌ رَسُولُ اللهِ، وَذَكَرَ الأَخْبَارِيُّونَ أَنَّ بِبِلاَدِ الْهِنْدِ وَرْداً أَحْمَرَ مَكْتُوباً عَلَيْهِ بِالأَبْيَضِ: لاَ إِلَهَ إِلاَّ اللهُ مُحَمَّدٌ رَسُولُ اللهِ وَرُوِيَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ أَلا لِيَقُمْ مَنِ ٱسْمُهُ مُحَمَّدٌ فَلْيَدْخُلِ ٱلْجَنَّةَ لِكَرَامَةِ ٱسْمِهِ ﷺ، وَرَوَى ٱبْنُ الْقَاسِمِ فِي سَمَاعِهِ وَٱبْنُ وَهْبٍ فِي جَامِعِهِ عَنْ مَالِكٍ سَمِعْتُ أَهْلَ مَكَّةَ يَقُولُونَ مَا مِنْ بَيْتٍ فِيهِ ٱسْمُ مُحَمَّدٍ إِلاَّ نَمَى وَرُزِقُوا وَرُزِقَ جِيرَانُهُمْ. وَعَنْهُ ﷺ **«مَا ضَرَّ أَحَدَكُمْ أَنْ يَكُونَ فِي بَيْتِهِ مُحَمَّدٌ وَمُحَمَّدَانِ وَثَلاَثَةٌ»** وَعَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ: أَنَّ اللهَ تَعَالَى نَظَرَ إِلَى قُلُوبِ الْعِبَادِ فَٱخْتَارَ مِنْهَا قَلْبَ مُحَمَّدٍ ﷺ فَٱصْطَفَاهُ لِنَفْسِهِ فَبَعَثَهُ بِرِسَالَتِهِ؛ وَحَكَى النَّقَّاشُ أَنَّ النَّبِيَّ ﷺ لَمَّا نَزَلَتْ ﴿وَمَا كَانَ لَكُمْ أَن تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَن تَنكِحُوا أَزْوَاجَهُ مِن بَعْدِهِ أَبَدًا﴾ [الأحزاب: 53]. قَامَ خَطِيباً فَقَالَ: **«يَا مَعْشَرَ أَهْلِ الإِيمَانِ إِنَّ اللهَ تَعَالَى فَضَّلَنِي عَلَيْكُمْ تَفْضِيلاً وَفَضَّلَ نِسَائِي عَلَى نِسَائِكُمْ تَفْضِيلاً»** الْحَدِيثَ.

On the authority of Ibn 'Abbas (may Allah be pleased with them both): "On the door of Paradise, the (hereinafter) phrase is written, namely "Verily I am Allah, there is none worthy of worship but Me and Muhammad is Allah's Messenger, I will not inflict punishment upon the one who uttered it."

[Surah 18: 82]

As-Sementari stated that he saw, in one of the lands of khurasan, a newborn baby with the phrase 'there is no god but Allah',written on one of his sides and the phrase 'Muhammad is Allah's Messenger' on the other side.

Some narrators related : In India there are red rose with the phrase 'there is no god but Allah and Muhammad is Allah's Messenger, written on them in white colour.

It is narrated on the authority of Ja'far bin Muhammad, on his father's authority: on the Day of Resurrection, a caller will call saying: Let each person: whose name is Muhammad, rise up and admit to Paradise, as a token of honouring Prophet Muhammad's name (pbuh).

Ibn Al-Qasim and Ibn Wahb narrated on the authority of Malik: I heard the people of Mecca saying: there is no house in which a person is called 'Muhammad' except that it is fortified and safeguarded, and its household as well as their neighbors are sustained with provisions.

The Prophet (pbuh) said, "There will not be any harm for any one of you if one, two or three person among the dwellers of his house are named 'Muhammad"(1).

'Abdullah bin Mas'ud (may Allah be pleased with him), narrated: When Allah the Supreme sighted the hearts of slaves, He chose the heart of Muhammad (pbuh) from amongst them, thereby He selected and favoured him (pbuh), and sent him with the Message (of Islam and Monotheism).

An-Naqqash narrated: When the Qur'anic verse, "And it is not (right) for you that you should annoy Allah's Messenger, nor that you should ever marry his wives after him (his death)"(2) was revealed, the Prophet (pbuh) rose up delivering a sermon and said: "O believing folks, Allah the Supreme gave me superiority over you ultimately and gave my wives superiority over your wives ultimately.

فـــصل

فِي تَفْضِيلِهِ بِمَا تَضَمَّنَتْهُ كَرَامَةُ الْإِسْرَاءِ مِنَ الْمُنَاجَاةِ وَالرُّؤْيَة وَإِمَامَةِ الْأَنْبِيَاءِ وَالْعُرُوجِ بِهِ إِلَى سِدْرَةِ الْمُنْتَهَى وَمَا رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى .

Favouring the Prophet (pbuh) With Al-Isra' and Mi'raj(3)

(Chapter) Favouring him (pbuh) with the Miracle of Isra' comprising the

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(1) He means one is to be called Muhammad, another to be called 'Ahmad' and the other 'Mahmoud'- these are the names of the Prophet (pbuh)

(2) [Surah 33:53]

(3) Isra' is the Journey of Prophet Muhammad (pbuh) at night. Mi'raj is the Ascent of the Prophet (pbuh) to the heavens (by soul and body)

intimate discourse; his sighting; his leadership of the Prophets (in prayer); his Ascent to the Lote-tree of the utmost boundary over the seventh heaven; and what he (pbuh) saw of the greatest signs of his Lord:

وَمِنْ خَصَائِصِهِ ﷺ قِصَّةُ الْإِسْرَاءِ وَمَا انْطَوَتْ عَلَيْهِ مِنْ دَرَجَاتِ الرِّفْعَةِ مِمَّا نَبَّهَ عَلَيْهِ الْكِتَابُ الْعَزِيزُ وَشَرَحَتْهُ صِحَاحُ الْأَخْبَارِ قَالَ اللهُ تَعَالَى: ﴿سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ﴾ [الإسراء: 1] الآيَةَ. وَقَالَ تَعَالَى: ﴿وَٱلنَّجْمِ إِذَا هَوَىٰ ۝١﴾ [النجم: 1] إِلَى قَوْلِهِ ﴿لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ ۝١٨﴾ [النجم: 18] فَلاَ خِلافَ بَيْنَ الْمُسْلِمِينَ فِي صِحَّةِ الْإِسْرَاءِ بِهِ ﷺ إِذْ هُوَ نَصُّ الْقُرآنُ وَجَاءَتْ بِتَفْصِيلِهِ وَشَرْحِ عَجَائِبِهِ وَخَوَاصِّ نَبِيِّنَا مُحَمَّدٍ ﷺ فِيهِ أَحَادِيثُ كَثِيرَةٌ مُنْتَشِرَةٌ رَأَيْنَا أَنْ نُقَدِّمَ أَكْمَلَهَا وَنُشِيرَ إِلَى زِيَادَةٍ مِنْ غَيْرِهِ يَجِبُ ذِكْرُهَا.

Among the merits of the Prophet (pbuh) is the story of Isra' (The Journey by Night) overlapping the degrees of elevation stressed by the Glorious Qur'an and illustrated by the sound narrations.

Allah the Supreme said, "Glorified (and Exalted) be He (Allah) [above all that (evil) they associated with Him] Who took His Slave (Muhammad (pbuh) for a journey by night from Al-Masjid Al -Haram (at Mecca) to Al-Masjid-Al-Aqsa (in Jerusalem)". (1) And Allah the Most-Elevated be He said, "By the star when it goes down," up to His Statement, "Indeed he (Muhammad (pbuh) did see of the Greatest Signs, of his Lord (Allah)." (2).

Thereby, there is no dispute among the Muslims about the authenticity of the story of the Isra' of the Prophet (pbuh), since it is manifested in the text of the Qur'an, and a multitude of prevailing narrations stated the details of that story and evinced its marvels along with the attributes of our Prophet Muhammad (pbuh). We viewed that we are to submit the most perfect one and point to the additional statements in the other narrations which are to be mentioned.

حَدَّثَنَا الْقَاضِي الشَّهِيدُ أَبُو عَلِيٍّ وَالْفَقِيهُ أَبُو بَحْرٍ بِسَمَاعِي عَلَيْهِمَا والْقَاضِي أَبُو عَبْدِ اللهِ التَّمِيمِيُّ وَغَيْر وَاحِدٍ مِنْ شُيُوخِنَا قَالُوا حَدَّثَنَا أَبُو العَبَّاسِ الْعُذْرِيُّ حَدَّثَنَا أَبُو الْعَبَّاسِ الرَّازِيُّ حَدَّثَنَا أَبُو أَحْمَدَ الْجُلُودِيُّ حَدَّثَنَا ابْنُ سُفْيَانَ حَدَّثَنَا مُسْلِم بْنُ الْحَجَّاجِ حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخٍ حَدَّثنَا حَمَّادُ بْنُ سَلَمَةَ حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أُتِيتُ بِالْبُرَاقِ وَهُوَ دَابَّةٌ أَبْيَضُ طَوِيلٌ فَوْقَ الْحِمَارِ وَدُونَ الْبَغْلِ يَضَعُ حَافِرَهُ عِنْدَ مُنْتَهَى طَرْفِهِ قَالَ فَرَكِبْتُهُ حَتَّى أَتَيْتُ بَيْتَ الْمَقْدِسِ فَرَبَطْتُهُ بِالْحَلَقَةِ الَّتِي يَرْبُط بِهَا الْأَنْبِيَاءُ ثُمَّ دَخَلْتُ الْمَسْجِدَ فَصَلَّيْتُ فِيهِ رَكْعَتَيْنِ ثُمَّ خَرَجْتُ فَجَاءَنِي جِبْرِيلُ بِإِنَاءٍ مِنْ خَمْرٍ

(1) [Surah 17: 1] (2) [Surah 53:1-18]

وَإِنَاءٍ مِنْ لَبَنٍ فَٱخْتَرْتُ اللَّبَنَ فَقَالَ جِبْرِيلُ: ٱخْتَرْتَ الْفِطْرَةَ ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ فَٱسْتَفْتَحَ جِبْرِيلُ فَقِيلَ مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ، قِيلَ وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ قِيلَ وَقَدْ بُعِثَ إِلَيْهِ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِآدَمَ ﷺ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الثَّانِيَةِ فَاسْتَفْتَحَ جِبْرِيلُ، فَقِيلَ مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ، قِيلَ وَمَنْ مَعَكَ؟ قَالَ مُحَمَّدٌ. قِيلَ وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ فَفُتِحَ لَنَا فَإِذَا أَنَا بِٱبْنَي ٱلْخَالَةِ عِيسَى ٱبْنُ مَرْيَمَ وَيَحْيَى بْنُ زَكَرِيَّا صَلَّى اللهُ عَلَيْهِمَا فَرَحَّبَا بِي وَدَعَوَا لِي بِخَيْرٍ، ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الثَّالِثَةِ فَذَكَرَ مِثْلَ الْأَوَّلِ فَفُتِحَ لَنَا فَإِذَا أَنَا بِيُوسُفَ ﷺ وَإِذَا هُوَ قَدْ أُعْطِيَ شَطْرَ الْحُسْنِ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الرَّابِعَةِ وَذَكَرَ مِثْلَهُ فَإِذَا أَنَا بِإِدْرِيسَ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ، قَالَ اللهُ تَعَالَى: ﴿وَرَفَعْنَٰهُ مَكَانًا عَلِيًّا ۝٥٧﴾ [مريم: 57] ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الْخَامِسَةِ فَذَكَرَ مِثْلَهُ فَإِذَا أَنَا بِهَارُونَ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ، ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ السَّادِسَةِ فَذَكَرَ مِثْلَهُ فَإِذَا أَنَا بِمُوسَى فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ، ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ السَّابِعَةِ فَذَكَرَ مِثْلَهُ فَإِذَا أَنَا بِإِبْرَاهِيمَ مُسْنداً ظَهْرَهُ إِلَى الْبَيْتِ الْمَعْمُورِ وَإِذَا هُوَ يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لاَ يَعُودونَ إِلَيْهِ ثُمَّ ذَهَبَ بِي إِلى سِدْرَةِ الْمُنْتَهَى وَإِذَا وَرَقُهَا كَآذَانِ الْفِيلَةِ وإذا ثَمَرُهَا كَالْقِلاَلِ؛ قَالَ: فَلَمَّا غَشِيهَا مِنْ أَمْرِ اللهِ مَا غَشِيَ تَغَيَّرَتْ فَمَا أَحَدٌ مِنْ خَلْقِ اللهِ يَسْتَطِيعُ أَنْ يَنْعَتَهَا مِنْ حُسْنِهَا فَأَوْحَى اللهُ إِلَيَّ مَا أَوْحَى، فَفَرَضَ عَلَيَّ خَمْسِينَ صَلاَةً فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَنَزَلْتُ إِلَى مُوسَى فَقَالَ: ما فَرضَ رَبُّكَ عَلَى أُمَّتِكَ؟ قُلْتُ خَمْسِينَ صَلاَةً قَالَ ٱرْجِعْ إِلَى رَبِّكَ فَٱسْأَلْهُ التَّخْفِيفَ فَإِنَّ أُمَّتَكَ؟ لاَ يُطِيقُونَ ذَلِكَ فَإِنِّي قَدْ بَلَوْتُ بَنِي إِسْرَائِيلَ وَخَبَرْتُهُمْ قَالَ: فَرَجَعْتُ إِلَى رَبِّي فَقُلْتُ يَا رَبِّ خَفِّفْ عَنْ أُمَّتِي، فَحَطَّ عَنِّي خَمْساً، فَرَجَعْتُ إِلَى مُوسَى فَقُلْتُ: حَطَّ عَنِّي خَمْساً: قَالَ: إِنَّ أُمَّتَكَ لاَ يُطِيقُونَ ذَلِكَ فَٱرْجِعْ إِلَى رَبِّكَ فَٱسْأَلْهُ التَّخْفِيفَ قَالَ: فَلَمْ أَزَلْ أَرْجِعُ بَيْنَ رَبِّي تَعَالَى وَبَيْنَ مُوسَى حَتَّى قَالَ يَا مُحَمَّدُ إِنَّهُنَّ خَمْسُ صَلَوَاتٍ كُلَّ يَوْمٍ وَلَيْلَةٍ لِكُلِّ صَلاَةٍ عَشْرٌ فَتِلْكَ خَمْسُونَ صَلاةً وَمَن هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةً فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ عَشْراً وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا لَمْ تُكْتَبْ عَلَيْهِ شَيْئاً فَإِنْ عَمِلَهَا كُتِبَتْ سَيِّئَةً وَاحِدَةً قَالَ: فَنَزَلْتُ حَتَّى ٱنْتَهَيْتُ إِلَى مُوسَى فَأَخْبَرْتُهُ فَقَالَ: ٱرْجِعْ إِلَى رَبِّكَ فَٱسْأَلْهُ التَّخْفِيفَ. فَقَالَ رَسُولُ اللهِ ﷺ فَقُلْتُ قَدْ رَجَعْتُ إِلَى رَبِّي حَتَّى ٱسْتَحْيَيْتُ مِنْهُ» قَالَ الْقَاضِي رَضِيَ اللهُ عَنْهُ جَوَّدَ ثَابِتٌ رَحِمَهُ اللهُ هَذَا الْحَدِيثَ عَنْ أَنَسٍ مَا شَاءَ وَلَمْ يَأْتِ أَحَدٌ عَنْهُ بِأَصْوَبَ مِنْ هَذَا وَقَدْ خَلَّطَ فِيهِ غَيْرُهُ عَنْ أَنَسٍ تَخْلِيطاً كَثِيراً لاَ سِيَّمَا مِنْ رِوَايَةِ شَرِيكِ بْنِ أَبِي نَمِرٍ فَقَدْ ذَكَرَ فِي أَوَّلِهِ مَجِيءَ الْمَلَكِ لَهُ وَشَقَّ بَطْنِهِ وَغَسْلَهُ بِمَاءِ زَمْزَمَ وَهَذَا إِنَّما كَانَ وَهُوَ صَبِيٌّ وَقَبْلَ الْوَحْيِ وَقَدْ قَالَ شَرِيكٌ فِي حَدِيثِهِ وَذَلِكَ قَبْلَ أَنْ يُوحَى إِلَيْهِ وَذَكَرَ قِصَّةَ الْإِسْرَاءِ

وَلاَ خِلاَفَ أَنَّهَا كَانَتْ بَعْدِ الْوَحْيِ وَقَدْ قَالَ غَيْرُ وَاحِدٍ إِنَّهَا كَانتْ قَبْلَ الْهِجْرَةِ بِسَنَةٍ وَقِيلَ قَبْلَ هَذَا وَقَدْ رَوَى ثَابِتٌ عَنْ أَنَسٍ مِنْ رِوَايَةِ حَمَّادِ بْنِ سَلَمَةَ أَيْضاً مَجِيءَ جِبْرِيلَ إِلَى النَّبِيِّ ﷺ وَهُوَ يَلْعَبُ مَعَ الْغِلْمَانِ عِنْدَ ظِئْرِهِ وَشَقَّهُ قَلْبَهُ تِلْكَ الْقِصَّةَ مُفْرَدَةً مِنْ حَدِيثِ الْإِسْرَاءِ كَمَا رَوَاهُ النَّاسُ فَجَوَّدَ فِي الْقِصَّتَيْنِ وَفِي أَنَّ الْإِسْرَاءَ إِلَى بَيْتِ الْمَقْدِسِ وَإِلَى سِدْرَةِ الْمُنْتَهَى كَانَ قِصَّةً وَاحِدَةً وَأَنَّهُ وَصَلَ إِلَى بَيْتِ الْمَقْدِسِ ثُمَّ عُرِجَ بِهِ مِنْ هُنَاكَ فَأَزَاحَ كُلَّ إِشْكَالٍ أَوْهَمَهُ غَيْرُهُ وَقَدْ رَوَى يُونُسُ عن ٱبْنِ شِهَابٍ عَنْ أَنَسٍ قَالَ كَانَ أَبُو ذَرٍّ يُحَدِّثُ: أَنَّ رَسُولَ الله ﷺ قَالَ: **«فُرِجَ سَقْفُ بَيْتِي فَنَزَلَ جِبْرِيلُ فَفَرَجَ صَدْرِي ثُمَّ غَسَلَهُ مِنْ مَاءِ زَمْزَمَ ثُمَّ جَاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِىءٍ حِكْمَةً وَإِيمَاناً فَأَفْرَغَهَا فِي صَدْرِي ثُمَّ أَطْبَقَهُ ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِنَا إِلَى السَّمَاءِ»**. فَذَكَرَ الْقِصَّةَ. وَرَوَى قَتَادَةُ الْحَدِيثَ بِمِثْلِهِ عَنْ أَنَسٍ عَنْ مَالِكِ بْنِ صَعْصَعَةَ وَفِيهَا تَقْدِيمٌ وَتَأْخِيرٌ وَزِيَادَةٌ وَنَقْصٌ وَخِلاَفٌ فِي تَرْتِيبِ الْأَنْبِيَاءِ فِي السَّمَوَاتِ.

Hammad bin Salama narrated through Thabit Al-Banany on the authority of Anas bin Malik (may Allah be pleased with him): Allah's Messenger (pbuh) said, "Al -Buraq, a white animal smaller than a mule and bigger than a donkey and placed its hoof at its terminal point (i.e. reached any destination at one stride), was brought to me. Thereupon, I mounted till having reached Jerusalem, and then tied it to the ring to which the Prophets (who came to Jerusalem) used to tie. Then I admitted to the mosque where I performed two Rak'at of the prayer (two prayer - units), and then went out. Jibril (Gabriel) therein came to me with a vessel of wine and a vessel of milk. I chose (that of) milk. Jibril (Gabriel) thereupon said: You choose fitra (i.e. the nature of Islam). Then he set out with us till having reached the nearest heaven. Therein Jibril asked for the opening of the gate when its keeper asked : Who is it? He said: Jibril (Gabriel). The gate-Keeper asked : Who is accompanying you? Jibril said: Muhammad (pbuh). The gate- Keeper asked : Has he been called? Jibril said: yes. Then he opened it for us. Then I met Adam who welcomed me and supplicated for my goodness. Then we ascended to the second heaven. It was asked: Who is it?

He said: Jibril. It was said: Who is with you? Jibril said: Muhammad (pbuh). It was asked : Has he been sent for? He replied: yes.

The gate-keeper opened it for us to find the two sons of my maternal aunt 'Isa (Jesus) the son of Maryam (Mary) and Yahia (John) the son of Zakariya (Zachariya)- may Allah's blessings be upon them both- who welcomed me and supplicated for my goodness.

Then we ascended to the third heaven and the same questions and answers were exchanged as in the previous heavens. When it was opened, I met Yusuf (Joseph)- may Allah's peace and blessings be upon him) and found that he was given the half portion of beauty in the whole universe. He welcomed me and supplicated for my goodness. Thereafter, we ascended to the fourth heaven and the same questions and answers were exchanged as in the previous heavens. Therein I met Idris (Enoch) who welcomed me and supplicated for my goodness.

Allah the Supreme said, "And We raised him to a high station".[1]

Then we ascended to the fifth heaven where the same questions and answers were exchanged as in the previous heavens. There I met Harun (Aaron) who welcomed me and supplicated for my goodness. Then we ascended to the Sixth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Musa (Moses) who welcomed me and supplicated for my goodness. Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Ibrahim (Abraham) who was leaning his back against Al-Bait Al-Ma'mur (i.e. Allah's House) where 70,000 angels perform prayers daily; and when they leave they never return to it (but always a fresh batch comes into it daily). Then he set out along with me till having reached Sidrat-ul-Muntaha (i.e. the Lote-tree of the utmost boundary over the seventh heaven beyond which none can pass), and its leaves were like the ears of elephants and its fruits resembled the clay jugs. When it was covered with that which covered it, it changed and no one among Allah's Creation could describe it owing to its extreme comeliness.[2]

Then Allah revealed to me (through Jibril) whatever He revealed and enjoined on me fifty prayers. I then descended till I met Musa who asked: What has your Lord enjoined on your followers? I replied: Fifty prayers.

He said: Return to your Lord and ask him to reduce the number of prayers, for your followers can not put up with such obligation, since I had the hardest experience with Bani (the people) of Israel.

Then I returned to my Lord and said: O Lord, reduce the number of prayers due on my followers. Therein Allah obliterated five of them. I then returned to Musa saying: He obliterated five of them. Musa said: Your followers can not stand such obligation, so return to your Lord and request Him for reduction.

I kept going between my Lord and Musa till Allah said, "O Muhammad, I have decreed My obligation and enjoined five obligatory prayers to be performed daily; each prayer is rewarded as if it were ten prayers, thus they all amount to fifty. Whoever intends to do a good deed but he has not done it, he will be rewarded with it as being a single good deed, and when he has done it, it will be rewarded as if it were ten good deeds. Whoever intends to commit an evil deed but he has not committed it, it will not be recorded, but when he has committed it, it will be recorded as a single bad deed." The Prophet (pbuh) added: I descended till I met Musa and told him when he said: Return to your Lord and request him for reduction. I therein said: I have returned to my Lord and I feel shy of Him (and I surrendered to Allah's final Ordinance)."

Al-Qadi, may Allah make him successful, said: Thabit Al-Banany-may Allah have mercy upon him- related that hadith on the authority of Anas aptly,

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(1) [Surah 19:57]

(2) It is said that the Lot-Tree was covered with the light of Allah along with the angels and also with different kinds of colours.

and no one other than him related Anas' narration more accurately and perfectly; since other narrators who related on the authority of Anas mixed up the events in a confusing way, especially the narration of Shuraik bin Abu Nemr who commenced it by stating the coming of the angel to Muhammad (pbuh) and slitting open his abdomen and washing it with Zamzam[1] water. Yet, that event took place since childhood and before the revelation.

Shuraik commented in his narration: that took place before the revelation was revealed to him.

He then mentioned the story of Isra', and that it is indisputable that it occurred after the revelation. More than one narrator said that it took place a year before Hijira (the year of Emigration to Medina) and it is said that it occurred before that period.

Likewise, Thabit narrated through Hammad bin Salma, on the authority of Anas, about the coming of Jibril (Gabriel) to the Prophet (pbuh) while he (pbuh) was playing with children at the house of his foster mother (Halima As-Sa'diya), and cutting open his heart. That story was related separately and apart from the discourse of Isra', as related by people, thereby he (Thabit) related the two stories in a good way. He stressed that Isra' (Journey by night) to Jerusalem and to Sidrat-ul-Muntaha (The Lote-Tree of the utmost boundary over the seventh heaven) is deemed to be one single story, and that he (pbuh) reached Jerusalem and ascended to the heavens therein. Therefore, he eliminated every confusion caused by other narrators.

Yunus narrated through Ibn Shehab on the authority of Anas who said: Abu Dharr said that Allah's Messenger (pbuh) said: the ceiling of my house was opened out. Thereupon, Jibril (Gabriel) descended, and cut open my chest and then washed it with Zamzam water. Then he brought a golden tray full of wisdom and belief pouring it into my chest (i.e. my heart). Then he joined it again. He seized my hand and made us ascend to the heavens. He resumed the story.

Qatada reported a similar narration on the authority of Anas, on the authority of Malik bin Sa'Sa'a. in that narration some events came in advance while others came later. It contained addition and deletion, and discord as to the order of the Prophets in heavens. Yet, the hadith narrated by Thabit on the authority of Anas is more perfect and better.

وَحدِيثُ ثَابِتٍ عَنْ أَنَسٍ أَتْقَنُ وَأَجْوَدُ وَقَدْ وَقَعَتْ فِي حَدِيثِ الْإِسْرَاءِ زِيَادَاتٌ نَذْكُرُ مِنْهَا نُكَتاً مُفِيدَةً فِي غَرَضِنَا مِنْهَا فِي حَدِيثِ ٱبْنِ شِهَابٍ وَفِيهِ قَوْلُ كُلِّ نَبِيٍّ لَهُ مَرْحَباً بِالنَّبِيِّ الصَّالِحِ وَالْأَخِ الصَّالِحِ إِلاَّ آدَمَ وَإِبْرَاهِيمَ فَقَالاَ لَهُ وَالاِبْنِ الصَّالِحِ وَفِيهِ مِنْ طَرِيقِ ٱبْنِ عَبَّاسٍ: **«ثُمَّ عُرِجَ بِي حَتَّى ظَهَرْتُ بِمُسْتَوًى أَسْمَعُ فِيهِ صَرِيفَ الْأَقْلاَمِ»** وَعَنْ أَنَسٍ: **«ثُمَّ انْطُلِقَ بِي**

(1) The Sacred well inside the Haram (The grand mosque) at Mecca.

حَتَّى أَتَيْتُ سِدْرَةَ الْمُنْتَهَى فَغَشِيَهَا أَلْوَانٌ لاَ أَدْرِي مَا هِيَ قَالَ: ثُمَّ أُدْخِلْتُ الْجَنَّةَ». وفي حَديثِ مالِكِ بْنِ صَعْصَعةَ: «فَلَمَّا جَاوَزْتُهُ يَعْنِي مُوسَى بَكَى فَنُودِيَ مَا يُبْكِيكَ قَالَ رَبِّ هَذَا غُلاَمٌ بَعَثْتَهُ بَعْدِي يَدْخُلُ مِنْ أُمَّتِهِ الْجَنَّةَ أَكْثَرُ مِمَّا يَدْخُلُ مِنْ أُمَّتِي». وفِي حَديثِ أبي هُرَيْرَةَ رَضِيَ الله عَنْهُ: «وَقَدْ رَأَيْتُنِي فِي جَمَاعَةٍ مِنَ الأَنْبِيَاءِ فَحَانَتِ الصَّلاَةُ فَأَمَمْتُهُمْ فَقَالَ قَائِلٌ يَا مُحَمَّدُ هَذَا مَالِكٌ خَازِنُ النَّارِ فَسَلِّمْ عَلَيْهِ فَالْتَفَتُّ فَبَدَأَنِي بِالسَّلاَمِ» وَفي حَديثِ أبي هُرَيْرَةَ: «ثُمَّ سَارَ حَتَّى أَتَى بَيْتَ الْمَقْدِسِ فَنَزَلَ فَرَبَطَ فَرَسَهُ إِلَى صَخْرَةٍ فَصَلَّى مَعَ الْمَلاَئِكَةِ فَلَمَّا قُضِيَتِ الصَّلاَةُ قَالُوا يَا جِبْرِيلُ مَنْ هَذَا مَعَكَ؟ قَالَ هَذَا مُحَمَّدٌ رَسُولُ الله خَاتَمُ النَّبِيِّينَ. قَالُوا: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ نَعَمْ: قَالُوا حَيَّاهُ الله مِنْ أَخٍ وَخَلِيفَةٍ فَنِعْمَ الأَخُ وَنِعْمَ الْخَلِيفَةُ» ثُمَّ لَقُوا أَرْوَاحَ الأَنْبِيَاءِ فَأَثْنَوْا عَلى رَبِّهِمْ وَذَكَرَ كَلاَمَ كُلِّ وَاحِدٍ مِنْهُمْ وَهُمْ إِبْرَاهِيمُ وَمُوسَى وَعِيسَى وَدَاوُدُ وَسُلَيْمَانُ ثُمَّ ذَكَرَ كَلاَمَ النَّبِيِّ ﷺ فَقَالَ وَإِنَّ مُحَمَّداً ﷺ أَثْنَى عَلَى رَبِّهِ عَزَّ وجَلَّ فَقَالَ: «كُلُّكُمْ أَثْنَى عَلَى رَبِّهِ وَأَنَا أُثْنِي عَلَى رَبِّي الْحَمْدُ لله الذِي أَرْسَلَنِي رَحْمَةً لِلْعَالَمِينَ وَكَافَّةً لِلنَّاسِ بَشِيراً وَنَذِيراً وَأَنْزَلَ عَلَيَّ الْفُرْقَانَ فِيهِ تِبْيَانُ كُلِّ شَيْءٍ وَجَعَلَ أُمَّتِي خَيْرَ أُمَّةٍ وَجَعَلَ أُمَّتِي أُمَّةً وَسَطاً وَجَعَلَ أُمَّتِي هُمُ الأَوَّلُونَ وَهُمُ الآخِرُونَ وَشَرَحَ لِي صَدْرِي وَوَضَعَ عَنِّي وِزْرِي وَرَفَعَ لِي ذِكْرِي وَجَعَلَنِي فَاتِحاً وَخَاتِماً فَقَالَ إِبْرَاهِيمُ بِهَذَا فَضَلَكُمْ مُحَمَّدٌ» ثُمَّ ذَكَر أَنَّهُ عُرِجَ بِهِ إِلَى السَّمَاءِ الدُّنْيَا وَمِنْ سَمَاءٍ إِلَى سَمَاءٍ نَحْوَ مَا تَقَدَّمَ. وَفِي حَدِيثِ ابْنِ مَسْعُودٍ: «وَانْتُهِيَ بِي إِلَى سِدْرَةِ الْمُنْتَهَى وَهِيَ فِي السَّمَاءِ السَّادِسَةِ إِلَيْهَا يَنْتَهِي مَنْ يُعْرَجُ بِهِ مِنَ الأَرْضِ فَيُقْبَضُ مِنْهَا وَإِلَيْهَا يَنْتَهِي مَا يَهْبِطُ مِنْ فَوْقِهَا فَيُقْبَضُ مِنْهَا قَالَ تَعَالَى: ﴿إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾﴾ [النجم: 16] قَالَ فَرَاشٌ مِنْ ذَهَبٍ» وَفِي رِوَايَةِ أَبِي هُرَيْرَةَ مِنْ طَرِيقِ الرَّبِيعِ بْنِ أَنَسٍ فَقِيلَ: «لِي هَذِهِ السِّدْرَةُ الْمُنْتَهَى يَنْتَهِي إِلَيْهَا كُلُّ أَحَدٍ مِنْ أُمَّتِكَ خَلاَ عَلَى سَبِيلِكَ وَهِيَ السِّدْرَةُ الْمُنْتَهَى يَخْرُجُ مِنْ أَصْلِهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ، وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ، وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى، وَهِيَ شَجَرَةٌ يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا سَبْعِينَ عَاماً وَأَنَّ وَرَقَةً مِنْهَا مُظِلَّةٌ الْخَلْقَ فَغَشِيَهَا نُورٌ وَغَشِيَتْهَا الْمَلاَئِكَةُ» قَالَ فَهُوَ قَوْلُهُ: ﴿إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾﴾ [النجم: 16] فَقَالَ تَبَارَكَ وَتَعَالَى لَهُ: سَلْ فَقَالَ: «إِنَّكَ اتَّخَذْتَ إِبْرَاهِيمَ خَلِيلاً وَأَعْطَيْتَهُ مُلْكاً عَظِيماً وَكَلَّمْتَ مُوسَى تَكْلِيماً وَأَعْطَيْتَ دَاوُدَ مُلْكاً عَظِيماً وَأَلَنْتَ لَهُ الْحَدِيدَ وَسَخَّرْتَ لَهُ الْجِبَالَ، وَأَعْطَيْتَ سُلَيْمَانَ مُلْكاً عَظِيماً وَسَخَّرْتَ لَهُ الْجِنَّ وَالإِنْسَ وَالشَّيَاطِينَ وَالرِّيَاحَ وَأَعْطَيْتَهُ مُلْكاً لاَ يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِهِ وَعَلَّمْتَ عِيسَى التَّوْرَاةَ وَالإِنْجِيلَ وَجَعَلْتَهُ يُبْرِىءُ الأَكْمَهَ وَالأَبْرَصَ وَأَعَذْتَهُ وَأُمَّهُ مِنَ الشَّيْطَانِ الرَّجِيمِ فَلَمْ يَكُنْ لَهُ عَلَيْهِمَا سَبِيلٌ» فَقَالَ لَهُ رَبُّهُ تَعالَى: قَدِ اتَّخَذْتُكَ خَلِيلاً وَحَبِيباً

فَهُوَ مَكْتُوبٌ فِي التَّوْرَاةِ مُحَمَّدٌ حَبِيبُ الرَّحْمَنِ وَأَرْسَلْتُكَ إِلَى النَّاسِ كَافَّةً وَجَعَلْتُ أُمَّتَكَ هُمُ الْأَوَّلُونَ وَهُمُ الآخِرُونَ وَجَعَلْتُ أُمَّتَكَ لاَ تَجُوزُ لَهُمْ خُطْبَةٌ حَتَّى يَشْهَدُوا أَنَّكَ عَبْدِي وَرَسُولِي وَجَعَلْتُكَ أَوَّلَ النَّبِيِّينَ خَلْقاً وَآخِرَهُمْ بَعْثاً وَأَعْطَيْتُكَ سَبْعاً مِنَ الْمَثَانِي وَلَمْ أُعْطِهَا نَبِيّاً قَبْلَكَ وَأَعْطَيْتُكَ خَوَاتِيمَ سُورَةِ الْبَقَرَةِ مِنْ كَنْزٍ تَحْتَ عَرْشِي لَمْ أُعْطِهَا نَبِيّاً قَبْلَكَ وَجَعَلْتُكَ فَاتِحاً وَخَاتِماً وَفِي الرِّوَايَةِ الْأُخْرَى قَالَ: فَأُعْطِيَ رَسُولُ اللهِ ﷺ ثَلاَثاً: أُعْطِيَ الصَّلَوَاتِ الْخَمْسَ وَأُعْطِيَ خَوَاتِيمَ سُورَةِ الْبَقَرَةِ وَغُفِرَ لِمَنْ لاَ يُشْرِكُ بِاللهِ شَيْئاً مِنْ أُمَّتِهِ الْمُقْحِمَاتُ وَقَالَ: ﴿مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴿١١﴾﴾ [النجم: 11] الآيَتَيْنِ رَأَى جِبْرِيلَ فِي صُورَتِهِ لَهُ سِتُّمِائَةِ جَنَاحٍ. وَفِي حَدِيثِ شَرِيكٍ أَنَّهُ رَأَى مُوسَى فِي السَّابِعَةِ قَالَ بِتَفْضِيلِ كَلاَمِ اللهِ قَالَ: ثُمَّ عُلِيَ بِهِ فَوْقَ ذَلِكَ بِمَا لاَ يَعْلَمُهُ إِلاَّ اللهُ فَقَالَ مُوسَى لَمْ أَظُنَّ أَنْ يُرْفَعَ عَلَيَّ أَحَدٌ.

In the discourse of Isra', some additions occurred, of which we mentioned some useful points to our objective, namely: The hadith of Ibn Shehab stated that every Prohet said to Prophet Muhammad (pbuh) "You are welcome, O good brother and a Prophet," apart from Adam and Ibrahim (Abraham) who both said, "You are welcome, O good son and a Prophet." As well the hadith related by Ibn 'Abbas stated: Then I was ascended till having reached a level where I could hear the squeaking of pens (used by the angels in writing the decree and Revelation of Allah the Supreme). Likewise, Anas narrated: Then I set out with him (Gabriel) till having reached Sidrat-ul-Muntaha (The Lote-Tree of the utmost boundary over the seventh heaven) which was covered by various colours with which I was not acquainted, and then I entered into Paradise.

The hadith of Malik bin Sa'sa'a reads: When I proceeded on, he began weeping and on being asked why he was weeping, he said, "O Lord! Followers of this youth [i.e. Muhammad (pbuh)] who was sent after me,will enter Paradise in greater number than my followers.' "

In the hadith of Abu Hurairah (may Allah) be pleased with him), the Prophet (pbuh) said, "when I was among a group of Prophets, the prayer time got due and therein I led them in prayer. Then it was said: O Muhammad, this is Malik the keeper of the Hell-Fire, let you salute him. I then turned to find him initiate by saluting me.

The hadith of Abu Hurairah (may Allah be pleased with him) relates: He (pbuh) proceeded till having reached Jerusalem. He then dismounted his horse and tied it to a rock. Then he (pbuh) offered the prayer along with the angels. When the prayer was concluded, they asked: O Jibril (Gabriel): who is it with you? He replied: this is Muhammad, Allah's Messenger and the last of Prophets. They asked: has he been sent for? He said: yes. They said: He is welcome as a brother and a vicegerent, and how excellent brother and vicegerent he is. Then they met the souls of Prophets and praised their Lord. He stated the speech given by each one of them, namely Ibrahim (Abraham), Musa (Moses), 'Isa (Jesus),

Dawud (David) and Sulaiman (Solomon). Then he mentioned the speech given by Prophet Muhammad (pbuh) and said: Muhammad (pbuh) praised his Lord, to Him Majesty and Glory belong, and said, "You all have praised your Lord, and I am thanking my Lord, praise be to Allah who has sent me as a Mercy for the worlds (jinn and mankind) and as a bearer of glad tidings and as a warner for all mankind; revealed to me the criterion of right and wrong (i.e. the holy Qur'an) evincing everything; made my nation the best one; made my nation a just nation; made my followers the first generation (who will enter Paradise despite being the last generation; opened my breast for me; removed my burden;[1] raised high my status; and made me the conqueror and the last of Prophets." Thereupon, Ibrahim (Abraham) said: Muhammad is preferred to you in effect of that. Then he stated that the Prophet (pbuh) was ascended to the nearest heaven, and from a heaven to the other one as what is narrated formerly.

The hadith of Ibn Mas'ud reads: Then I reached Sidrat-ul-Muntaha (the Lote-Tree of the utmost boundary) and it was in the sixth heaven; over which nothing ascending from the earth or descending over it can pass. Allah's Statement reads, "when that covered the Lote-Tree which did cover it." He commented: (it was covered with) golden butterflies.

Abu Hurairah related on the authority of Ar-Rubai' bin Anas: the Prophet (pbuh) said: It was said to me: this is Sidrat-ul-Muntaha (the Lote-tree of the utmost boundary) which will be reached by any one of your followers treading in your path (of Islam), and it is the Lote-tree of the utmost boundary, at whose root rivers originated, namely; rivers water the taste and smell of which are not changed, rivers of milk of which the taste never changes, rivers of wine delicious to those who drink, and rivers of clarified honey (clear and pure). It is a tree in whose shade the rider takes seventy years, and a leave of which can be the shade of the whole creation. It was therein covered with a light along with the angels according to His Statement, "when that covered the Lote-tree which did cover it."

Therein, Allah the Supreme said to Prophet Muhammad (pbuh): Ask (whatever you want). The Prophet (pbuh) said, "You took Ibrahim (Abraham) as a bosom friend and gave him great kingdom; you spoke directly to Musa (Moses); you conferred upon Dawud (David) a gigantic kingdom, made the iron softy for him and subjected the mountains for him; you bestowed upon Sulaiman (Solomon) a great kingdom, made jinn, humanbeings, devils and wind subservient to him and offered him a kingdom such as shall not belong to any other after him; and you taught 'Isa (Jesus) the Taurat (Torah) and the Injeel (Gospel), made him heal the blind and the leper, and kept him along with his mother (Mary) away from the accursed Satan who found no way to approach them."

Therein his Lord the Supreme said to him: I have taken you as a bosom

(1) The burdens of Prophethood and its subsequent hardships.

friend and a beloved one, and it is written in the Taurat (Torah) that 'Muhammad is the beloved of the Merciful.' I have sent you to all mankind and made your followers the first generation (to admit to Paradise) despite being the last generation (who came after the past nations in the world). I have made the sermon delivered by any one of your followers impermissible except when he bears witness that you are My Slave and My Messenger. I have made you the first among all the Prophets to be created and the last to be sent. I have given you Sab'a-al-Mathani (the seven repeatedly recited verses) which I have never given to any Prophet before you.

I have given you concluding verses of Al-Baqarah (the Cow) Chapter (i.e. Verses 285-286) from the treasure beneath My Throne, and they have not been given by me to any other Prophet before you. Further, I have made you a conqueror and the last.

In the other version, he said: Allah's Messenger (pbuh) was given three things: He (pbuh) was given the five compulsory prayers; was given the concluding verses of Al-Baqarah chapter and any one of his followers having associated none with Allah will be forgiven of his heinous sins. And he added: Allah's Statement reads, "the (Prophet's) heart lied not in what he (Muhammad (pbuh) saw;'' the Prophet (pbuh) saw Jibril (Gabriel) in his original (angel) figure having six hundred wings.

In the hadith related by Shuraik, he (pbuh) saw Musa (Moses) in the seventh heaven. He said: (Musa dwelled therein) Due to being superior out of Allah's direct speech given to him in the world.

He added: then the Prophet (pbuh) was ascended above that which is known by none but Allah.

Musa (Moses) thereupon said: I have never thought that anyone will be elevated above me.

وَقَدْ رُوِيَ عَنْ أَنَسٍ: أَنَّهُ ﷺ صَلَّى بِالْأَنْبِيَاءِ بِبَيْتِ الْمَقْدِسِ. وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ «بَيْنَا أَنَا قَاعِدٌ ذَاتَ يَوْمٍ إِذْ دَخَلَ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَوَكَزَ بَيْنَ كَتِفَيَّ فَقُمْتُ إِلَى شَجَرَةٍ فِيهَا مِثْلُ وَكْرَيِ الطَّائِرِ فَقَعَدَ فِي وَاحِدَةٍ وَقَعَدْتُ فِي الْأُخْرَى فَنَمَتْ حَتَّى سَدَّتِ الْخَافِقَيْنِ وَلَوْ شِئْتُ لَمَسَسْتُ السَّمَاءَ وَأَنَا أُقَلِّبُ طَرْفِي وَنَظَرْتُ جِبْرِيلَ كَأَنَّهُ حِلْسٌ لَاطِئٌ فَعَرَفْتُ فَضْلَ عِلْمِهِ بِالله عَلَيَّ وَفُتِحَ لِي بَابُ السَّمَاءِ وَرَأَيْتُ النُّورَ الْأَعْظَم وَلُطَّ دُونِيَ الْحِجَابُ وَفَرَجَهُ الدُّرُّ وَالْيَاقُوتُ ثُمَّ أَوْحَى الله إِلَيَّ مَا شَاءَ أَنْ يُوحِيَ».

Anas related: the Prohet (pbuh) led the Prophets in prayer at Jerusalem.

Anas (may Allah be pleased with him) narrated: Allah's Messenger (pbuh) said: One day while I was sitting (in my house), Jibril (Gabriel)-peace be upon him- entered punching me on the area between my shoulders. I then rose up to a tree including what is likely to be two nests of the bird. He (Jibril) then stayed in one of them and I stayed in the other. Therein it (the tree) kept growing till

having blocked the entire world, and had I wished, I would have touched the heaven while I was turning over my sides.

I then looked at Jibril (Gabriel) and found him clining and staying constantly therein. I thereupon, got acquainted with the superiority of his knowledge of Allah. Then the gate of heaven was opened to me and therein I sighted the great light. Then the screen embellished in its sides with pearls and corundum was placed before me. Thereupon. Allah revealed to me whatever He wished to reveal.

وَذَكَرَ الْبَزَّارُ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ الله عَنْهُ: لَمَّا أَرَادَ الله تَعَالَى أَنْ يُعَلِّمَ
رَسُولَهُ ﷺ الْأَذَانَ جَاءَهُ جِبْرِيلُ بِدَابَّةٍ يُقَالُ لَهَا الْبُرَاقُ فَذَهَبَ يَرْكَبُهَا فَٱسْتَصْعَبَتْ عَلَيْهِ فَقَالَ لَهَا
جِبْرِيلُ ٱسْكُنِي فَوَالله مَا رَكِبَكِ عَبْدٌ أَكْرَمُ عَلَى الله مِنْ مُحَمَّدٍ ﷺ فَرَكِبَهَا حَتَّى أَتَى بِهَا إِلَى
الْحِجَابِ الَّذِي يَلِي الرَّحْمَنَ تَعَالَى فَبَيْنَا هُوَ كَذَلِكَ إِذْ خَرَجَ مَلَكٌ مِنَ الْحِجَابِ فَقَالَ رَسُولُ
الله ﷺ: «**يَا جِبْرِيلُ مَنْ هَذَا؟**» قَالَ: «وَالَّذِي بَعَثَكَ بِالْحَقِّ إِنِّي لَأَقْرَبُ الْخَلْقِ مَكَاناً وَإِنَّ هَذَا
الْمَلَكَ مَا رَأَيْتُهُ مُنْذُ خُلِقْتُ قَبْلَ سَاعَتِي هَذِهِ فَقَالَ الْمَلَكُ: الله أَكْبَرُ الله أَكْبَرُ فَقِيلَ لَهُ مِنْ وَرَاءِ
الْحِجَابِ صَدَقَ عَبْدِي أَنَا أَكْبَرُ أَنَا أَكْبَرُ ثُمَّ قَالَ الْمَلَكُ: أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ الله فَقِيلَ لَهُ مِنْ
وَرَاءِ الْحِجَابِ صَدَقَ عَبْدِي أَنَا الله لاَ إِلَهَ إِلاَّ أَنَا وَذَكَرَ مِثْلَ هَذَا فِي بَقِيَّةِ الْأَذَانِ إِلاَّ أَنَّهُ لَمْ يَذْكُرْ
جَوَاباً عَنْ قَوْلِهِ حَيَّ عَلَى الصَّلاَةِ حَيَّ عَلَى الْفَلاَحِ وَقَالَ ثُمَّ أَخَذَ الْمَلَكُ بِيَدِ مُحَمَّدٍ ﷺ فَقَدَّمَهُ
فَأَمَّ أَهْلَ السَّمَاءِ فِيهِمْ آدَمُ وَنُوحٍ. قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ رَاوِيهِ أَكْمَلَ الله
تَعَالَى لِمُحَمَّدٍ ﷺ الشَّرَفَ عَلَى أَهْلِ السَّمَوَاتِ وَالْأَرْضِ. قَالَ الْقَاضِي رَضِيَ الله عَنْهُ: مَا فِي
هَذَا الْحَدِيثِ مِنْ ذِكْرِ الْحِجَبِ فَهُوَ فِي حَقِّ الْمَخْلُوقِ لاَ فِي حَقِّ الْخَالِقِ فَهُمُ الْمَحْجُوبُونَ
وَالْبَارِي جَلَّ ٱسْمُهُ مُنَزَّهٌ عَمَّا يَحْجُبُهُ إِذِ الْحُجُبُ إِنَّمَا تُحِيطُ بِمُقَدَّرٍ مَحْسُوسٍ وَلَكِنْ حُجُبُهُ عَلَى
أَبْصَارِ خَلْقِهِ وَبَصَائِرِهِمْ وَإِدْرَاكَاتِهِمْ بِمَا شَاءَ وَكَيْفَ شَاءَ وَمَتَى شَاءَ كَقَوْلِهِ تَعَالَى: ﴿كَلَّآ إِنَّهُمْ عَن
رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ﴿١٥﴾﴾ [المطففين: 15] فَقَوْلُهُ فِي هَذَا الْحَدِيثِ الْحِجَابُ وَإِذْ خَرَجَ مَلَكٌ
مِنَ الْحِجَابِ يَجِبُ أَنْ يُقَالَ إِنَّهُ حِجَابٌ حُجِبَ بِهِ مَنْ وَرَاءَهُ مِنْ مَلاَئِكَتِهِ عَنِ الاطِّلاَعِ عَلَى مَا
دُونَهُ مِنْ سُلْطَانِهِ وَعَظَمَتِهِ وَعَجَائِبِ مَلَكُوتِهِ وَجَبَرُوتِهِ وَيَدُلُّ عَلَيْهِ مِنَ الْحَدِيثِ قَوْلُ جِبْرِيلَ عَنِ
الْمَلَكِ الَّذِي خَرَجَ مِنْ وَرَائِهِ إِنَّ هَذَا الْمَلَكَ مَا رَأَيْتُهُ مُنْذُ خُلِقْتُ قَبْلَ سَاعَتِي هَذِهِ فَدَلَّ عَلَى أَنَّ
هَذَا الْحِجَابَ لَمْ يَخْتَصَّ بِالذَّاتِ وَيَدُلُّ عَلَيْهِ قَوْلُ كَعْبٍ فِي تَفْسِيرِ سِدْرَةِ الْمُنْتَهَى قَالَ: إِلَيْهَا
يَنْتَهِي عِلْمُ الْمَلاَئِكَةِ وَعِنْدَهَا يَجِدُونَ أَمْرَ الله لاَ يُجَاوِزُهَا عِلْمُهُمْ. وَأَمَّا قَوْلُهُ الَّذِي يَلِي
الرَّحْمَنَ فَيُحْمَلُ عَلَى حَذْفِ الْمُضَافِ أَيْ يَلِي عَرْشَ الرَّحْمَنِ أَوْ أَمْراً مَا مِنْ عَظِيمِ آيَاتِهِ أَوْ
مَبَادِئِ حَقَائِقِ مَعَارِفِهِ مِمَّا هُوَ أَعْلَمُ بِهِ كَمَا قَالَ تَعَالَى: ﴿وَسْـَٔلِ ٱلْقَرْيَةَ﴾ [يوسف: 82] أَيْ
أَهْلَهَا. وَقَوْلُهُ فَقِيلَ مِنْ وَرَاءِ الْحِجَابِ صَدَقَ عَبْدِي أَنَا أَكْبَرُ فَظَاهِرُهُ أَنَّهُ سَمِعَ فِي هَذَا الْمَوْطِنِ

كَلاَمَ الله تَعَالَى وَلَكِنْ مِنْ وَرَاءِ حِجَابٍ كَمَا قَالَ تَعَالَى: ﴿وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآءِ حِجَابٍ﴾ [الشورى: 51] أَيْ وَهُوَ لاَ يَرَاهُ حَجَبَ بَصَرَهُ عَنْ رُؤْيَتِهِ، فَإِنْ صَحَّ الْقَوْلُ بِأَنَّ مُحَمَّداً ﷺ رَأَى رَبَّهُ عَزَّ وَجَلَّ فَيَحْتَمِلُ أَنَّهُ فِي غَيْرِ هَذَا الْمَوْطِنِ بَعْدَ هَذَا أَوْ قَبْلَهُ رُفِعَ الْحِجَابُ عَنْ بَصَرِهِ حَتَّى رَآهُ وَالله أَعْلَمُ.

A Narration about Teaching the Adhan (Call to Prayer)

Al-Bazar narrated on the authority of 'Ali bin Abu Talib (may Allah be pleased with him): When Allah the Supreme intended to teach His Messenger (pbuh) the Adhan (call to prayer), Jibril (Gabriel) brought him (pbuh) a Sumpter called Al-Buraq (an animal smaller than a mule and bigger than a donkey), and when he (pbuh) intended to ride it, it got hard for him. Thereupon, Jibril said to it: Calm down! By Allah, there is no one more honoured with Allah to ride you than Muhammad (pbuh). He (pbuh) mounted it till having reached the screen being next to Allah the Compassionate, and thereupon an angel emerged out of the screen.

Allah's Messenger (pbuh) then asked: O Jibril (Gabriel), who is it? Jibril said: By the One (i.e. Allah) Who has sent you with the truth (i.e. Islam and Monotheism), I have been among the first to be created, but I have never seen such an angel since I wascreated except in that hour. Therein, the angel said: Allahu Akbar, Allahu Akbar (Allah is the Greatest of all). Then it was said to him from behind the veil: My Slave truly said the truth, I am the Greatest, I am the Greatest.

Then the angel said: I bear witness that there is no god save Allah. It was said to him from behind the veil: My Slave verily said the truth, I am Allah, there is no god but Me, and he stated the same speech in the remainder of the wording of Adhan, but he did not state any reply given to "Make haste to prayer, Make haste to success."

He added: Then the angel seized the hand of Muhammad (pbuh) drawing him (pbuh) to stand in front, and then he (pbuh) led the dwellers of the heavens (of angels and Prophets) comprising Adam and Nuh (Noah) in prayer.

Abu Ja'far Muhammad bin 'Ali bin Al-Husain related a narration reading: Allah the Supreme has perfected for Muhammad (pbuh) the honour making him superior to the inhabitants of the heavens and the earth.

Al-Qadi, may Allah make him successful, said: the aforementioned hadith stated the screen veiling the created ones, not the creator, for they can be veiled; whereas Allah the Sublime Dominant and the Supreme can not be veiled; since the screen encompasses a limited material thing.

Yet, Allah the Supreme cast the veil against the sighting, insight and discernment of his creation whatever, whenever and wherever He wished; such as in His Statement, "Surely they (evil-doers) will be veiled from seeing their Lord that Day."[1]

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(1) [Surah 83: 15].

His statement about the screen in the previously-mentioned hadith and the angel having got out of the screen is imperatively intended to say that it is a screen veiling all that behind it of the angels from being acquainted with what is behind it of His Power, Sovereignty and Majesty and the wonders and marvels of His Dominion and Sublime Omnipotence.

The speech of Jibril (Gabriel) about the angel having got out of it signifies that in the hadith, namely: I have never seen such an angel. Since I was created except in that hour.

Therefore, this signifies that the screen was not intended to veil the Allah the Sublime Dominant (as He can never be veiled). As well, the Statement of Ka'b as for explaining Sidrat-ul-Muntaha (the Lote-tree of the utmost boundary) stresses that, namely: to it comes the apex of the knowledge of the angels, and therein they find the Ordinance of Allah, and their knowledge can not surpass it.

As for his statement '(the screen) being next to the Compassionate,' it implied the deletion of the governing word 'Throne', denoting the Throne of the Compassionate, or a matter of his great signs, or the manifested facts of knowledge which He is more knowing of and that Statement is similar to Allah's Statement, "Ask the town,"(1) meaning "Ask the people of the town," thereby, the governing work 'the people' was deleted.

As for his Statement, 'it was said from behind the veil: My Slave truly said the truth, I am the Greatest', its external sense denotes that he (pbuh) heard, in that spot, Allah's Statement, but from behind a veil, by virtue of Allah's Statement, "It is not given to any human being that Allah should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave,"(2) that is while he does not see Him, since He made his sight be reiled from sighting.

Had it been true that Muhammad (pbuh) sighted his Lord, to Him Majesty and Glory belong, it would be possible that it (i.e. Sighting Allah) had not taken place in that spot, but before or after it, and therein the veil had been removed from his sight till having seen Him, and Allah knows best.

فــــصل

ثُمَّ ٱخْتَلَفَ السَّلَفُ وَالْعُلَمَاءُ هَلْ كَانَ إِسْرَاؤُهُ بِرُوحِهِ أَوْ جَسَدِهِ عَلَى ثَلاَثِ مَقَالاَتٍ: فَذَهَبَتْ طَائِفَةٌ إِلَى أَنَّهُ إِسْرَاءٌ بالرُّوح وَأَنَّهُ رُؤْيَا مَنَام مَعَ ٱتِّفَاقِهِمْ أَنَّ رُؤْيَا الأَنْبِيَاءِ حَقٌّ وَوَحْيٌ وَإِلى هَذَا ذَهَبَ مُعَاوِيَة وَحُكِيَ عَنِ الْحَسنِ وَالْمَشْهُورُ عَنْهُ خلاَفُهُ وَإِلَيْهِ أَشارَ مُحَمَّدُ بْنُ إِسْحاقَ وَحُجَّتُهُم قَوْلُهُ تَعَالَى: ﴿وَمَا جَعَلْنَا ٱلرُّءْيَا ٱلَّتِىٓ أَرَيْنَٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ﴾ [الإسراء: 60] وَمَا حَكَوْا عَنْ عَائِشَةَ رَضِيَ الله عَنْهَا: مَا فَقَدْتُ جَسدَ رَسُولِ الله ﷺ وَقَوْلُهُ: «**بَيْنا أَنَا نائِمٌ**» وَقَوْلُ أَنَسٍ وَهُوَ نَائِمٌ فِي الْمَسْجِدِ الْحَرَامِ وَذَكَرَ الْقِصَّةَ ثُمَّ قَالَ فِي آخِرِهَ: «**فَٱسْتَيْقَظْتُ وَأَنَا**

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(1) [Surah 12: 82].

(2) [Surah 42: 51].

بِالْمَسْجِدِ الْحَرَامِ». وَذَهَبَ مُعْظَمُ السَّلَفِ وَالْمُسْلِمِينَ: إِلَى أَنَّهُ إِسْرَاءٌ بِالْجَسدِ وَفِي اليَقْظَةِ وَهَذا هُوَ الْحَقُّ وَهُوَ قَوْلُ ٱبْنِ عَبَّاسٍ وَجَابِرٍ وَأَنَسٍ وَحُذَيْفَةَ وعُمرَ وَأَبِي هُرَيْرَةَ وَمَالِكِ بْنِ صَعْصَعَةَ وَأَبِي حَبَّةَ الْبَدْرِيِّ وَٱبْنِ مَسْعُودٍ وَالضَّحَّاكِ وَسَعِيدِ بْنِ جُبَيْرٍ وَقَتَادَةَ وَٱبْنِ الْمُسَيِّبِ وَٱبْنِ شِهَابٍ وَٱبْنِ زَيْدٍ وَالْحَسَنِ وَإِبْرَاهِيمَ وَمَسْرُوقٍ وَمُجَاهِدٍ وَعِكْرِمَةَ وَٱبْنِ جُرَيْجٍ وَهُوَ دَلِيلُ قَوْلِ عَائِشَةَ وهو قَوْلُ الطَّبرِيِّ وابنِ حَنبلٍ وَجَماعَةٍ عَظِيمَةٍ مَن الْمُسلِمِينَ وَهُوَ قَوْلُ أَكْثَرِ الْمُتَأَخِّرِينَ مِنَ الْفُقَهَاءِ وَالْمُحَدِّثِينَ وَالْمُتَكَلِّمِينَ وَالْمُفَسِّرِينَ وَقَالَتْ طَائِفَةٌ: كَانَ الإِسْرَاءُ بِالْجَسَدِ يَقْظَةً مِنَ الْمَسْجِدِ الْحَرَام إِلَى بَيْتِ الْمَقْدِسِ وَإِلَى السَّمَاءِ بِالرُّوح وَٱحْتَجُّوا بِقَوْلِهِ تَعَالَى: ﴿سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَا﴾ [الإسراء: 1] فَجَعَل إِلَى الْمَسْجِدِ الأَقْصَى غَايَةَ الْإِسْرَاءِ الذِي وَقَعَ التَّعَجُّبُ فِيهِ بِعَظِيم الْقُدْرَةِ وَالتَّمَدُّح بِتَشْرِيفِ النَّبِيِّ مُحَمَّدٍ ﷺ بِهِ وَإِظْهَارِ الْكَرَامَةِ لَهُ بِالْإِسْرَاءِ إِلَيْهِ قَالَ هَؤُلاَءِ: وَلَوْ كَانَ الْإِسْرَاءُ بِجَسَدِهِ إِلَى زَائِدٍ عَلَى الْمَسْجِدِ الأَقْصَى لَذَكَرَهُ فَيَكُونُ أَبْلَغَ فِي الْمَدْحِ؛ ثُمَّ ٱخْتَلَفَتْ هَذِهِ الفِرْقَتَانِ هَلْ صلَّى بِبَيْتِ الْمَقْدِسِ أَمْ لاَ؟ فَفِي حَدِيثِ أَنَسٍ وَغَيْرِهِ مَا تَقَدَّمَ مِنْ صَلاَتِهِ فِيهِ وَأَنْكَرَ ذَلِكَ حُذَيْفَةُ بْنُ الْيَمَانِ، وَقَالَ: وَالله مَا زَالاَ عَنْ ظَهْرِ الْبُرَاقِ حَتَّى رَجَعَا.

Isra' by Soul and Body

(Chapter) Predecessors and scholars of profound knowledge disagreed as for the Isra' (Journey by Night) of the Prophet (pbuh), whether it was by his soul or his body. Three statements are subjected.

A group of them went on to say that his Isra' was by the soul, and in effect of a vision (during sleep),agreeing upon the fact that the vision seen by the Prophets is real and is a revelation. Mu'awiya bin Abu Sufian went for that saying, and Al-Hasan Al-Basry who was famous for his discord narrated the same saying, and Muhammad bin Ishaq pointed to it. They pleaded for their saying through Allah's Statement, "And We made not the vision which we showed you (O Muhammad (pbuh) but a trial for mankind",[1] and through the narration of 'A'ishah (may Allah be pleased with her) when she said: have never missed the body of Allah's Messenger (pbuh).

As well, they supported their saying by the statement of Allah's Messenger, "while I was sleeping,' and the narration of Anas, named) 'while he (pbuh) was sleeping in Al-Masjid Al-Haram (the Sacred Mosque in Mecca),' in which he stated the story saying in its conclusion, 'I then woke up while being in Al-Masjid Al-Haram'.

Yet, the majority of predecessors and Muslim scholars went for saying that it is Isra' by the body and during wakefulness, and this is the truth. That statement is mentioned by Ibn 'Abbas, Jabir, Anas, Hudhaifa bin Al-Yaman, 'Umar, Abu Hurairah, Malik bin Sa'sa'a, Abu Haiya Al-Badry, Ibn Mas'ud, Ad-Dahak, Sa'id bin Jubair, Qatada, Ibn Al-Musayib, Ibn Shehab, Ibn Zaid, Al-Hasan Al-

(1) [Surah 17: 60].

Basry, Ibrahim bin Yazid, Masruq bin Al-Ajda', Mujahid bin Jubair, 'Ikrima bin 'Abdullah, and Ibn Juraij, and it was the proof evidenced by 'A'ishah and the statement of At-Tabari, Ibn Hanbal and a multitude of the Muslims. It is also the statement given by the majority of the latest jurists, narrators, relaters, commentators and interpreters.

Yet, a party went on to state that Isra' (Journey by Night) set out by the body, in a state of wakefulness, from Al-Masjid Al-Haram (the Sacred Mosque at Mecca) to Jerusalem, and by the soul to the heaven. They pleaded for that saying by virtue of Allah's Statement, "Glorified (and Exalted) be He (Allah) who took His slave (Muhammad (pbuh) for a journey by night from Al-Masjid Al-Haram (at Mecca) to Al-Masjid Al-Aqsa (in Jerusalem)."(1)

Thereby, He made Isra' terminate it Al-Masjid Al-Aqsa where astonishment at (Allah's) Omnipotence rose, and glory in Prophet Muhammad's admission to it was gained and the favour was conferred upon him through taking him (pbuh) for Isra' (a journey by night).

They said: Had Isra' by his body gone beyond Al-Masjid Al-Aqsa, he (pbuh) would have mentioned so, and thereby it would transcend the boundaries of praise and boastfulness.

Yet, these two groups discorded: Did he (pbuh) perform the prayer in Jerusalem or not?

The narration reported by Anas and others stated previously that he (pbuh) offered the prayer therein; whereas Hudhaifa bin Al-Yaman denied that, saying: By Allah, they [i.e. Muhammad (pbuh) and Jibril [Gabriel-peace be upon him] never kept away from the back of Al-Buraq till having come back.

قَالَ الْقَاضِي رضي الله عنه وَالْحَقُّ مِنْ هَذَا وَالصَّحِيحُ إِنْ شَاءَ الله أَنَّهُ إِسْرَاءٌ بِالْجَسَدِ وَالرُّوحِ فِي الْقِصَّةِ كُلِّهَا وَعَلَيْهِ تَدُلُّ الآيَةُ وَصَحِيحُ الْأَخْبَارِ وَالاعْتِبَارُ وَلاَ يُعْدَلُ عَنِ الظَّاهِرِ وَالْحَقِيقَةِ إِلَى التَّأْوِيلِ إِلاَّ عِنْدَ الاسْتِحَالَةِ وَلَيْسَ فِي الإِسْرَاءِ بِجَسَدِهِ وَحَالِ يَقْظَتِهِ ٱسْتِحَالَةٌ إِذْ لَوْ كَانَ مَنَاماً لَقَالَ بِرُوحِ عَبْدِهِ وَلَمْ يَقلْ بِعَبْدِهِ وَقَوْلُهُ تَعَالَى: ﴿مَا زَاغَ ٱلْبَصَرُ وَمَا طَغَىٰ﴾ [النجم: 17] وَلَوْ كَانَ مَنَاماً لَما كَانَتْ فِيهِ آيَةٌ وَلاَ مُعْجِزَةٌ وَلَمَا ٱسْتَبْعَدَهُ الْكُفَّارُ وَلاَ كَذَّبُوهُ فِيهِ وَلاَ ٱرْتَدَّ بِهِ ضُعَفَاءُ مَنْ أَسْلَمَ وَٱفْتَتَنُوا بِهِ إِذْ مِثْلُ هَذَا مِنَ الْمَنَامَاتِ لاَ يُنْكَرُ بَلْ لَمْ يَكُنْ ذَلِكَ مِنْهُمْ إِلاَّ وَقَدْ عَلِمُوا أَنَّ خَبَرَهُ إِنَّمَا كَانَ عَنْ جِسْمِهِ وَحَالِ يَقْظَتِهِ إِلَى مَا ذُكِرَ فِي الْحَدِيثِ مِنْ ذِكْرِ صَلاَتِهِ بِالْأَنْبِيَاءِ بِبَيْتِ الْمَقْدِسِ فِي رِوَايَةِ أَنَسٍ أَوْ فِي السَّمَاءِ عَلَى مَا رَوَى غَيْرُهُ وَذِكْرِ مَجِيءِ جِبْرِيلَ لَهُ بِالْبُرَاقِ وَخَبَرِ الْمِعْرَاجِ وَٱسْتِفْتَاحِ السَّمَاءِ فَيُقَالُ وَمَنْ مَعَكَ فَيَقُولُ مُحَمَّدٌ وَلِقَائِهِ الْأَنْبِيَاءَ فِيهَا وَخَبَرِهِمْ مَعَهُ وَتَرْحِيبِهِمْ بِهِ، وَشَأْنِهِ فِي فَرْضِ الصَّلاَةِ وَمُرَاجَعَتِهِ مَعَ

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(1) [Surah 17: 1].

مُوسَى فِي ذَلِكَ وَفِي بَعْضِ هَذِهِ الأَخْبَارِ: «**فَأَخَذَ يَعْنِي جِبْرِيلَ بِيَدِي فَعَرَجَ بِي إِلَى السَّمَاءِ**
إِلَى قَوْلِهِ ثُمَّ عَرَجَ بِي حَتَّى ظَهَرْتُ بِمُسْتَوًى أَسْمَعُ فِيهِ صَرِيفَ الأَقْلامِ» وَأَنَّهُ وَصَلَ إِلَى سِدْرَةِ
الْمُنْتَهَى وَأَنَّهُ دَخَلَ الْجَنَّةَ وَرَأَى فِيهَا مَا ذَكَرَهُ. قَالَ ابْنُ عَبَّاسٍ: هِيَ رُؤْيَا عَيْنٍ رَآهَا ﷺ لا
رُؤْيَا مَنَامٍ، وَعَنِ الْحَسَنِ فِيهِ: «**بَيْنَا أَنَا نَائِمٌ فِي الْحِجْرِ جَاءَنِي جِبْرِيلُ فَهَمَزَنِي بِعَقِبِهِ فَقُمْتُ**
فَجَلَسْتُ فَلَمْ أَرَ شَيْئاً فَعُدْتُ لِمَضْجَعِي» ذَكَرَ ذَلِكَ ثَلاثاً، فَقَالَ فِي الثَّالِثَةِ: «**فَأَخَذَ بِعَضُدِي**
فَجَرَّنِي إِلَى بَابِ الْمَسْجِدِ فَإِذَا بِدَابَّةٍ» وَذَكَرَ خَبَرَ الْبُرَاقِ.

The Separating Word

Al-Qadi, may Allah make him successful, said: the right and sound statement, by Allah's Will, implies that it was Isra' by the soul and body throughout the entire story. The Qur'anic verse and the sound narrations and views signify that. Further, it does not deviate from the apparent truth to interpretation except on the case of impossibility and inconceivability. Yet, there is no impossibility as for Isra' by his sould and in a state of wakefulness, since had it been a mere vision, He (Allah) would have said, 'who has taken the soul of His Slave' (for a journey by night), instead of 'who has taken His Slave,' as well as Allah's Statement, "the sight [of Prophet Muhammad (pbuh) turned not aside (right or left), nor it transgreesed beyond the limit ordained for it."(1)

Had it been a vision (during sleep),it would have comprised neither a sign nor a miracle, and the infidels would not have denied nor belied it, and the weak Muslims would not have apostatized nor been afflicted with its trial. Such visions could not be denied, but they disbelieved when having been informed that his Isra' took place by his soul while he (pbuh) was in a state of wakefulness, and about the hadith stating that the Prophet (pbuh) led the other Prophets in prayer in Jerusalem as narrated by Anas or in the heaven as others narrated.

It also stated the coming of Jibril (Gabriel) bringing him (pbuh) Al-Buraq (an animal smaller than a mule and bigger than a donkey), and the narration of Mi'raj (Ascent of the Prophet (pbuh) to the heavens) and asking the gate-keeper to open the heaven when it was asked: who is it with you? And he said: Muhammad.

As well, it mentioned meeting the other Prophets therein and their speech and greeting given to him (pbuh), as well as the story of enjoining the prayers on his followers and the review given by Musa to him (pbuh), as well as the story of enjoining the prayers on his followers and the review given by Musa to him (pbuh).

Some narrations read: Jibril (Gabriel) took hold of my hand making me ascend to the heavens, up to his statement: then he kept making me ascend till being in the level where I could hear the squeaking of pens.

He (pbuh) also stated that he (pbuh) reached Sidrat-ul-Muntaha (the Lote-

(1) [Surah 53: 17].

tree of the utmost boundary over the heavens) and admitted to Paradise where he (pbuh) watched what he mentioned.

Ibn 'Abbas (may Allah be pleased with them both) commented saying: It was witnessed with his own eyes, not in a vision.

As well, Al-Hasan narrated that the Prophet (pbuh) said: while I was sleeping in Al-Hijr,(1) Jibril (Gabriel) came to me and pricked me with his heel. I thereupon sat to find nothing, and returned to my couch.

He stated that thrice, and in the third time he (pbuh) said: He (Jibril) therein seized me in my upper arm having drawn me to the door of the mosque to find an animal. He (pbuh) then stated the story of Al-Buraq.

وَعَنْ أُمِّ هَانِيءٍ: مَا أُسْرِيَ بِرَسُولِ اللهِ ﷺ إِلاَّ وَهُوَ فِي بَيْتِي تِلْكَ اللَّيْلَةَ صَلَّى العِشَاءَ الآخِرَةَ وَنَامَ بَيْنَنَا فَلَمَّا كَانَ قُبَيْلَ الْفَجْرِ أَهَبَّنَا رَسُولُ اللهِ ﷺ فَلَمَّا صَلَّى الصُّبْحَ وَصَلَّيْنَا مَعَهُ قَالَ: «**يَا أُمَّ هانِيءٍ لَقَدْ صَلَّيْتُ مَعَكُمُ الْعِشَاءَ الآخِرَةَ كَمَا رَأَيْتِ بِهَذَا الْوَادِي ثُمَّ جِئْتُ بَيْتَ الْمَقْدِسِ فَصَلَّيْتُ فِيهِ ثُمَّ صَلَّيْتُ الْغَدَاةَ مَعَكُمُ الآنَ كَمَا تَرَوْنَ**». وَهَذَا بَيِّنٌ فِي أَنَّهُ بِجِسْمِهِ.

وَعَنْ أَبِي بَكْرٍ مِنْ رِوَايَةِ شَدَّادِ بْنِ أَوْسٍ عَنْهُ أَنَّهُ قَالَ لِلنَّبِيِّ ﷺ لَيْلَةَ أُسْرِيَ بِهِ: طَلَبْتُكَ يَا رَسُولَ اللهِ الْبَارِحَةَ فِي مَكَانِكَ فَلَمْ أَجِدْكَ فَأَجَابَهُ: «**إِنَّ جِبْرِيلَ عَلَيْهِ السَّلاَمُ حَمَلَنِي إِلَى الْمَسْجِدِ الأَقْصَى**»؛ وَعَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «**صَلَّيْتُ لَيْلَةَ أُسْرِيَ بِي فِي مُقَدَّمِ الْمَسْجِدِ ثُمَّ دَخَلْتُ الصَّخْرَةَ فَإِذَا بِمَلَكٍ قَائِمٍ مَعَهُ آنِيَةٌ ثَلاثٌ**» وَذَكَرَ الْحَدِيثَ.

وَهَذِهِ التَّصْرِيحَاتُ ظَاهِرَةٌ غَيْرُ مُسْتَحِيلَةٍ فَتُحْمَلُ عَلَى ظَاهِرِهَا؛ وَعَنْ أَبِي ذَرٍّ عَنْهُ ﷺ: «**فُرِجَ سَقْفُ بَيْتِي وَأَنَا بِمَكَّةَ فَنَزَلَ جِبْرِيلُ فَشَرَحَ صَدْرِي ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمَ إِلَى آخِرِ الْقِصَّةِ ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِي**».

Umm Hani'(2) narrated: Allah's Messenger (pbuh) had been in my house in that night when he (pbuh) was taken for Isra' (Journey by night). He (pbuh) had performed the 'Isha' (Evening) prayer and slept among us. Having entered upon dawn, Allah's Messenger (pbuh) awakened us.

After we had offered the dawn (early-morning) prayer along with him (pbuh), he (pbuh) said: O Umm Hani', I offered the 'Isha' (Evening) prayer along with you as I saw in that valley. Thereafter, I came to Jerusalem where I offered the prayer therein. Then I offered the Dawn (early-morning) prayer along with you now as you see. Thus, in effect of that narration, it is evident that Isra' was made by his body.

Abu Bakr related on the authority of Shaddad bin Aus who said to the

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(1) The unroofed portion of the Ka'ba (the Sacred House of Allah) which at present is in the form of a compound towards the north of the Ka'ba.

(2) She is the daughter of his paternal uncle Abu Talib.

Prophet (pbuh) as to the night when he (pbuh) was taken for Isra': O Allah's Messenger, I requested you the previous night, but I had not found you in your place.

The Prophet (pbuh), thereupon, said: Jibril (Gabriel) -peace be upon him- carried me to Al-Masjid Al-Aqsa (in Jerusalem).

'Umar bin Al-Khattab (may Allah be pleased wth him) related: Allah's Messenger (pbuh) said "During the night when I was taken for Isra' (Journey by night), I performed the prayer in the front of the mosque. Then I admitted at the roch. Then an angel appeared standing and having a tray." He (pbuh) stated that thrice. He (i.e. 'Umar resumed the hadith).

These declarations are obviously evident and are not impossible, thereby they are conceived through its external and manifested sense.

As well, Abu Dharr narrated: the Prophet (pbuh) said: the ceiling of my house was opened up while I was at Mecca. Thereupon, Jibril (Gabriel) went down, cut open my chest and washed it with Zamzam water, up to the end of story, and then he took hold of my hand making me ascend to the heavens.

وَعَنْ أَنَسٍ «أُتِيتُ فَانْطَلَقُوا بِي إِلَى زَمْزَمَ فَشُرِحَ عَنْ صَدْرِي» وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ «لَقَدْ رَأَيْتُنِي فِي الْحِجْرِ وَقُرَيْشٌ تَسْأَلُنِي عَنْ مَسْرَايَ فَسَأَلَتْنِي عَنْ أَشْيَاءَ لَمْ أُثْبِتْهَا فَكُرِبْتُ كَرْباً مَا كُرِبْتُ مِثْلَهُ قَطُّ فَرَفَعَهُ اللهُ لِي أَنْظُرُ إِلَيْهِ» وَنَحْوَهُ عَنْ جَابِرٍ، وَقَدْ رَوَى عُمَرُ بْنُ الخَطَّابِ رَضِيَ اللهُ عَنْهُ فِي حَدِيثِ الْإِسْرَاءِ عَنْهُ ﷺ أَنَّهُ قَالَ: «ثُمَّ رَجَعْتُ إِلَى خَدِيجَةَ وَمَا تَحَوَّلَتْ عَنْ جَانِبِهَا».

Likewise, Anas related: they set out along with me to Zamzam water. Then my chest was cut open.

As well, Abu Hurairah (may Allah be pleased with him) narrated: the Prophet (pbuh) said: I saw myself in Al-Hijr while Quraish (tribe) were asking me about my Isra' (Journey by night). They asked me about things which I could not have retained (during Isra'), so I was afflicted with deep and unprecedented grief. Thereupon, Allah made the matters pertaining to the scenes of my Isra' manifested for me to look at.

A similar narration was related on the authority of Jabir.

Concerning the hadith of Isra', 'Umar bin Al-Khattab (may Allah be pleased with him) related that the Prophet (pbuh) said, "then (after the Journey by night) I returned to Khadija [the Prophet's wife] to find her never turned her side (i.e. was still sleeping on the very side when he (pbuh) left her.[1]

(1) This signifies the small period of Isra' and Mi'raj despite the numerous events having taken place.

فـــصل

﴿وَمَا جَعَلْنَا ٱلرُّءْيَا ٱلَّتِىٓ
فِي إِبْطَالِ حُجَجِ مَنْ قَالَ إِنَّهَ نَوْمٌ. ٱحْتَجُّوا بِقَوْلِهِ تَعَالَى:
قُلْنَ قَوْلُهُ ﴿سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ﴾ [الإسراء: 1]
أَرَيْنَٰكَ﴾ [الإسراء: 60] فَسَمَّاهُ رُؤْيَا. قُلْنَ قَوْلُهُ يُؤَيِّد أَنَّهَا رُؤْيَا عَيْنٍ وَإِسْرَاءٌ بِشَخْصٍ إِذْ
يَرُدُّهُ لِأَنَّهُ لاَ يُقَالُ فِي النَّوْمِ أَسْرَى، وَقَوْلُهُ فِتْنَةٌ لِلنَّاسِ يُؤَيِّد أَنَّهَا رُؤْيَا عَيْنٍ مِثْلَ ذَلِكَ فِي مَنَامِهِ مِنَ الْكَوْنِ فِي
لَيْسَ فِي الْحُلمِ فِتْنَةٌ وَلاَ يُكَذِّبُ بِهِ أَحَدٌ لِأَنَّ كُلَّ أَحَدٍ يَرَى مِثْلَ ذَلِكَ فِي هَذِهِ الآيَةِ فَذَهَبَ بَعْضُهُمْ
سَاعَةٍ وَاحِدَةٍ فِي أَقْطَارٍ مُتَبَايِنَةٍ؛ عَلَى أَنَّ الْمُفَسِّرِينَ قَدِ ٱخْتَلَفُوا فِي هَذِهِ الآيَةِ فَذَهَبَ بَعْضُهُمْ وَقِيلَ غَيْرُ هَذَا. وَأَمَّا
إِلَى أَنَّهَا نَزَلَتْ فِي قَضِيَّةِ الْحُدَيْبِيَةِ وَمَا وَقَعَ فِي نُفُوسِ النَّاسِ مِنْ ذَلِكَ وَقِيلَ غَيْرُ هَذَا. وَأَمَّا
قَوْلُهُمْ إِنَّهُ قَدْ سَمَّاهَا فِي الْحَدِيثِ مَنَاماً، وَقَوْلُهُ فِي حَدِيثٍ آخَرَ بَيْنَ النَّائِمِ وَالْيَقْظَانِ، وَقَوْلُهُ
أَيْضاً وَهُوَ نَائِمٌ، وَقَوْلُهُ ثُمَّ ٱسْتَيْقَظْتُ فَلاَ حُجَّةَ فِيهِ إِذْ قَدْ يَحْتَمِلُ أَنَّ أَوَّلَ وُصولِ المَلَكِ إِلَيْهِ
كَانَ وَهُوَ نَائِمٌ أَوْ أَوَّلَ حَمْلِهِ وَالْإِسْرَاءِ بِهِ وَهُوَ نَائِمٌ، وَلَيْسَ فِي الْحَدِيثِ أَنَّهُ كَانَ نَائِماً فِي
الْقِصَّةِ كُلِّهَا إِلاَّ مَا يَدُلُّ عَلَيْهِ قَوْلُهُ: «**ثُمَّ ٱسْتَيْقَظْتُ وَأَنَا فِي الْمَسْجِدِ الْحَرَامِ**»، فَلَعَلَّ قَوْلَهُ
ٱسْتَيْقَظْتُ بِمَعْنَى أَصْبَحْتُ أَوِ ٱسْتَيْقَظَ مِنْ نَوْمٍ آخَرَ بَعْدَ وُصُولِهِ بَيْتَهُ وَيَدُلُّ عَلَيْهِ أَنَّ مَسْرَاهُ لَمْ
يَكُنْ طُولَ لَيْلِهِ وَإِنَّمَ كَانَ فِي بَعْضِهِ وَقَدْ يَكُونُ قَوْلُهُ «**ٱسْتَيْقَظْتُ وَأَنَا فِي الْمَسْجِدِ الْحَرَامِ**» لِمَا
كَانَ غَمَرَهُ مِنْ عَجَائِبِ مَا طَالَعَ مِنْ مَلَكُوتِ السَّمَوَاتِ وَالأَرْضِ وَخَامَرَ بَاطِنَهُ مِنْ مُشَاهَدَةِ
الْمَلإِ الأَعْلَى وَمَا رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى فَلَمْ يَسْتَفِقْ وَيَرْجِعْ إِلَى حَالِ الْبَشَرِيَّةِ إِلاَّ وَهُوَ
بِالْمَسْجِدِ الْحَرَامِ، وَوَجْهٌ ثَالِثٌ أَنْ يَكُونَ نَوْمُهُ وَٱسْتِيقَاظُهُ حَقِيقَةً عَلَى مُقْتَضَى لَفْظِهِ، وَلَكِنَّهُ
أُسْرِيَ بِجَسَدِهِ وَقَلْبُهُ حَاضِرٌ وَرُؤْيَا الأَنْبِيَاءِ حَقٌّ تَنَامُ أَعْيُنُهُمْ وَلاَ تَنَامُ قُلُوبُهُمْ، وَقَدْ مَالَ بَعْض
أَصْحَابِ الإِشَارَاتِ إِلَى نَحْوٍ مِنْ هَذَا قَالَ تَغْمِيضُ عَيْنَيْهِ لِئَلاَّ يَشْغَلَهُ شَيْءٌ مِنَ الْمَحْسُوسَاتِ
عَنِ اللهِ تَعَلَى وَلاَ يَصِحُّ هَذَا أَنْ يَكُونَ فِي وَقْتِ صَلاَتِهِ بِالأَنْبِيَاءِ وَلَعَلَّهُ كَانَتْ لَهُ فِي هَذَا
الْإِسْرَاءِ حَالاَتٌ. وَوَجْهٌ رَابِعٌ وَهُوَ أَنْ يُعَبَّرَ بِالنَّوْمِ هَهُنا عَنْ هَيْئَةِ النَّائِمِ مِنَ الاضْطِجَاعِ
وَيُقَوِّيهِ قَوْلُهُ فِي رِوَايَةِ عَبْدِ بْنِ حُمَيْدٍ عَنْ هَمَّامٍ: «**بَيْنا أَنَا نَائِمٌ**» وَرُبَّمَا قَالَ مُضْطَجِعٌ وَفِي
رِوَايَةِ هُدْبَةَ عَنْهُ بَيْنَا أَنَا نَائِمٌ فِي الْحَطِيمِ وَرُبَّمَا قَالَ فِي الْحِجْرِ مُضْطَجِعٌ، وَقَوْلُهُ فِي الرِّوَايَةِ
الْأُخْرَى بَيْنَ النَّئِمِ وَالْيَقْظَانِ فَيَكُونُ سَمَّى هَيْئَتَهُ بِالنَّوْمِ لِمَ كَانَتْ هَيْئَةُ النَّائِمِ غَالِباً وَذَهَبَ
بَعْضُهُمْ إِلَى أَنَّ هَذِهِ الزِّيَادَاتِ مِنَ النَّوْمِ وَذِكْرِ شَقِّ الْبَطْنِ وَدُنُوِّ الرَّبِّ عَزَّ وَجَلَّ الْوَاقِعَة فِي
هَذَا الْحَدِيثِ إِنَّمَ هِيَ مِنْ رِوَايَةِ شَرِيكٍ عَنْ أَنَسٍ فَهِيَ مُنْكَرَةٌ مِن رِوَايَتِهِ إِذْ شَقُّ الْبَطْنِ فِي
الأَحَادِيثِ الصَّحِيحَةِ إِنَّمَا كَانَ فِي صِغَرِهِ ﷺ وَقَبْلَ النُّبُوَّةِ وَلِأَنَّهُ قَالَ فِي الْحَدِيثِ قَبْلَ أَنْ
يُبْعَثَ. وَالْإِسْرَاءُ بِإِجْمَاعٍ كَانَ بَعْدَ الْمَبْعَثِ. فَهَذَا كُلُّهُ يُوهِنُ مَ وَقَعَ فِي رِوَايَةِ أَنَسٍ مَعَ أَنَّ
أَنَساً قَدْ بَيَّنَ مِنْ غَيْرِ طَرِيقٍ أَنَّهُ إِنَّمَا رَوَاهُ عَنْ غَيْرِهِ وَأَنَّهُ لَمْ يَسْمَعْهُ مِنَ النَّبِيِّ ﷺ فَقَالَ مَرَّةً

عَنْ مَالِكِ بْنِ صَعْصَعَةَ وَفِي كِتَابِ مُسْلِم لَعَلَّهُ عَنْ مَالِك بْنِ صَعْصَعَةَ عَلَى الشَّكِّ وَقَالَ مَرَّةً كَانَ أَبُو ذَرٍّ يُحَدِّثُ وَأَمَّا قَوْلُ عَائِشَةَ مَا فَقَدْتُ جَسَدَهُ فَعَائِشَةُ لَمْ تُحَدِّثْ بِهِ عَنْ مُشَاهَدَةٍ لِأَنَّهَا لَمْ تَكُنْ حِينَئِذٍ زَوْجَهُ وَلاَ فِي سِنٍّ مَنْ يَضْبِطُ وَلَعَلَّهَا لَمْ تَكُنْ وُلِدَتْ بَعْدُ عَلَى الْخِلاَفِ فِي الْإِسْرَاءِ مَتَى كَانَ فَإِنَّ الْإِسْرَاءَ كَانَ فِي أَوَّلِ الْإِسْلاَمِ عَلَى قَوْلِ الزُّهْرِيِّ وَمَنْ وَافَقَهُ بَعْدَ الْمَبْعَثِ بِعَامٍ وَنِصْفٍ وَكَانَتْ عَائِشَةُ فِي الْهِجْرَةِ بِنْتُ نَحْوِ ثَمَانِيَةِ أَعْوَامٍ، وَقَدْ قِيلَ كَانَ الْإِسْرَاءُ لِخَمْسٍ قَبْلَ الْهِجْرَةِ وَقِيلَ قَبْلَ الْهِجْرَةِ بِعَامٍ وَالْأَشْبَهُ أَنَّهُ لِخَمْسٍ وَالْحُجَّةُ لِذَلِكَ تَطُولُ لَيْسَتْ مِنْ غَرَضِنَا فَإِذَا لَمْ تُشَاهِدْ ذَلِكَ عَائِشَةُ دَلَّ أَنَّهَا حَدَّثَتْ بِذَلِكَ عَنْ غَيْرِهَا فَلَمْ يُرَجَّحْ خَبَرُهَا عَلَى خَبَرِ غَيْرِهَا، وَغَيْرُهَا يَقُولُ خِلاَفَهُ مِمَّا وَقَعَ نَصّاً فِي حَدِيثِ أُمِّ هَانِئٍ وَغَيْرِهِ وَأَيْضاً فَلَيْسَ حَدِيثُ عَائِشَةَ رَضِيَ اللهُ عَنْهَا بِالثَّابِتِ، وَالْأَحَادِيثُ الْأُخَرُ أَثْبَتُ لَسْنَا نَعْنِي حَدِيثَ أُمِّ هَانِئٍ وَمَا ذُكِرَتْ فِيهِ خَدِيجَةُ وَأَيْضاً فَقَدْ رُوِيَ فِي حَدِيثِ عَائِشَةَ مَا فَقَدْتُ جَسَدَهُ وَلَمْ يَدْخُلْ بِهَا النَّبِيُّ ﷺ إِلاَّ بِالْمَدِينَةِ وَكُلُّ هَذَا يُوَهِّنُهُ بَلِ الَّذِي يَدُلُّ عَلَيْهِ صَحِيحُ قَوْلِهَا إِنَّهُ بِجَسَدِهِ لِإِنْكَارِهَا أَنْ تَكُونَ رُؤْيَاهُ لِرَبِّهِ رُؤْيَا عَيْنٍ وَلَوْ كَانَتْ عِنْدَهَا مَنَاماً لَمْ تُنْكِرْهُ. فَإِنْ قِيلَ فَقَدْ قَالَ تَعَالَى: ﴿مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴿١١﴾﴾ [النجم: 11] فَقَدْ جَعَلَ مَا رَآهُ لِلْقَلْبِ وَهَذَا يَدُلُّ عَلَى أَنَّهُ رُؤْيَا نَوْمٍ وَوَحْيٌ لاَ مُشَاهَدَةُ عَيْنٍ وَحِسٍّ قُلْنَا يُقَابِلُهُ قَوْلُهُ تَعَالَى: ﴿مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾﴾ [النجم: 17] فَقَدْ أَضَافَ الْأَمْرَ لِلْبَصَرِ وَقَدْ قَالَ أَهْلُ التَّفْسِيرِ فِي قَوْلِهِ تَعَالَى: ﴿مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴿١١﴾﴾ [النجم: 11] أَيْ لَمْ يُوهِمِ الْقَلْبُ الْعَيْنَ غَيْرَ الْحَقِيقَةِ بَلْ صَدَقَ رُؤْيَتَهَا وَقِيلَ مَا أَنْكَرَ قَلْبُهُ مَا رَأَتْهُ عَيْنُهُ.

An Echo Reply to the Statement implying that it is a vision [during sleep]

(Chapter) To refute the claim of those who alleged that it (Isra') was merely a vision having taken place during sleep, and pleaded for it by Allah's Statement, "And we made not the vision which we showed you [O Muhammad (pbuh)]"(1) we say: Allah's Statement, "Glorified (and Exalted) be He (Allah) Who took His Slave [Muhammad (pbuh) for a journey by night,"(2) disproves it,as taking him (pbuh) for a journey would not take place while he (pbuh) was sleeping (but in a state of wakefulness), and thereby Allah would not say 'took His Slave for a journey while he (pbuh) was asleep.

As well, Allah's Statement, "but a trial for mankind"(3) confirms that it (Isra') was an actual eye-witness and an Isra' (Nocturnal journey) set out by person (in a state of wakefulness); since the vision (or the dream) would not be a trial, and no one could deny it, for any one can see, in a similar vision, himself being in different countries in an hour.

Yet, concerning the afore-mentioned verse, interpreters disagreed. Some of

(1) [Surah 17: 60]. (2) [Surah 17: 1]. (3) [Surah 17: 60].

them went on to say that it had been veiled during the case of Al-Hudaibiyah[1] where people's hearts were afflicted. Yet, others mentioned a different statement.

There is no cogency as for their allegation that he (pbuh) had named it a vision in his hadith; and stated in another hadith that 'he was in a state midway between sleep and wakefulness'; and also said, 'while I was sleeping'; and said: 'then I woke up."

It is possible that the angel came to him (pbuh) while he (pbuh) was firstly sleeping, and that he (pbuh) was taken for Isra' (the Nocturnal Journey) while having been asleep; but the hadith comprised nothing involving that he (pbuh) kept sleeping throughout the whole story, except his Statement, 'then I woke up while being in Al-Masjid Al-Haram,' signifying 'I entered upon the morning' or that he (pbuh) got up from another sleep after having reached his house. It also indicates that his Isra' had not taken place during the whole night, but in a part of it.

Maybe his statement, 'I woke up while having been in Al-Masjid Al-Haram,' refers to his state when his heart was overwhelmed with the marvels he (pbuh) witnessed of the whole kingdom of the heavens and earth, along with the sights of the world of heaven having intermingled with his soul, as well as the greatest signs of his Lord which he (pbuh) saw, thereby he did not wake up (i.e. got aware) and return to his human state except in Al-Masjid Al-Haram (the Sacred Mosque in Mecca).

A third aspect adopts that his sleep and wakefulness were real in effect of his wording, but he (pbuh) was taken for Isra' with his soul while his heart was conscious, and the vision seen by any of the Prophets is true, for their eyes could slumber; whereas their hearts would be awake. Some commentators pointed out to that aspect, saying: He (pbuh) shut his eyes so that none of the material things could divert him (pbuh) from Allah the Supreme, and that was not proper during the time when he (pbuh) led the Prophets in prayer.[2] Perhaps he (pbuh) observed some states in his Isra'.

A fourth aspect beholds: 'Sleep' in the Prophet's hadith may just express the posture of the sleeping one, namely 'laying down', and this is supported by his statement in the narration of 'Abd bin Hameed on the authority of Hammam, 'while I was sleeping or (he (pbuh) said) lying down,' and the narration of

(1) A well-known place about 16 kilometers from Mecca, on the way to Jeddah. At this place a treaty was made in 6H. between the Prophet (pbuh) and the Quraish who stopped him (pbuh) and his companions from performing 'Umra (Minor Pilgrimage). Concerning Allah's Statement "And we made not the Vision which We showed you [O Muhammad (pbuh)] but a trial for mankind," it was said it was 'a vision' since the Prophet (pbuh) saw in a vision, after he (pbuh) and his companions were hindered from entering Mecca, that he admitted to Al-Masjid Al-Haram, so he (pbuh) informed his companions about it. Yet, it was 'a trial' since some Muslims expressed displeasure at returning without entering Mecca. Yet, the Prophet (pbuh) had promised them to enter it based on his vision..

(2) The consensus of jurists is that shutting eyes during the prayer is disliked.

Hadaba including his statement, 'while I was sleeping at Al-Hatim or (he (pbuh) may said 'while I was lying down at Al-Hijr (the unroofed portion of the Ka'ba), as well as his statement in the other narration, "While I was in a state midway between sleep and wakefulness." Thereby, 'sleeping' may just express his posture compatible with that of the sleeping one.

Some commentators agreed that these excerpts about the sleep (of the Prophet (pbuh), slitting open his abdomen and the approach of the Lord, to Him Majesty and Glory belong, were stated in the narration of Shuraik on the authorities of Anas, and were denied in his narration (owing to be contrary to the narrations of trustworthy narrators). As cutting open his abdomen, in the sound narrations, took place in the Prohet's (pbuh) childhood and before the time of Prophethood. He (Shuraik) said that it took place before the Prophet (pbuh) was sent (with the Message of Islam and Monotheism); whereas Isra' (the Nocturnal Journey) set out before he (pbuh) was sent according to the consensus of narrators. Therefore, this all weakens all that was stated in the narration of Anas, though he evinced, in various ways, that he related it through others and that he did not hear it directly from the Prophet (pbuh). Once, he said: on the authority of Malik bin Sa'sa'a. in Sahih Muslim, he said: May be it is related by Malik bin Sa'sa'a (i.e. was doubtful as to the exact narrator). Another time he said: Abu Dharr was relating.

As for 'A'ishah's statement, 'I never missed his [the Prophet's (pbuh)] body,' she did not state that out of sighting him as she was not, during that time, his wife nor attained the age of memory, and she may not be born since then.

Respecting the disagreement as for the time of Isra' (Nocturnal Journey), Az-Zuhary and those who agreed with him stated that Isra' set out during the early period of Islam, a year and a half after he (pbuh) was sent (with the Message of Islam and Monotheism). On Hijra [Emigration to Medina], 'A'ishah (may Allah be pleased with her) was about eight years old, and it was said. That Isra' set out during the fifth year before Hijra or a year before Hijra, but it was most likely to be in the fifth year before Hijra. We have the lengthy cogency supporting this but this is not our objective. So, unless 'A'ishah sighted that, this signifies that she related it through others, and her statement was not more authentic than the narrations of others, who related its contrary, such as the hadith narrated by Umm Hani' and others. Likewise, the narration related by 'A'ishah is not confirmed and the other narrations are more sound and certain than it, but we do not refer to the narration of Umm Hani' which stated Khadija.

Yet, if it is said that Allah's Statement reads, "the (Prophet's) heart lied not in what he [Muhammad (pbuh)] saw,"(1) implying that He made him (pbuh) see with his own heart, and subsequently proving that it (i.e. Isra') was through a vision (during sleep) or a revealation; not by an actual eye-witness nor real

(1) [Surah 53: 11].

physical sighting, we say: Allah's Statement, "the sight [of Prophet Muhammad (pbuh)] turned not aside (right or left) nor it transgressed beyond the limit ordained for it),"[1] is an echo reply to it, and therein He ordained the sight. With respect to Allah's Statement, "the (Prophet's) heart lied not in what he saw," people of exegesis commented: this means that the heart did not delude the eyes with untruth, but it believed what they sighted. And it is said: His heart did not deny what his eyes sighted.

فــــصل

فَأَنْكَرَتْهُ عَائِشَةُ رَضِيَ الله عَنْهَ.
وَأَمَّا رُؤْيَتُهُ ﷺ لِرَبِّهِ جَلَّ وَعَزَّ فَٱخْتَلَفَ السَّلَفُ فِيهَا
حَدَّثَنَا أَبُو الْحُسَيْنِ سِرَاجُ بْنُ عَبْدِ الْمَلِكِ الْحَافِظ بِقِرَاءَتِي عَلَيْهِ قَلَ حَدَّثَنِي أَبِي وَأَبُو
عَبْدِ الله بْنُ عَتَّب الْفَقِيهُ قَلاَ حَدَّثَنَا الْقَاضِي يُونُسُ بْنُ مُغِيثٍ حَدَّثَنَا أَبُو الْفَضْلِ الصُّقَيْلِي
حَدَّثَنَا ثَبِتُ بْنُ قَاسِمِ بْن ثَابِتٍ عَنْ أَبِيهِ وَجِدِّهِ قَالاَ: حَدَّثَنَا عَبْدُ الله بْنُ عَلِيٍّ حَدَّثَنَا
مَحْمُودُ بْنُ آدَمَ حَدَّثَنَ وَكِيعٌ عَنِ ٱبْنِ أَبِي خَالِد عَنْ عَامِرٍ عَنْ مَسْرُوقٍ أَنَّهُ قَالَ لِعَئِشَةَ رَضِيَ
الله عَنْهَا يَا أُمَّ الْمُؤْمِنِينَ هَلْ رَأَى مُحَمَّدٌ رَبَّهُ فَقَلَتْ لَقَدْ قَفَّ شَعْرِي مِمَّا قُلْتَ ثَلاَثٌ، مَنْ
حَدَّثَكَ أَنَّ مُحَمَّداً رَأَى رَبَّهُ فَقَدْ كَذَبَ ثُمَّ قَرَأَتْ ﴿لَّا تُدْرِكُهُ
حَدَّثَكَ بِهِنَّ فَقَدْ كَذَبَ مَنْ حَدَّثَكَ
الْأَبْصَرُ﴾ [الأنعام: 103] الآيَةَ وَذَكَرَ الْحَدِيثَ وَقَلَ جَمَعَةٌ بِقَوْلِ عَائِشَةَ رَضِيَ الله عَنْهَ
وَهُوَ الْمَشْهُورُ عَنِ ٱبْنِ مَسْعُودٍ وَمِثْلُهُ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ إِنَّمَا رَأَى جِبْرِيلَ وَاخْتُلِفَ عَنْهُ.
وَقَالَ بِإِنْكَارِ هَذَ. وَٱمْتِنَاعِ رُؤْيَتِهِ فِي الدُّنْيَا جَمَاعَةٌ مِنَ الْمُحَدِّثِينَ وَالْفُقَهَاءِ وَالْمُتَكَلِّمِينَ وَعَنِ
ٱبْنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا أَنَّهُ رَآهُ بِعَيْنِهِ وَرَوَى عَطَءٌ عَنْهُ أَنَّهُ رَآهُ بِقَلْبِهِ، وَعَنْ أَبِي الْعَالِيَةِ عَنْهُ
رَآهُ بِفُؤَادِهِ مَرَّتَيْنِ، وَذَكَرَ ٱبْنُ إِسْحَاقَ أَنَّ ٱبْنَ عُمَرَ أَرْسَلَ إِلَى ٱبْنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا
يَسْأَلُهُ هَلْ رَأَى مُحَمَّدٌ رَبَّهُ فَقَالَ نَعَمْ، وَالْأَشْهَرُ عَنْهُ أَنَّهُ رَأَى رَبَّهُ بِعَيْنَيْهِ رُوِيَ ذَلِكَ عَنْهُ مِنْ
طُرُقٍ وَقَالَ: إِنَّ الله تَعَالَى ٱخْتَصَّ مُوسَى بِالْكَلَامِ وَإِبْرَاهِيمَ بِالْخُلَّةِ وَمُحَمَّداً بِالرُّؤْيَةِ وَحُجَّتُهُ
قَوْلُهُ تَعَالَى: ﴿مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰٓ ﴿١١﴾ أَفَتُمَٰرُونَهُۥ عَلَىٰ مَا يَرَىٰ ﴿١٢﴾ وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾﴾
[النجم: 11 ـ 13] قَالَ الْمَاوَرْدِيُّ: قِيلَ إِنَّ الله تَعَالَى قَسَمَ كَلاَمَهُ وَرُؤْيَتَهُ بَيْنَ مُوسَى
وَمُحَمَّدٍ ﷺ فَرَآهُ مُحَمَّدٌ مَرَّتَيْنِ وَكَلَّمَهُ مُوسَى مَرَّتَيْنِ.

The Prophet's (pbuh) Sighting of His Lord the Supreme

(Chapter) As for his sighting of his Lord, the early religious scholars disagreed, and 'A'ishah (may Allah be pleased with her) denied it.

Waki' narrated through Ibn Abu Khalid, through 'Amer's authority, on the authority of Masruq who said to 'A'ishah (may Allah be pleased with her): O

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(1) [Surah 53: 17].

Mother of the faithful believers,[1] did Muhammad (pbuh) see his Lord?

She said: My hair rose up (and trembled) out of fright of what you said: whoever has told you any of the (hereinafter) three things, has told a lie: He who has told you that Muhammad (pbuh) watched his Lord, he has told a lie. Then she recited the Qur'anic verse, "No vision can grasp him."[2] He resumed the hadith afterwards.

A group uttered a similar statement to 'A'ishah (may Allah be pleased with her), and it was the famous statement mentioned by Ibn Mas'ud (may Allah be pleased with him), and Abu Hurairah (may Allah be pleased with him) said: Indeed he [the Prophet (pbuh) sawJibril (Gabriel).

Yet, some group of relaters, narrators, and religious learned men denied that and stated the incapability of seeing Him in the worldly-life.

Ibn 'Abbas (may Allah be pleased with them both) narrated that the Prophet (pbuh) witnessed Allah with his own eyes; 'Ata' related that he (pbuh) sighted Allah with his own heart; and Abul-'Aliya stated that he (pbuh) saw Him twice with his own heart.

Ibn Ishaq related that Ibn 'Umar (may Allah be pleased with them both) dispatched to Ibn 'Abbas (may Allah be pleased with them both) asking: Did Muhammad (pbuh) see his Lord?

He replied: Yes. The most well-known about him (pbuh) is that he (pbuh) sighted his Lord with his own eyes as an actual eye-witness. This was narrated about him through many courses. He added: Allah the Supreme favoured as peculiar Musa (Moses-peace be upon him) with the grace of speaking with Him directly, Ibrahim (Abraham - peace be upon him) with the grace of being an intimate friend to Him; and Muhammad (pbuh) with the grace of sighting Him, and what pleads for that is Allah's Statement, "the (Prophet's) heart lied not in what he [Muhammad (pbuh) saw. Will you then dispute with him [Muhammad (pbuh)] about what he saw [during Mi'raj: (Ascent of the Prophet (pbuh) to the seven heavens]. And indeed he [Muhammad (pbuh) saw Him at a second descent."[3]

Al-Mawardy said: It is said that Allah the Supreme made his speech and vision divided between Musa (Moses) and Muhammad (pbuh), thereby Muhammad sighted Him twice as well as Musa spoke (directly) to Him twice.

وَحَكَى أَبُو الْفَتْحِ الرَّازِي وَأَبُو اللَّيْثِ السَّمَرْقَنْدِي الْحِكَايَةَ عَنْ كَعْبٍ، وَرَوَى عَبْدُ الله بْنُ الْحَارِثِ قَالَ: اجْتَمَعَ ابْنُ عَبَّاسٍ وَكَعْبٌ فَقَالَ ابْنُ عَبَّاسٍ: أَمَّا نَحْنُ بَنُو هَاشِمٍ فَنَقُولُ إِنَّ مُحَمَّداً قَدْ رَأَى رَبَّهُ مَرَّتَيْنِ فَكَبَّرَ كَعْبٌ حَتَّى جَاوَبَتْهُ الْجِبَالُ وَقَالَ: إِنَّ الله قَسَمَ

(1) Allah calls the wives of Prophet Muhammad (pbuh) "the mothers of the faithful" in that the believers should show repect and reverence and none of the believers is permitted to marry any of them after the Prophet's death.

(2) [Surah 6: 103].

(3) [Surah: 53: 11-13].

رُؤْيَتَهُ وَكَلَامَهُ بَيْنَ مُحَمَّدٍ وَمُوسَى فَكَلَّمَهُ مُوسى وَرَآهُ مُحَمدٌ بِقَلْبِهِ، وَرَوَى شَرِيكٌ عَنْ أَبِي ذَرٍّ
رَضِيَ الله عَنْهُ فِي تَفْسِيرِ الآيَةِ قَالَ: رَأَى النَّبِيُّ ﷺ رَبَّهُ.

Al-Fath Ar-Razy and Abu Al-Laith As-Samarqandi related a narration on the authority of Ka'b, and 'Abdullah bin Al-Harith narrated: Ibn 'Abbas and Ka'b met together, and then Ibn 'Abbas said: As for us, Banu Hashim, we say that Muhammad (pbuh) sighted his Lord twice. Thereupon, Ka'b recited Takbir (Saying Allahu Akbar: Allah is the Greatest) and the mountains echoed it with him, and he said: Allah made his vision and speech be divided between Muhammad (pbuh) and Musa (Moses), thereby Musa spoke to Him directly and Muhammad (pbuh) sighted Him with his heart.

Shuraik related on the authority of Abu Dharr Al-Ghaffary (may Allah be pleased with him), concerning the interpretation of the afore-mentioned verse, saying: the Prophet (pbuh) saw his Lord.

وَحَكَى السَّمرقَنْدِيُّ عَنْ مُحَمَّدِ بْنِ كَعْبِ الْقُرَظِيِّ وَرَبِيعِ بْنِ أَنَسٍ أَنَّ النَّبِيَّ ﷺ سُئِلَ
هَلْ رَأَيْتَ رَبَّكَ؟ قَالَ: «رَأَيْتُهُ بِفُؤَادِي وَلَمْ أَرَهُ بِعَيْنِي» وَرَوَى مَالِكُ بْنُ يُخَامِرَ عَنْ مُعَاذٍ عَنِ
النَّبِيِّ ﷺ قَالَ: «رَأَيْتُ رَبِّي» وَذَكَرَ كَلِمَةً فَقَالَ يَا مُحَمَّدُ فِيمَ يَخْتَصِمُ الملأ الأعلى الحديث.

As-Samarqandi narrated through Muhammad bin Ka'b Al-Quradhi and Rubai' bin Anas' authority: When the Prohet (pbuh) was asked; 'did you see your Lord?,' he (pbuh) replied: 'I had seen Him with my heart, but I did not sight Him with my eyes.'

Malik bin Yukhamer narrated on the authority of Mu'adh that the Prophet (pbuh) said, 'I sighted my Lord, Who said: O Muhammad, about what do the dwellers of heaven dispute? He then resumed the remainder of the hadith.[1]

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(1) That is a splendid hadith reported by Ahmad and others on the authority of Mu'adh: After the Prophet (pbuh) concluded the Fajr (Dawn) prayer, he (pbuh) approached us and said: I am telling you that I offered the night prayer as much as I could and then slept, in another narration, and then I lay on my side. Then I saw (in a vision) my Lord in the best appearance. Thereupon He said: O Muhammad (pbuh), about what do the dwellers of heaven argue? I said twice: O Lord, You know best. He (pbuh) added: then He placed His Hand midway between my shoulders so that I could feel its cold effect between my breasts, and thereupon everything in heavens and earth was shown to me (and I knew it). Then he (pbuh) recited Allah's Statement, "thus did we show Ibrahim (Abraham) the Kingdom of the heavens and earth that he be one of those who have Faith with certainty. Then He asked: About what do the dwellers of heaven argue, O Muhammad? I replied: About the 'expiations'. He asked: what are those? I replied: walking on foot towards the acts of obedience; sitting in the mosques after performing the prayer =

وَحكَى عَبْدُ الرَّزَّاقِ أَنَّ الْحَسَنَ كَانَ يَحْلِفُ بِاللهِ لَقَدْ رَأَى مُحَمَّدٌ رَبَّهُ، وَحَكَاهُ أَبُو عُمَرَ الطَّلمنكي عَنْ عِكْرِمَةَ. وَحَكَى بَعْضُ الْمُتَكَلِّمِينَ هذَا الْمَذْهَبَ عَنِ ٱبْنِ مَسْعُودٍ. وَحَكَى ٱبْنُ إِسْحَاقَ أَنَّ مَرْوَانَ سَأَلَ أَبَا هُرَيْرَةَ هَلْ رَأَى مُحَمَّدٌ رَبَّهُ فَقَالَ نَعَمْ.

'Abdur-Raziq narrated: Al-Hasan used to swear by Allah that Muhammad (pbuh) had seen his Lord. Abu 'Umar At-Talamanky narrated the same narration on the authority of 'Ikrima.

Some narrators related that view on the authority of Ibn Mas'ud.

Ibn Ishaq narrated: When Marwan asked Abu Hurairah, 'did Muhammad (pbuh) see his Lord?', he replied: Yes.

وَحَكَى النَّقَّاشُ عَنْ أَحْمَدَ بْنِ حَنْبَلٍ أَنَّهُ قَالَ أَنَا أَقُولُ بِحَدِيثِ ٱبْنِ عَبَّاسٍ: بِعَيْنِهِ رَآهُ رَآهُ حَتَّى ٱنْقَطَعَ نَفَسُهُ يَعْنِي نَفَسَ أَحْمَدَ، وَقَالَ أَبُو عُمَرَ: قَالَ أَحْمَدُ بْنُ حَنْبَلٍ: رَآهُ بِقَلْبِهِ وجَبُنَ عَنِ الْقَوْلِ بِرُؤْيَتِهِ فِي الدُّنْيَا بِالأَبْصَارِ وَقَالَ سَعِيدُ بْنُ جُبَيْرٍ: لاَ أَقُولُ رَآهُ وَلاَ لَمْ يَرَهُ وَقَدِ اخْتُلِفَ فِي تَأْوِيلِ الآيَةِ عَنِ ٱبْنِ عَبَّاسٍ وَعِكْرِمَةَ وَالْحَسَنِ وَٱبْنِ مَسْعُودٍ فَحُكِيَ عَنِ ٱبْنِ عَبَّاسٍ وَعِكْرِمَةَ رَآهُ بِقَلْبِهِ، وَعَنِ الْحَسَنِ وَٱبْنِ مَسْعُودٍ رَأَى جِبْرِيلَ، وَحَكَى عَبْدُ اللهِ بْنُ أَحْمَدَ بْن حَنْبَلٍ عَنْ أَبِيهِ أَنَّهُ قَالَ: رَآهُ، وَعَنِ ٱبْنِ عَطَاءٍ فِي قَوْلِهِ تَعَالَى: ﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۝١﴾ [الشرح: 1] قَالَ شَرَحَ صَدْرَهُ لِلرُّؤْيَةِ وَشَرَحَ صَدْرَ مُوسَى لِلْكَلاَمِ وَقَالَ أَبُو الْحَسَنِ عَلِيُّ بْنُ إِسْمَاعِيلَ الأَشْعَرِي رَضِيَ اللهُ عَنْهُ وَجَمَاعَةٌ مِنْ أَصْحَابِهِ أَنَّه رَأَى الله تعالى بِبَصَرِهِ وَعَيْنَي رَأْسِهِ وَقَالَ: كُلُّ آيَةٍ أُوتِيهَا نَبِيٌّ مِنَ الأَنْبِيَاءِ عَلَيْهِم السَّلاَمُ فَقَدْ أُوتِيَ مِثْلَهَا نَبِيُّنا ﷺ وَخُصَّ مِنْ بَيْنِهِمْ بِتَفْضِيلِ الرُّؤْيَةِ، وَوَقَفَ بَعْضُ مَشَايِخِنَا فِي هَذَا وَقَالَ: لَيْسَ عَلَيْهِ دَلِيلٌ وَاضِحٌ وَلَكِنَّهُ جَائِزٌ أَنْ يَكُونَ.

An-Naqqash narrated that Ahmad bin Hanbal said: I go for the narration of Ibn 'Abbas that the Prophet (pbuh) sighted Allah with his own eyes. He (pbuh) saw Him. He (i.e. Ahmad) kept saying so till he was out of breath.

= and performing ablution properly, and whoever does so, he lives in goodness and dies in goodness and his sins will amount to that when his mother has begotten him (i.e. he will have no sins at all), and the degrees of great reward are attained through providing (people with) food; extending greetings (saying Salam to each other), and praying at night when people are asleep. Then he (pbuh) said: "O Allah! I ask you of all good blessings, and for renouncing the evil deeds; doing the good deeds; loving the needy people; forgiving me; having mercy upon me; and pardoning me, and when you intend to afflict a people with a trial, therein I ask you let me die while being saved from such a trial." 'Dispute' means that they argued about the superiority of the acts of obelience and worship.

As well, Abu 'Amr said: Ahmad bin Hanbal said: He (pbuh) sighted Allah with his heart and recoiled in dread to say that he (pbuh) saw Him with his sight in the Worldly-life.

Sa'id bin Jubba said: I am not saying that he (pbuh) saw Him or he (pbuh) did not see Him.

Concerning the interpretation of the previously mentioned Qur'anic verse, the party of Ibn 'Abbas and 'Ikrima disagreed with to theparty of Al-Hasan and Ibn Mas'ud. Ibn 'Abbas and 'Ikrima related: the Prophet (pbuh) sighted his Lord with his own hear, whereas Al-Hasan and Ibn Mas'ud narrated: the Prophet (pbuh) saw Jibril (Gabriel).

Yet, 'Abdullah bin Ahmad bin Hanbal narrated on his father's authority that the Prophet (pbuh) saw his Lord.

Respecting Allah's Statement, "Have We not opened your breast for you [O Muhammad (pbuh)]?,"(1) Ibn 'Ata' commented: He (Allah) opened his breast for vision (i.e. for sighting Him) as well as He opened the breast of Musa (Moses) for speech (i.e. for speaking directly to Him).

Abul-Hasan 'Ali bin Isma'il Al-Ash'ary (may Allah be pleased with him) and a group of his companions stated that the Prophet (pbuh) saw Allah with his own eyes as an actual eye-witness.

He (Abul-Hasan) added: the Prophet (pbuh) was offered each of the signs (miracles) given each one of the Prophets, and he (pbuh) was assigned, from amongst them, with the superiority of the vision [i.e. sighting Allah].

Some of our Sheikhs commented: there is no evident proof of for that (i.e. sighting Allah), but it is possible to happen.

قَالَ الْقَاضِي أَبُو الْفَضْلِ رَضِيَ الله عَنْهُ: وَالْحَقُّ الذِي لاَ ٱمْتِرَاءَ فِيهِ أَنَّ رُؤْيَتَهُ تَعَالَى فِي الدُّنْيَا جَائِزَةٌ عَقْلاً وَلَيْسَ فِي الْعَقْلِ مَا يُحِيلُهَا وَالدَّلِيلُ عَلى جَوَازِهَا فِي الدُّنْيَا سُؤَالُ مُوسَى عَلَيْهِ السَّلاَمُ لَهَا وَمُحَالٌ أَنْ يَجْهَلَ نَبِيٌّ مَا يَجُوزُ عَلى الله وَمَا لاَ يَجُوزُ عَلَيْهِ بَلْ لَمْ يَسْأَلْ إِلاَّ جَائِزاً غَيْرَ مُسْتَحِيلٍ، وَلَكِنْ وُقُوعُهُ وَمُشَاهَدَتُهُ مِنَ الْغَيْبِ الذِي لاَ يَعْلَمُهُ إِلاَّ مَنْ عَلَّمَهُ الله فَقَالَ الله تعالى: ﴿لَن تَرَىٰنِي﴾ [الأعراف: 142] أَيْ لَنْ تُطِيقَ وَلاَ تَحْتَمِلُ رُؤْيَتِي ثُمَّ ضَرَبَ لَهُ مَثَلاً مِمَّا هُوَ أَقْوَى مِنْ بِنْيَةِ مُوسَى وَأَثْبَتُ وَهُوَ الْجَبَلُ وَكُلُّ هَذَا لَيْسَ فِيهِ مَا يُحِيلُ رُؤْيَتَهُ فِي الدُّنْيَا بَلْ فِيه جَوَازُهَا عَلَى الْجُمْلَةِ، وَلَيْسَ فِي الشَّرْعِ دَلِيلٌ قَاطِعٌ عَلَى ٱسْتِحالَتِهَا وَلاَ ٱمْتِنَاعِهَا إِذْ كُلُّ مَوْجُودٍ فَرُؤْيَتُهُ جَائِزَةٌ غَيْرُ مُسْتَحِيلَةٍ وَلاَ حُجَّةَ لِمَنْ ٱسْتَدَلَّ عَلَى مَنْعِهَا بِقَوْلِهِ تَعَالَى ﴿لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ﴾ [الأنعام: 103] لاخْتِلاَفِ التَّأْوِيلاَتِ فِي الآيَةِ إِذْ لَيْسَ يَقْتَضِي قَوْلُ مَنْ قَالَ فِي الدُّنْيَا الاسْتِحَالَةَ وَقَدِ ٱسْتَدَلَّ بَعْضُهُمْ بِهَذِهِ الآيَةِ نَفْسِهَا عَلَى جَوَازِ

(1) [Surah: 94: 1].

الرُّؤْيَةِ وَعَدَمِ ٱسْتِحَالَتِهَا عَلَى الْجُمْلَةِ وَقَدْ قِيلَ لاَ تُدْرِكُهُ أَبْصَارُ الْكُفَّارِ وَقِيلَ ﴿لَّا تُدۡرِكُهُ ٱلۡأَبۡصَٰرُ﴾ لاَ تُحِيطُ بِهِ وَهُوَ قَوْلُ ٱبْنِ عَبَّاسٍ، وَقَدْ قِيلَ لاَ تُدْرِكُهُ الأَبْصَارُ وَإِنَّمَا يُدْرِكُهُ الْمُبْصِرُونَ، وَكُلُّ هَذِهِ التَّأْوِيلاَتِ لاَ تَقْتَضِي مَنْعَ الرُّؤْيَةِ وَلاَ ٱسْتِحَالَتَهَا وَكَذَلِكَ لاَ حُجَّةَ لَهُمْ بِقَوْلِهِ تَعَالَى ﴿لَن تَرَىٰنِي﴾ [الأعراف: 142] وَقَوْلُهُ ﴿تُبۡتُ إِلَيۡكَ﴾ [الأعراف: 143] لِمَا قَدَّمْنَاهُ وَلأَنَّهَا لَيْسَتْ عَلَى الْعُمُومِ وَلأَنَّ مَنْ قَالَ مَعْنَاهَا لَنْ تَرَانِي فِي الدُّنْيَا إِنَّمَا هُوَ تَأْوِيلٌ وَأَيْضاً فَلَيْسَ فِيهِ نصُّ الامْتِنَاعِ وَإِنَّمَا جَاءَتْ فِي حَقِّ مُوسَى وَحَيْثُ تَتَطَرَّقُ التَّأْوِيلاَتُ وَتَتَسَلَّطُ الاحْتِمَالاَتُ فَلَيْسَ لِلْقَطْعِ إِلَيْهِ سَبِيلٌ وَقَوْلُهُ: ﴿تُبۡتُ إِلَيۡكَ﴾ أَيْ مِنْ سُؤَالِي مَا لَمْ تُقَدِّرْهُ لِي وَقَدْ قَالَ أَبُو بَكْرٍ الْهُذَلِيُّ فِي قَوْلِهِ: ﴿لَن تَرَىٰنِي﴾ أَيْ لَيْسَ لِبَشَرٍ أَنْ يُطِيقَ أَنْ يَنْظُرَ إِلَيَّ فِي الدُّنْيَا وَأَنَّهُ مَنْ نَظَرَ إِلَيَّ مَاتَ وَقَدْ رَأَيْتُ لِبَعْضِ السَّلَفِ وَالْمُتَأَخِّرِينَ مَا مَعْنَاهُ أَنَّ رُؤْيَتَهُ تَعَالَى فِي الدُّنْيَا مُمْتَنِعَةٌ لِضَعْفِ تَرْكِيبِ أَهْلِ الدُّنيا وقُوَاهُمْ وَكَوْنِهَا مُتَغَيِّرَةً عَرَضاً لِلآفَاتِ وَالْفَنَاءِ فَلَمْ تَكُنْ لَهُمْ قُوَّةٌ عَلَى الرُّؤْيَةِ فَإِذَا كَانَ فِي الآخِرَةِ وَرُكِّبُوا تَرْكِيباً آخَرَ وَرُزِقُوا قُوًى ثَابِتَةً بَاقِيَةً وَأَتَمَّ أَنْوَارَ أَبْصَارِهِمْ وَقُلُوبِهِمْ قَوُوا بِهَا على الرُّؤْيَةِ وَقَدْ رَأَيْتُ نَحْوَ هَذَا لِمَالِكِ بْنِ أَنَسٍ رَحِمَهُ الله قَالَ: لَمْ يُرَ فِي الدُّنْيَا لِأَنَّهُ بَاقٍ وَلاَ يُرَى الْبَاقِي بِالْفَانِي فَإِذَا كَانَ فِي الآخِرَةِ وَرُزِقُوا أَبْصَاراً بَاقِيَةً رُئِيَ الْبَاقِي بِالْبَاقِي وَهَذَا كَلاَمٌ حَسَنٌ مَلِيحٌ وَلَيْسَ فِيهِ دَلِيلٌ عَلَى الاسْتِحَالَةِ إلاَّ مِنْ حَيْثُ ضَعْفُ الْقُدْرَةِ فَإِذَا قَوَّى الله تَعَالَى مَنْ شَاءَ مِنْ عِبَادِهِ وَأَقْدَرَهُ عَلَى حَمْلِ أَعْبَاءِ الرُّؤْيَةِ لَمْ تَمْتَنِعْ فِي حَقِّهِ وَقَدْ تَقَدَّمَ مَا ذُكِرَ فِي قُوَّةِ بَصَرِ مُوسَى وَمُحَمَّدٍ ﷺ وَنُفُوذِ إِدْرَاكِهِمَا بِقُوَّةٍ إِلَهِيَّةٍ مُنِحَاهَا لإِدْرَاكِ مَا أَدْرَكَاهُ وَرُؤْيَةِ مَا رَأَيَاهُ وَالله أَعْلَمُ.

The Evidence set for the Possibility of Sighting Allah the Supreme in the Worldly-life

Al-Qadi Abul-Fadl, may Allah make him successful, said: It is true and indisputable that sighting Allah in the worldly-life is possible by sense and the mind can not deem it to be inconceivable.

The evidence set for its possibility in the worldly-life is the request of Musa [Moses-peace be upon him] for it, and in the meantime it is impossible for any Prophet to ignore what is permitted by Allah and what is not. Yet, he asked for what was allowed, and was not impossible, but its occurrence and witness were of the Unseen with which no one except that whom Allah taught was acquainted.

Allah's Statement reads, "You can not see Me,"[1] meaning 'you can not either stand or endure seeing Me.' Then Allah set an example which was more powerful and firmer than his Prophet Musa (Moses), namely the mountain.

Yet, all that does not inconceive the permissibility of sighting Him in the

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(1) [Surah: 7: 143].

Worldly-life, but makes it permitted in general. Further, there is no evident proof in religion for either the inconceivability or impossibility of Sighting Allah, since any existent being is possible to be sighted. Thus, this is not impossible, and there is no proof set by those who regarded it as impossible based on Allah's Statement, "No Vision can grasp Him", for these are different interpretations for that verse, and that does not coincide with the Statement of those who deemed it to be inconceivable in the worldly-life.

Some commentators inferred from the same afore-mentioned verse that sighting Allah was possible and it was not impossible on the whole. It is said: the verse means 'the sights of the disbelieving folks can not grasp Him.'

As well, it is said: 'No vision can grasp Him' means 'No vision can encompass Him', and this is the statement of Ibn 'Abbas. Likewise, it is said: 'No vision can grasp Him,'

All these interpretations do not imply the impossibility of sighting Him. Further, there is no proof for those who relied on Allah's Statement, "you can not see Me," and "I turn to you in repentance," owing to what we illustrated formerly and it is not taken in general. Moreover, it is just the interpretation of the one who said, 'it meant that you will not see Me in the worldly-life. Yet, it does not comprise the text of impossibility, but it came about Musa. There is no decisive way evidencing the impossibility of sighting Allah) in spite of the rising interpretations and dominating probabilities.

As for the Qur'anic Verse, "I turn to you in repentance," it means: I turn from asking for what You (Allah) have not decreed for me.

Concerning Allah's Statement, "You can not see Me," Abu Bakr Al-Hudhly commented saying: It mean: No sight can stand looking at Me (i.e. Allah) in the worldly-life and whoever looks at Me, he will be dead.

Some of the early religious learned Muslims and the successors viewed that sighting Allah the Supreme in the worldly-life is impossible owing to the weak constitution and endurance of the worldly people, that are changing and exposed to plagues and perishment, thereby they can not have the capability of sighting Him. By contrast, in the Hereafter, their constitution will be altered, and they will be provided with constant sturdy vigour, as well as the lights of their sights and hearts will be perfect and so strong that they can see (Allah).

A similar comment was given by Malik bin Anas (may Allah have mercy upon him) who said: Allah was not sighted in the worldly-life due to being Ever-lasting, and the Ever-lasting can not be seen by the mortal one. Yet, in the Hereafter when they (the Mortal ones) will be provided with eternal sights, they can see Him with their own everlasting eyes. This statement is good and sound, and is void of the impossibility (of sighting Allah) except out of the incapability.

Therefore, had Allah conferred the vigour and strength on whatever He wished of His Slaves and enabled him to bear the burdens of the vision, it would not have been impossible for him.

It is previously related about the vigorous sight of Musa (Moses) and Muhammad (pbuh) and their penetrating conception conferred upon them by a

Divine power so that they could perceive what they conceived and sight what they saw, and Allah klnows best.

وَقَدْ ذَكَرَ الْقَاضِي أَبُو بَكْرٍ فِي أَثْنَاءِ أَجْوِبَتِهِ عَنِ الآيَتَيْنِ مَا مَعْنَاهُ أَنَّ مُوسَى عَلَيْهِ السَّلاَمُ رَأَى اللهَ فَلِذَلِكَ خَرَّ صَعِقاً وَأَنَّ الْجَبَلَ رَأَى رَبَّهُ فَصَارَ دَكّاً بِإِدْرَاكٍ خَلَقَهُ اللهُ لَهُ وَٱسْتَنْبَطَ ذَلِكَ وَاللهُ أَعْلَمُ مِنْ قَوْلِهِ: ﴿وَلَٰكِنِ ٱنظُرْ إِلَى ٱلْجَبَلِ فَإِنِ ٱسْتَقَرَّ مَكَانَهُۥ فَسَوْفَ تَرَىٰنِى﴾ [الأعراف: 143] ثُمَّ قَالَ: ﴿فَلَمَّا تَجَلَّىٰ رَبُّهُۥ لِلْجَبَلِ جَعَلَهُۥ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا﴾ [الأعراف: 143] وَتَجَلِّيهِ لِلْجَبَلِ هُوَ ظُهُورُهُ لَهُ حَتَّى رَآهُ عَلَى هَذَا الْقَوْلِ، وَقَالَ جَعْفَرُ بْنُ مُحَمَّدٍ: شَغَلَهُ بِالْجَبَلِ حَتَّى تَجَلَّى وَلَوْلاَ ذَلِكَ لَمَاتَ صَعِقاً بِلاَ إِفَاقَةٍ، وَقَوْلُهُ هَذَا يَدُلُّ عَلَى أَنَّ مُوسَى رَآهُ وَقَدْ وَقَعَ لِبَعْضِ الْمُفَسِّرِينَ فِي الْجَبَلِ أَنَّهُ رَآهُ. وبِرُؤْيَةِ الْجَبَلِ لَهُ ٱسْتَدَلَّ مَنْ قَالَ بِرُؤْيَةِ مُحَمَّدٍ نَبِيِّنَا لَهُ إِذْ جَعَلَهُ دَلِيلاً عَلَى الْجَوَازِ وَلاَ مِرْيَةَ فِي الْجَوَازِ إِذْ لَيْسَ فِي الآيَاتِ نَصٌّ فِي الْمَنْعِ.

On evincing the two Qur'anic verses,(1) Al-Qadi Abu Bakr stated what means that Musa (Moses-peace be upon him). saw Allah,(2) so he subsequently fell down unconscious, and that the mountain saw his Lord, thereby it collapsed to dust due to the conception for which Allah had created it.

He inferred that, and Allah knows best, from Allah's Statement, namely, "but look upon the mountain; if it stands still in its place then you shall see Me." Then it reads, "So when his Lord appeared to the mountain, He made it collapse to dust, and Musa (Moses) fell down unconscious."(3)

Ja'far bin Muhammad said: Allah diverted him by the mountain till He appeared to it. But for that, he (Musa) would have demised by shock without his sense being recovered.

Yet, his statement indicates that Musa (Moses) saw Allah. Some interpreters stated that mountain saw Him, and inferred from the sighting witnessed by the mountain that our Prophet Muhammad (pbuh) sighted Him, as it signifies the possibility of seeing Allah.

(1) Namely the verse, "No vision can grasp Him, but He grasp all vision." [Surah 6: 103] And the verse, "And when Musa (Moses) came at the time and place appointed by Us, and his Lord (Allah) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon you." Allah said: "You can not see Me, but look upon the mountain;" [Surah 7: 143].

(2) i.e. by his Lord's Appearance to the mountain. The appearance of Allah to the mountain was very little of Him, approximately equal to the tip of one's little finger as illustrated by the Prophet (pbuh) when he recited this verse.

(3) [Surah: 7: 143].

وَأَمَّا وُجُوبُهُ لِنَبِيِّنا ﷺ، وَالْقَوْلُ بِأَنَّهُ رَآهُ بِعَيْنِهِ فَلَيْسَ فِيهِ قَاطِعٌ أَيْضاً وَلاَ نَصٌّ إِذِ
الْمُعَوَّلُ فِيهِ عَلَى آيَتَي النَّجْمِ وَالتَّنازُعُ فِيهِمَا مَأْثُورٌ وَالاحْتِمَالُ لَهُما مُمْكِنٌ وَلاَ أَثَرَ قَاطِعٌ
مُتَوَاتِرٌ عَنِ النَّبِيِّ ﷺ بِذَلِكَ وَحَدِيثُ ٱبْنِ عَبَّاسٍ خَبَرٌ عَنِ ٱعْتِقَادِهِ لَمْ يُسْنِدْهُ إِلَى النَّبِيِّ ﷺ
فَيَجِبُ الْعَمَلُ بِٱعْتِقَادِ مُضَمَّنِهِ وَمِثْلُهُ حَدِيثُ أَبِي ذَرٍّ فِي تَفْسِيرِ الآيَةِ. وَحَدِيثُ مُعَاذٍ مُحْتَمِلٌ
لِلتَّأْوِيلِ وَهُوَ مُضْطَرِبُ الإِسْنَادِ وَالْمَتْنِ. وَحَدِيثُ أَبِي ذَرٍّ الآخَرُ مُخْتَلِفٌ مُحْتَمِلٌ مُشْكِلٌ
فَرُوِيَ: «**نُورٌ أَنَّى أَرَاهُ**». وَحَكَى بَعْضُ شُيُوخِنَا أَنَّهُ رُوِيَ: نُورَانِيٌّ أَرَاهُ، وَفِي حَدِيثِهِ لآخَرَ:
سَأَلْتُهُ فَقَالَ رَأَيْتُ نُوراً. وَلَيْسَ يُمْكِنُ الاحْتِجَاجُ بِوَاحِدٍ مِنْهُ عَلَى صِحَّةِ الرُّؤْيَةِ فَإِنْ كَانَ
الصَّحِيحُ رَأَيْتُ نُوراً فَهُوَ قَدْ أَخْبَرَ أَنَّهُ لَمْ يَرَ اللهَ تَعَالَى وَإِنَّمَا رَأَى نُوراً مَنَعَهُ وَحَجَبَهُ عَنْ رُؤْيَةِ
اللهِ تَعَالَى وَإِلَى هَذَا يَرْجِعُ قَوْلُهُ «**نُورٌ أَنَّى أَرَاهُ**» أَيْ كَيْفَ أَرَاهُ مَعَ حِجَابِ النُّورِ الْمُغَشِّي
لِلْبَصَرِ وَهَذَا مِثْلُ م في الْحَدِيثِ الآخَرِ: حِجَابُهُ النُّورُ وَفي لْحَدِيثِ الآخَرِ: «**لَمْ أَرَهُ بِعَيْنِي
وَلَكِنْ رَأَيْتُهُ بِقَلْبِي مَرَّتَيْنِ**» وَتَلاَ ﴿ثُمَّ دَنَا فَتَدَلَّىٰ ﴿٨﴾﴾ [النجم: 8] وَاللهُ تَعَالَى قَادِرٌ عَلَى خَلْقِ
الإِدْرَاكِ الَّذِي فِي الْبَصَرِ فِي الْقَلْبِ أَوْ كَيْفَ شَاءَ لاَ إِلَهَ غَيْرُهُ فَإِنْ وَرَدَ حَدِيثٌ نَصٌّ بَيِّنٌ فِي
الْبَابِ ٱعْتُقِدَ وَوَجَبَ الْمَصِيرُ إِلَيْهِ إِذْ لاَ ٱسْتِحَالَةَ فِيهِ وَلاَ مَانِعٌ قَطْعِيٌّ يَرُدُّهُ وَاللهُ الْمُوَفِّقُ
لِلصَّوابِ.

So, there is no dispute as for the probability (of sighting Allah), since the Qur'anic verses comprised no statement about the impossibility (of ssing Allah). As for saying that our Prophet (pbuh) eye-witnessed Him, there is not either evident proof or text proving so, since it relied on the two Qur'anic verses of An-Najm (chapter)[1] about which dispute is reported, and in effect of which the possibility (of seeing Allah) is probable, and there is no decisive narration related about the Prophet (pbuh) to resolve that matter.

The narration of Ibn 'Abbas comprising his belief is not transmitted on the authority of the Prophet (pubh), as well as the interpretation given by Abu Dharr concerning the Qur'anic verse.

Likewise, the narration of Mu'adh is of possible interpretation and is reported through a confused chain of transmitters. As well, the other narration of Abu Dharr is different and vague where he narrated 'a light which I saw.'

Some of our Sheikhs of Islam narrated that he related, 'a light which I saw;' whereas in the other narration he said; 'I saw a light,' and no one could be proved to be more authentic than the other.

Thereby, if the statement, 'I saw a light,' was more authentic, it then may refer to the statement of the Prophet (pbuh) that he (pbuh) did not sight Allah the Supreme, but watched a light preventing and veiling him from sighting Allah

(1) Namely, "the (Prophet's) heart lied not in what he (pbuh) saw," and "And indeed he (pbuh) saw Him at a second descent." [An-Najm: 11, 13].

the Supreme, and this refers to his statement, 'a light which I saw', meaning how could I see Him in the presence of the veil of light covering the sight, and this is similar to what is reported in the narration 'the veil is (in the form of) light,' and the other narration, 'I have not seen Him with my own eyes, but I sighted Him with my heart twice." He then recited, "Then he approached and came closer."(1)

Allah the Supreme is able to make the heart grasp what the sight does, or whatever He wished, and there is none worthy to be worshipped save Him.

Thus, if a hadith is to be stated with evident wording in this section, I think, and the trend towards it is a must, that it will not comprise any impossibility, and no hindering obstacle will set against it, and Allah guides towards the right.

فصل

وَأَمَّا مَا وَرَدَ فِي هَذِهِ الْقِصَّةِ مِنْ مُنَاجَاتِهِ لله تَعَالَى وَكَلاَمِهِ مَعَهُ بِقَوْلِهِ ﴿فَأَوْحَىٰٓ إِلَىٰ عَبْدِهِۦ مَآ أَوْحَىٰ﴾ [النجم: 10] إِلَى مَا تَضَمَّنَتْهُ الْأَحَادِيثُ فَأَكْثَرُ الْمُفَسِّرِينَ عَلَى أَنَّ الْمُوحِيَ هُوَ الله عَزَّ وجَلَّ إِلَى جِبْرِيلَ وَجِبْرِيلُ إِلَى مُحَمَّدٍ ﷺ إِلاَّ شُذُوذاً مِنْهُمْ فَذُكِرَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ قَالَ أَوْحَى إِلَيْهِ بِلاَ وَاسِطَةٍ وَنَحْوُهُ عَنِ الْوَاسِطِيِّ وَإِلَى هَذَا ذَهَبَ بَعْضُ الْمُتَكَلِّمِينَ أَنَّ مُحَمَّداً كَلَّمَ رَبَّهُ فِي الْإِسْرَاءِ وَحُكِيَ عَنِ الْأَشْعَرِيِّ وَحَكَوْهُ عَنِ ابْنِ مَسْعُودٍ وَابْنِ عَبَّاسٍ وَأَنْكَرَهُ آخَرُونَ وَذَكَرَ النَّقَّاشُ عَنِ ابْنِ عَبَّاسٍ فِي قِصَّةِ الْإِسْرَاءِ عَنْهُ ﷺ فِي قَوْلِهِ دَنَا فَتَدَلَّى قَالَ: «**فَارَقَنِي جِبْرِيلُ فَانْقَطَعَتِ الْأَصْوَاتُ عَنِّي فَسَمِعْتُ كَلاَمَ رَبِّي وَهُوَ يَقُولُ: لِيَهْدَأْ رَوْعُكَ يَا مُحَمَّدُ ادْنُ ادْنُ**».

The Prophet's Private Talk to His Lord

(Chapter) With respect to the story stating that the Prophet (pbuh) talked privately to Allah the Supreme by virtue of the Qur'anic verse, "So (Allah) revealed to His Slave [Muhammad (pbuh)] whatever He revealed," as well as the Ahadith (Prophetic Sayings) involving so, the majority of interpreters agreed that Allah-to Him Majesty and Glory belong-revealed to Jibril (Gabriel) who respectively revealed to Muhammad (pbuh) [i.e. Allah revealed what He revealed to Muhammad (pbuh) through Jibril], excluding some of them such as Ja'far bin Muhammad As-Sadiq who said: Allah revealed to Muhammad (pbuh) without a mediator.

Al-Wasity gave a similar statement to that, and some narrators agreed that Muhammad (pbuh) spoke to His Lord during Isra' (his Nocturnal Journey), and they related their narrations on the authority of Al-Ash'ary as well as Ibn Mas'ud and Ibn 'Abbas.

Yet, others denied so. An-Naqqash related on the authority of Ibn 'Abbas,

(1) [Surah: 53: 8].

concerning the Isra' of the Prophet (pbuh) and as for Allah's Statement, "then He approached and came closer,"(1) and said: the Prophet (pbuh) said: Jibril (Gabriel) left me [at a fixed place] and I no longer heard voices, and therein I heard my Lord's Speech saying: "Let your fright be appeased, O Muhammad, approach, come-closer."

وَفِي حَدِيثِ أَنَسٍ فِي الْإِسْرَاءِ نَحْوٌ مِنْهُ وَقَدِ ٱحْتَجُّوا فِي هَذَا بِقَوْلِهِ تَعَالَى: ﴿وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِۦ مَا يَشَآءُ﴾ [الشورى: 51] فَقَالُوا هِيَ ثَلَاثَةُ أَقْسَامٍ مِنْ وَرَاءِ حِجَابٍ كَتَكْلِيمِ مُوسَى وَبِإِرْسَالِ الْمَلَائِكَةِ كَحَالِ جَمِيعِ الْأَنْبِيَاءِ وَأَكْثَرِ أَحْوَالِ نَبِيِّنَا ﷺ. ٱلثَّالِثُ قَوْلُهُ وَحْياً وَلَمْ يَبْقَ مِنْ تَقْسِيمِ صُوَرِ الْكَلَامِ إِلاَّ الْمُشَافَهَةُ مَعَ الْمُشَاهَدَةِ وَقَدْ قِيلَ الْوَحْيُ هُنَا هُوَ مَا يُلْقِيهِ فِي قَلْبِ النَّبِيِّ دُونَ وَاسِطَةٍ وَقَدْ ذَكَرَ أَبُو بَكْرٍ الْبَزَّارُ عَنْ عَلِيٍّ فِي حَدِيثِ الْإِسْرَاءِ مَا هُوَ أَوْضَحُ فِي سَمَاعِ النَّبِيِّ ﷺ لِكَلَامِ اللهِ مِنَ الآيَةِ فَذَكَرَ فِيهِ: فَقَالَ الْمَلَكُ: اللهُ أَكْبَرُ اللهُ أَكْبَرُ فَقِيلَ لِي مِنْ وَرَاءِ الْحِجَابِ صَدَقَ عَبْدِي أَنَا أَكْبَرُ أَنَا أَكْبَرُ، وَقَالَ فِي سَائِرِ كَلِمَاتِ الْأَذَانِ مِثْلَ ذَلِكَ وَيَجِيءُ الْكَلَامُ فِي مُشْكِلِ هَذَيْنِ الْحَدِيثَيْنِ فِي الْفَصْلِ بَعْدَ هَذَا مَعَ مَا يُشْبِهُهُ وَفِي أَوَّلِ فَصْلٍ مِنَ الْبَابِ مِنْهُ. وَكَلَامُ اللهِ تَعَالَى لِمُحَمَّدٍ ﷺ وَمَنِ ٱخْتَصَّهُ مِنْ أَنْبِيَائِهِ جَائِزٌ غَيْرُ مُمْتَنِعٍ عَقْلاً وَلاَ وَرَدَ فِي الشَّرْعِ قَاطِعٌ يَمْنَعُهُ فَإِنْ صَحَّ فِي ذَلِكَ خَبَرٌ احتمل عَلَيْهِ وَكَلَامُهُ تَعَالَى لِمُوسَى كَائِنٌ حَقٌّ مَقْطُوعٌ بِهِ نَصَّ ذَلِكَ فِي الْكِتَابِ وَأَكَّدَهُ بِالْمَصْدَرِ دَلَالَةً عَلَى الْحَقِيقَةِ وَرَفَعَ مَكَانَهُ عَلَى مَا وَرَدَ فِي الْحَدِيثِ فِي السَّمَاءِ السَّابِعَةِ بِسَبَبِ كَلَامِهِ وَرَفَعَ مُحَمَّداً فَوْقَ هَذَا كُلِّهِ حَتَّى بَلَغَ مُسْتَوًى وَسَمِعَ صَرِيفَ الْأَقْلَامِ فَكَيْفَ يَسْتَحِيلُ فِي حَقِّ هَذَا أَوْ يَبْعُدُ سَمَاعُ الْكَلَامِ؟ فَسُبْحَانَ مَنْ خَصَّ مَنْ شَاءَ بِمَا شَاءَ وَجَعَلَ بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ.

Anas related a similar narration to that about Isra'. Therefore, they pleaded for that in effect of Allah's Statement, "it is not given to any human being that Allah should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave",(2) and they said: there are three aspects (of speaking to a human being): One aspect of speaking to him from behind a veil such as speaking to Musa (Moses); another through sending the angels as in the cases of the Prophets and most of the cases of our Prophet (pbuh); and the third one of directing speech by a revelation. Thus, nothing of the aspects of speaking remains except for the oral speech along with observation.

It is said: the revelation herein is that which He (Allah) dictates to the Prophet's heart without a medium. Abu Bakr Al-Bazzar related a narration about

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(1) [Surah: 53: 10].

(2) [Surah: 42: 15].

Isra' on the authority of 'Ali, which manifested the Prophet's (pbuh) hearing of Allah's Speech more clearly than the Qur'anic verse. In it, he stated that the angel recited Takbir (saying Allahu Akbar; Allah is the Greatest) twice, and thereupon it was said (by Allah) from behind the veil: My Slave verily said the truth, I am the Greatest; I am the Greatest." And He (i.e. Allah) uttered similar statements during the remainder of the wording of Adhan (call to Prayer).

In the frame of those two narrations, speaking corresponds with what resembles it in the opening chapter of the section, and it comprised the (hereinafter) statement, namely: Allah's speech directed to Muhammad and some special Prophets is possible and can not be inconceivable by reason. Nothing stated in religion stood as a stumble against it, so in case of the presence of a sound narration, it is to be stressed.

Allaha's speech directed to Musa (Moses) actual being, and it is stated in the Noble Book (the Qur'an) which asserted it by source as a real evidence for the truth. Moreover, He (Allah) raised high his (Musa) status in the seventh heaven owing to speaking directly to him (whew he was in the worldly-life), based on the hadith (of the Prophet (pbuh).

Yet, He (Allah) raised Muhammad (pbuh) above all that; so high that he (pbuh) could hear the squeaking of pens (used by the angels to record His Ordinance and Decree). Thereby, it is not impossible for him (pbuh), who is more entitled, to hear Allah's speech directly. Glory be to Him Who specialized whomsoever He wished with whatever He wished, and made some of them superior in grades above others.

فصل

وَأَمَّا مَا وَرَدَ فِي حَدِيثِ الْإِسْرَاءِ وَظَاهِرِ الآيَةِ مِنَ الدُّنُوِّ وَالْقُرْبِ مِنْ قَوْلِهِ: ﴿دَنَا فَتَدَلَّىٰ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ﴾ [النجم: 8] فَأَكْثَرُ الْمُفَسِّرِينَ أَنَّ الدُّنُوَّ وَالتَّدَلِّي مُنْقَسِمٌ مَا بَيْنَ مُحَمَّدٍ وَجِبْرِيل عَلَيْهِمَا السَّلَامُ أَوْ مُخْتَصٌّ بِأَحَدِهِمَا مِنَ الآخَرِ أَوْ مِنَ السِّدْرَةِ الْمُنْتَهَى. قَالَ الرَّازِيُّ: وَقَالَ ابْنُ عَبَّاسٍ هُوَ مُحَمَّدٌ دَنَا فَتَدلَّى مِنْ رَبِّهِ وَقِيلَ مَعْنَى دَنَا قَرُبَ وَتَدَلَّى زَادَ فِي الْقُرْبِ وَقِيلَ هُمَا بِمَعْنًى وَاحِدٍ أَيْ قَرُبَ وَحَكَى مَكِّيٌّ وَالْمَاوَرْدِي عَنِ ابْنِ عَبَّاسٍ هُوَ الرَّبُّ دَنَا مِنْ مُحَمَّدٍ فَتَدَلَّى إِلَيْهِ أَيْ أَمْرُهُ وَحُكْمُهُ.

The Prophet's (pbuh) Approach

As for what is stated in the hadith of Isra' [Nocturnal Journey of the Prophet (pbuh)] and the external sense of oncoming and approach in the Qur'anic verse, "then he approached and came closer, and was at a distance of two bows' length or (even) nearer", (1) the majority of interpreters viewed that the approach and

(1) [Surah: 53: 8-9].

coming closer are divided between Muhammad and Jibril (Gabriel), peace be upon them both, or attributed to (the Approach of) one of them towards the other, or towards Sidrat-ul-Muntaha [the Lote tree of the utmost boundary over the seventh heaven].

Ar-Razy said: Ibn 'Abbas said: It is Muhammad (pbuh) who approached and then came closer to his Lord.

It was said: What is meant by 'approached' is 'came near'; and 'came closer' is 'came in closer nearness.'

It was said: the two terms have the same meaning.

Makki and Al-Mawardy narrated on the authority of Ibn 'Abbas: It is the Lord Who approached Muhammad (pbuh) and then came closer to him (pbuh); that is His Ordinance and Decree came closer to him (pbuh).

وَحَكَى النَّقَّاشُ عَنِ الْحَسَنِ قَالَ: دَنَا مِنْ عَبْدِهِ مُحَمَّدٍ ﷺ فَتَدَلَّى فَقَرُبَ مِنْهُ فَأَرَاهُ مَا شَاءَ أَنْ يُرِيهُ مِنْ قُدْرَتِهِ وَعَظَمَتِهِ. قَالَ: وَقَالَ ٱبْنُ عَبَّاسٍ هُوَ مُقَدَّمٌ وَمُؤَخَّرٌ تَدَلَّى الرَّفْرَفُ لِمُحَمَّدٍ ﷺ لَيْلَةَ الْمِعْرَاجِ فَجَلَسَ عَلَيْهِ ثُمَّ رُفِعَ فَدَنَا مِنْ رَبِّهِ قَالَ: «**فَارَقَنِي جِبْرِيلُ وَٱنْقَطَعَتْ عَنِّي الْأَصْوَاتُ وَسَمِعْتُ كَلَامَ رَبِّي عَزَّ وَجَلَّ**». وَعَنْ أَنَسٍ فِي الصَّحِيحِ «**عَرَجَ بِي جِبْرِيلُ إِلَى سِدْرَةِ الْمُنْتَهَى وَدَنَا الْجَبَّارُ رَبُّ الْعِزَّةِ فَتَدَلَّى حَتَّى كَانَ مِنْهُ قَابَ قَوْسَيْنِ أَوْ أَدْنَى فَأَوْحَى إِلَيْهِ بِمَا شَاءَ وَأَوْحَى إِلَيْهِ خَمْسِينَ صَلَاةً**». وَذَكَرَ حَدِيثَ الْإِسْرَاءِ. وَعَنْ مُحَمَّدِ بْنِ كَعْبٍ: هُوَ مُحَمَّدٌ دَنَا مِنْ رَبِّهِ فَكَانَ قَابَ قَوْسَيْنِ. وَقَالَ جَعْفَرُ بْن مُحَمَّدٍ: أَدْنَاهُ رَبُّهُ مِنْهُ حَتَّى كَانَ مِنْهُ كقاب قوسين. وَقَالَ جَعْفَرُ بْنُ مُحَمدٍ: وَالدُّنُوُّ مِنَ الله لاَ حَدَّ لَهُ وَمِنَ الْعِبَادِ بِالْحُدُودِ. وَقَالَ أَيْضاً: ٱنْقَطَعَتِ الْكَيْفِيَّةُ عَنِ الدُّنُوِّ، أَلاَ تَرَى كَيْف حَجَبَ جِبْرِيلَ عَنْ دُنُوِّهِ وَدَنَا مُحَمَّدٌ إِلَى مَا أُودِعَ قَلْبُهُ مِنَ الْمَعْرِفَةِ وَالْإِيمانِ فَتَدَلَّى بِسُكُونِ قَلْبِهِ إِلَى مَا أَدْنَاهُ وَزَالَ عَنْ قَلْبِهِ الشَّكُّ وَالارْتِيَابُ؟.

An-Naqqash narrated through Al-Hasan saying: He (Allah) approached His Slave Muhammad (pbuh) and came closer, showing him (pbuh) whatever He wished of His Omnipotence and Magnificence.

As well, Ibn 'Abbas said: He is the advancer and retarder of the on coming of the carpet to Muhammad (pbuh) on the night of Mi'raj [Ascent of the Prophet (pbuh) to the seven heavens] when he (pbuh) sat on it and then it was raised up till having approached his Lord. The Prophet (pbuh) said: "Jibril (Gabriel) left me [at a fixed place] and I did not hear voices any longer, and therein I heard the speech of my Lord, to Him Majesty and Glory belong."

Anas related in the Sahih [of Bukhari and Muslim]: The Prophet (pbuh) said: Jibril (Gabriel) ascended a long with me up to Sidrat-ul-Muntaha (the Lote-tree of the utmost boundary over the seventh heaven), therein the Sublime Potentate and the Lord of Sovereignty approached and came so close that He was at a distance of two bows' length or (even) nearer. Therein, He revealed to me

whatever He wished and inspired to me by enjoining fifty prayers. He resumed the remainder of the hadith of Isra'.

Muhammad bin Ka'b related: It is Muhammad (pbuh) who came so close to his Lord that he (pbuh) was at a distance of two bows' length or (even) nearer.

Ja'far bin Muhammad related: His Lord made him (pbuh) come closer to Him so that he (pbuh) was at a distance of two bows' length.

As well, Ja'far bin Muhammad said: the approach to Allah has no boundaries; whereas it is limited towards the slaves.

Likewise, he said: the way of oncoming came to a stop. Did not you witness how Jibril (Gabriel) was veiled from approaching Him; whereas Muhammad (pbuh) advanced nearer and his heart was therein full of knowledge and belief, thereby, he (pbuh) came closer with his tranquil heart towards what made him (pbuh) come nearer, and therein doubt and uncertainty were removed from heart.

قَالَ الْقَاضِي أَبُو الْفَضْلِ رَضِيَ اللهُ عَنْهُ: ٱعْلَمْ أَنَّ مَا وَقَعَ مِنْ إِضَافَةِ الدُّنُوِّ وَالْقُرْبِ هُنَا مِنَ اللهِ أَوْ إِلَى اللهِ فَلَيْسَ بِدُنُوِّ مَكَانٍ وَلاَ قُرْبِ مَدًى بَلْ كَمَا ذَكَرْنَا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ لَيْسَ بِدُنُوِّ حَدٍّ وَإِنَّمَا دُنُوُّ النَّبِيِّ ﷺ مِنْ رَبِّهِ وَقُرْبُهُ مِنْهُ إِبَانَةُ عَظِيمِ مَنْزِلَتِهِ وَتَشْرِيفُ رُتْبَتِهِ وَإِشْرَاقُ أَنْوَارِ مَعْرِفَتِهِ وَمُشَاهَدَةُ أَسْرَارِ غَيْبِهِ وَقُدْرَتِهِ وَمِنَ ٱللهِ تَعَالَى لَهُ مَبَرَّةٌ وَتَأْنِيسٌ وَبَسْطٌ وَإِكْرَامٌ وَيُتَأَوَّلُ فِيهِ ما يُتَأَوَّلُ فِي قَوْلِهِ: «**يَنْزِلُ رَبُّنَا إِلَى سَمَاءِ الدُّنْيَا**» عَلَى أَحَدِ الْوُجُوهِ نُزُولَ إِفْضَالٍ وَإِجْمَالٍ وَقَبُولٍ وَإِحْسَانٍ قَالَ الْوَاسِطِيُّ مَنْ تَوَهَّمَ أَنَّهُ بِنَفْسِهِ جَعَلَ ثَمَّ مَسَافَةً بَلْ كُلَّمَا دَنَا بِنَفْسِهِ مِنَ الْحَقِّ تَدَلَّى بُعْداً يَعْنِي عَنْ دَرْكِ حَقِيقَتِهِ إِذْ لاَ دُنُوَّ لِلْحَقِّ وَلاَ بُعْدَ، وَقَوْلُهُ: قَابَ قَوْسَيْنِ أَوْ أَدْنَى فَمَنْ جَعَلَ الضَّمِيرَ عَائِداً إِلَى اللهِ تَعَالَى لاَ إِلَى جِبْرِيلَ عَلَى هَذَا كَانَ عِبَارَةً عَنْ نِهَايَةِ الْقُرْبِ وَلُطْفِ الْمَحَلِّ وَإِيضَاحِ الْمَعْرِفَةِ وَالإِشْرَافِ عَلَى الْحَقِيقَةِ مِنْ مُحَمَّدٍ ﷺ، وعِبَارَةً عَنْ إِجَابَةِ الرَّغْبَةِ وَقَضَاءِ الْمَطَالِبِ وَإِظْهَارِ التَّحَفِّي وَإِنَافَةِ الْمَنْزِلَةِ وَالْمَرْتَبَةِ مِنَ اللهِ لَهُ وَيُتَأَوَّلُ فِيهِ مَا يُتَأَوَّلُ فِي قَوْلِهِ: «**مَنْ تَقَرَّبَ مِنِّي شِبْراً تَقَرَّبْتُ مِنْهُ ذِرَاعاً وَمَنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً**» قُرْبٌ بِالإِجَابَةِ وَالْقَبُولِ، وإِتْيَانٌ بِالإِحْسَانِ وَتَعْجِيلِ الْمَأْمُولِ.

Al-Qadi Abul-Fadl, may Allah make him successful, said: Let you be aware that what is stated of the approach and oncoming to or towards Allah is not applicable to the closeness of a place or the nearness of a terminating scope, but it refers to the Prophet's (pbuh) being close near to his Lord, and demonstrates his magnificent status, honourable rank, the gleaming lights of his knowledge, and his witness of the secrets of His (Allah) Un seen and Omnipotence. Allah's bounty bestowed upon him (pbuh) is out of treating him kindly, being intimate to him,delighting him and bestowing honour upon him (pbuh). And as for the Prophet's statement in Qudsi (Divine) hadith, "our Lord lands upon the nearest heaven", it is interpreted in one of the (hereinafter) aspects, namely the descend

of affluent Grace, abundant Generosity, considerable acceptance and extreme perfection.

Al-Wasity said: whoever is deluded that he (pbuh) himself came closer, he has made a distance therein, since whoever comes nearer to the Truth (i.e. Allah), he will come farther from attaining the truth, for there is no coming either near or far from Allah the Truth.

As for the Qur'anic verse, "and was at distance of two bows' length or (even) nearer," if the pronoun is pertaining to Allah the Supreme, not to Jibril (Gabriel), this denotes the apex of closeness, the splendid position, the manifestation of knowledge and Muhammad's being on the verge of the truth. This also signifies the response to the wish, the fulfillment of demands, the exposition of the hospitable reception, and the exalted rank and high status with Allah.

The Qudsi (Divine) hadith reads, "whoever comes close to Me at a distance of a hand span, I come near to him at a distance of a cubit, and whoever comes to Me walking, I go to him in haste."

The afore-mentioned Qudsi hadith involves the closeness of the response and acceptance; the bestowal of favours; and the acceleration of the prospective.

فــصـل

في ذكر تفضيله ﷺ في القيامة بخصوص الكرامة

حَدَّثَنَا الْقَاضِي أَبُو عَلِيٍّ حَدَّثَنَا أَبُو الْفَضْلِ وَأَبُو الْحُسَيْنِ قَالاَ أَخْبَرَنَا أَبُو يَعْلَى حَدَّثَنَا السِّنْجِيُّ حَدَّثَنَا ابْنُ مَحْبُوبٍ حَدَّثَنَا التِّرْمِذِيُّ حَدَّثَنَا الْحُسَيْنُ بْنُ يَزِيد الْكُوفِيُّ حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ حَرْبٍ عَنْ لَيْثٍ عَنِ الرَّبِيعِ بْنِ أَنَسٍ عَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «**أَنَا أَوَّلُ النَّاسِ خُرُوجاً إِذَا بُعِثُوا وَأَنَا خَطِيبُهُمْ إِذَا وَفَدُوا وَأَنَا مُبَشِّرُهُمْ إِذَا أَيِسُوا، لِوَاءُ الْحَمْدِ بِيَدِي وَأَنَا أَكْرَمُ وَلَدِ آدَمَ عَلَى رَبِّي ولا فَخْرَ**».

(Chapter)

His Superiority as regards the Grace on the Day of Resurrection

Laith related on the authority of Ar-Rubai' bin Anas, on Anas' authority (may Allah be pleased with him) who said: Allah's Messenger (pbuh) said; "I will be the first among people to be resurrected; the speaker to them when they come to me; and the bearer of their glad tidings when they lose hope, and the banner of praise is seized by my hand, and, without pride, I am the most honoured among mankind with my Lord."

وفِي رِوَايَةِ ابْنِ زُخْرٍ عَنِ الرَّبِيعِ بْنِ أَنَسٍ فِي لَفْظِ هَذَا الْحَدِيثِ «**أَنَا أَوَّلُ النَّاسِ خُرُوجاً إِذَا بُعِثُوا وَأَنَا قَائِدُهُمْ إِذَا وَفَدُوا وَأَنَا خَطِيبُهُمْ إِذَا أَنْصَتُوا وأَنَا شَفِيعُهُمْ إِذَا حُبِسُوا**

وَأَنَا مُبَشِّرُهُمْ إِذَا أَبلِسُوا. لِوَاءُ الْكَرَمِ بِيَدِي وَأَنَا أَكْرَمُ وَلَدِ آدَمَ عَلَى رَبِّي وَلاَ فَخْرَ وَيَطُوفُ عَلَيَّ أَلْفُ خَادِمٍ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ» وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ «وَأُكْسَى حُلَّةً مِنْ حُلَلِ الْجَنَّةِ ثُمَّ أَقُومُ عَنْ يَمِينِ الْعَرْشِ لَيْسَ أَحَدٌ مِنَ الْخَلاَئِقِ يَقُومُ ذَلِكَ الْمَقَامَ غَيْرِي» وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ الله ﷺ «أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَبِيَدِي لِوَاءُ الْحَمْدِ وَلاَ فَخْرَ وَمَا نَبِيٌّ يَوْمَئِذٍ آدَمُ فَمَنْ سِوَاهُ إِلاَّ تَحْتَ لِوَائِي وَأَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الأَرْضُ وَلاَ فَخْرَ» وَعَنْ أَبِي هُرَيْرَةَ عَنْهُ ﷺ: «أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَأَنَا أَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْقَبْرُ وَأَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفَّعٍ وَلا فَخْرَ». وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا «أَنَا حَامِلُ لِوَاءِ الْحَمْدِ يَوْمَ الْقِيَامَةِ وَلاَ فَخْرَ وَأَنَا أَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفَّعٍ وَلاَ فَخْرَ وَأَنَا أَوَّلُ مَنْ يُحَرِّكُ حَلَقَ الْجَنَّةِ فَيُفْتَحُ لِي فَأَدْخُلُهَا فَيَدْخُلُهَا مَعِي فُقَرَاءُ الْمُؤْمِنِينَ وَلاَ فَخْرَ وَأَنَا أَكْرَمُ الأَوَّلِينَ وَالآخِرِينَ وَلاَ فَخْرَ» وَعَنْ أَنَسٍ «أَنَا أَوَّلُ النَّاسِ يَشْفَعُ فِي الْجَنَّةِ وَأَنَا أَكْثَرُ النَّاسِ تَبَعاً» وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ «أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ وَتَدْرُونَ لِمَ ذَلِكَ؟ يَجْمَعُ الله الأَوَّلِينَ والآخِرِينَ». وَذَكَرَ حَدِيثَ الشَّفَاعَةِ وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّهُ ﷺ قَالَ: «أَطْمَعُ أَنْ أَكُونَ أَعْظَمَ الأَنْبِيَاءِ أَجْراً يَوْمَ الْقِيَامَةِ». وَفِي حَدِيثٍ آخَرَ «أَما تَرْضَوْنَ أَنْ يَكُونَ إِبْرَاهِيمُ وَعِيسَى فِيكُمْ يَوْمَ الْقِيَامَةِ؟» ثُمَّ قَالَ: «إِنَّهُمَا فِي أُمَّتِي يَوْمَ الْقِيَامَةِ: أَمَّا إِبْرَاهِيمُ فَيَقُولُ أَنْتَ دَعْوَتِي وَذُرِّيَّتِي فَاجْعَلْنِي مِنْ أُمَّتِكَ. وَأَمَّا عِيسَى فَالأَنْبِيَاءُ إِخْوَةٌ بَنُو عَلاَّتٍ أُمَّهَاتُهُمْ شَتَّى، وَإِنَّ عِيسَى أَخِي لَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ، وَأَنَا أَوْلَى النَّاسِ بِهِ». قَوْلُهُ أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ هُوَ سَيِّدُهُمْ فِي الدُّنْيَا وَيَوْمَ الْقِيَامَةِ وَلَكِنْ أَشَارَ ﷺ لانْفِرَادِهِ فِيهِ بِالسُّؤْدَدِ وَالشَّفَاعَةِ دُونَ غَيْرِهِ إِذْ لَجَأَ النَّاسُ إِلَيْهِ فِي ذَلِكَ فَلَمْ يَجِدُوا سِوَاهُ. وَالسَّيِّدُ هُوَ الذِي يَلْجَأُ النَّاسُ إِلَيْهِ فِي حَوَائِجِهِمْ فَكَانَ حِينَئِذٍ سَيِّداً مُنْفَرِداً مِنْ بَيْنِ الْبَشَرِ، لَمْ يُزَاحِمْهُ أَحَدٌ فِي ذَلِكَ وَلاَ ادَّعَاهُ كَمَا قَالَ تَعَالَى: ﴿لِّمَنِ ٱلْمُلْكُ ٱلْيَوْمَ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ﴾ [غافر: 16] وَالْمُلْكُ لَهُ تَعَالَى فِي الدُّنْيَا وَالآخِرَةِ لَكِنْ فِي الآخِرَةِ انْقَطَعَتْ دَعْوَى الْمُدَّعِينَ لِذَلِكَ فِي الدُّنْيَا وَكَذَلِكَ لَجَأَ إِلَى مُحَمَّدٍ ﷺ جَمِيعُ النَّاسِ فِي الشَّفَاعَةِ فَكَانَ سَيِّدَهُمْ فِي الأُخْرَى دُونَ دَعْوَى، وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «آتِي بَابَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ فَأَسْتَفْتِحُ فَيَقُولُ الْخَازِنُ: مَنْ أَنْتَ فَأَقُولُ مُحَمَّدٌ فَيَقُولُ بِكَ أُمِرتُ أَنْ لاَ أَفْتَحَ لأَحَدٍ قَبْلَكَ». وَعَنْ عَبْدِ الله بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ الله ﷺ: «حَوْضِي مَسِيرَةُ شَهْرٍ وَزَوَايَاهُ سَوَاءٌ وَمَاؤُهُ أَبْيَضُ مِنَ الْوَرِقِ وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ كِيزَانُهُ كَنُجُومِ السَّمَاءِ مَنْ شَرِبَ مِنْهُ لَمْ يَظْمَأْ أَبَداً» وَعَنْ أَبِي ذَرٍّ نَحْوُهُ، وَقَالَ: طُولُهُ مَا بَيْنَ عُمَانَ إِلَى أَيْلَةَ يَشْخُبُ فِيهِ مِيزَابَانِ مِنَ الْجَنَّةِ.

The version of 'Abdullah bin Zuhr was related on the authority of Ar-Rubai' bin Anas and comprised the wording, "I will be the first among people to be resurrected; their leader when they come to me; the speaker on their behalf when

they keep silent; the intercessor for them when they are detained; and the bearer of their glad tidings when they despair. The banner of honour is in my hand, and, without pride, I am the most honoured with my Lord among human beings, and a thousand servants (of angels) will go around me (serving); who are like unto preserved pearls."

Abu Hurairah (may Allah be pleased with him) narrated: the Prophet (pbuh) said, "I will be dressed in a garment of those of Paradise, and then will stand up on the right side of the Throne, and none among the creation will stand in that position except me."(1)

Abu Sa'id Al-Khudri (may Allah be pleased with him) said: Allah's Messenger (pbuh) said, "I am the leader of all humanbeings on the Day of Resurrection. The banner of Praise will be unto my hand, without pride. All Prophets including Adam and others will be under my banner, and I will be the first above which the earth will be split (i.e. to be resurrected from the grave), without pride."(2)

Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (pbuh) said, "I will be the leader of all humanbeings on the Day of Resurrection; the first whose grave will be opened (to be resurrected); the first to intercede; and the first to be accepted of his intercession (on behalf of his followers)."(3)

Ibn 'Abbas (may Allah be pleased with them both) related: Allah's Messenger (pbuh) said, "On the Day of Resurrection, I will be the bearer of the banner of praise, without pride; the first to intercede (on behalf of his followers); and the first whose intercession will be accepted, without pride. I will be the first to move the gate of Paradise and therein it will be opened for me to admit thereto.

Therein, along with me, the poor among the believers will admit to it, without pride. I will be the most honourable among the first and the last generations, without pride."(4)

Anas related: the Prophet (pbuh) said, "I will be the first among people to intercede (on behalf of my followers) for (entering) Paradise, and I will be of the greatest number of followers (compared to other Prophets)."(5)

Anas (may Allah be pleased with him) related that the Prophet (pbuh) said, "I will be the leader of humanbeings on the Day of Resurrection. Do you know the reason for that? (for) Allah will gather the first along with the last generations (and therein I will be their leader)." And he mentioned the hadith of 'intercession'.

Abu Hurairah (may Allah be pleased with him) related that the Prophet

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(1) Reported by At-Tirmidhi, Ibn Majah and Al-Hakim.

(2) Reported by Ahmad bin Hanbal, and Ibn Majah related it as Hasan (good) hadith.

(3) Reported by Muslim and Abu Dawud.

(4) Reported by At-Tirmidhi and Ad-Darmy.

(5) Reported by Al-Bukhari and Muslim.

(pbuh) said, "I desire to be more superior in reward above the other Prophets on the Day of Judgment."

In another version, the Prophet (pbuh) said, "Are not you pleased that Ibrahim (Abraham) and 'Isa (Jesus) will be among you on the Judgment Day? Then he (pbuh) added, "they both will be among my nation on the Day of Judement. As for Ibrahim, he will say: You [O Muhammad (pbuh) was (due to) my invocation (to Allah to send you) and are my offspring, so make me among your nation (the Muslim followers).

As for 'Isa, the Prophets are deemed to be paternal brothers though they had different mothers, thereby 'Isa is (deemed to be) my brother and no Prophet came midway between us, so I will be closer to him."

As for the Prophet's Statement, 'I will be the leader of mankind on the Day of Resurrection,' assuredly he (pbuh) is their master in the worldly-life and will be so in the Hereafter. Yet, he (pbuh) pointed to his being distinguished apart from others (on Dommsday), for people will resort to him (pbuh) after having found none but him (pbuh), thereby the master (or the leader) is deemed to be the person,to whom people turn on seeking the fulfillment of their needs.

So, the Prophet (pbuh) will be the unique master (or leader) among humanbeings and no one can either match him (pbuh) or allege so.

This corresponds with Allah's Statement, "Whose is the kingdom this day? (Allah Himself will reply to His Question)" It is Allah's the One, the Irresistible!"(1)

Verily, the kingdom is His the Supreme in the Worldly-life and the Hereafter. Yet, in the Hereafter, the allegation of those who claimed to be kings in the worldly-life will be ceased. Likewise, all people will turn to Muhammad (pbuh) to intercede on their behalf, so he (pbuh) will be their master in the Hereafter, without claiming so.

Anas (may Allah be pleased with him) narrated: Allah's Messenger (pbuh) said, "I will come to the gate of Paradise on the Day of Judgment and then ask the gate-keeper to open it. Therein the gate-keeper [i.e. Radhwan-peace be upon him] will ask: who is it? I will reply: Muhammad. Then he will say: I have been commanded not to open it for anyone before you [O Muhammad (pbuh)]."(2)

'Abdullah bin 'Amr bin Al-'Ass (may Allah be pleased with them both) related: the Prophet (pbuh) said, "My basin (of Al-Kauthar River) is so long as the distance of one month's journey; its corners are equal;(3) its water is whiter than Silver; its fragrance is better than musk; and its mugs resemble the stars of the sky, and whoever drinks from it, will never feel thirsty (afterwards)."(4)

Abu Dharr (may Allah be pleased with him) narrated a similar narration in which the Prophet (pbuh) said, "Its (i.e. the Kauthar basin) Length is equivalent

(1) [Surah: 40: 16].
(2) Reported by Muslim.
(3) i.e. its length does not exceed its width. It is also said: It had four corners.
(4) Reported by Al-Bukhari and Muslim.

to the distance between Oman and Ayla,[1] and two waterspouts originating from Paradise are flowing over it."

وَعَنْ ثَوْبَانَ مِثْلُهُ، وَقَالَ: أَحَدُهُمَا مِنْ ذَهَبٍ وَالآخَرُ مِنْ وَرِقٍ، وَفِي رِوَايَةِ حَارِثَةَ بْنِ وَهْبٍ: كَمَا بَيْنَ الْمَدِينَةِ وَصَنْعَاءَ وَقَالَ أَنَسٌ: أَيْلَةَ وَصَنْعَاءَ. وَقَالَ ابْنُ عُمَرَ: كَمَا بَيْنَ الْكُوفَةِ وَالْحَجَرِ الأَسْوَدِ. وَرَوَى حَدِيثَ الْحَوْضِ أَيْضاً: أَنَسٌ وَجَابِرُ بْنُ سَمُرَةَ وَابْنُ عُمَرَ وَعُقْبَةُ بْنُ عَامِرٍ وَحَارِثَةُ بْنُ وَهْبٍ الْخُزَاعِيُّ وَالْمُسْتَوْرِدُ وَأَبُو بَرْزَةَ الأَسْلَمِيُّ وَحُذَيْفَةُ بْنُ الْيَمَانِ وَأَبُو أُمَامَةَ وَزَيْدُ بْنُ أَرْقَمَ وَابْنُ مَسْعُودٍ وَعَبْدُ اللهِ بْنُ زَيْدٍ وَسَهْلُ بْنُ سَعْدٍ وَسُوَيْدُ بْنُ جَبَلَةَ وَأَبُو بَكْرٍ وَعُمَرُ بْنُ الْخَطَّابِ وَابْنُ بُرَيْدَةَ وَأَبُو سعيدٍ الْخُدْرِيُّ وَعَبْدُ اللهِ الصُّنَابِحِيُّ وَأَبُو هُرَيْرَةَ وَالْبَرَاءُ وَجُنْدَبٌ وَعَائِشَةُ وَأَسْمَاءُ بِنْتَا أَبِي بَكْرٍ وَأَبُو بَكْرَةَ وَخَوْلَةُ بِنْتُ قَيْسٍ وَغَيْرُهُمْ رَضِيَ اللهُ عَنْهُمْ أَجْمَعِينَ.

Thauban narrated a similr version in which the Prophet (pbuh) said, "One of them (i.e. of the waterspouts) is of gold and the other is of sliver."

In the narration of Haritha bin Wahb, the Prohet (pbuh) said, "[the length of the basin] is equivalent to the distance between Medina and San'a' (in Yemen). And Anas related: "It is equal to the distance between Ayla and San'a."

As well, Ibn 'Umar (may Allah be pleased with them both) related that the Prophet (pbuh) said, "[the length of the basin] is equal to the distance between Al-Kufa (a town in Iraq) and the Black Stone [in Mecca]."

The hadith of the basin is also narrated by Anas, Jabir bin Samurah, Ibn 'Umar, 'Uqba bin 'Amer, Haritha bin Wahb Al-Khuza'i, Al-Mustawrid, Abu Barza Al-Aslamy, Hudhaifa bin Al-Yaman, Abu Umama, Zaid bin Arqam, Ibn Mas'ud, 'Abdullah bin Zaid, Sahl bin Sa'd, Suwaid bin Jabala, Abu Bakr As-Siddiq, 'Umar bin Al-Khattab, Ibn Barida, Abu Sa'id Al-Khudri, 'Abdullah As-Sanabhy, Abu Hurairah, Al-Bera', Jundub, 'A'ishah bint Abu Bakr (the Prohet's wife), Asma' bint Abu Bakr ('A'ishah's sister), Abu Bakra, Khaula bint Qais, and others, may Allah be pleased with them all.

فصل

فِي تَفْضِيلِهِ بِالْمَحَبَّةِ وَالْخُلَّةِ: جَاءَتْ بِذَلِكَ الآثَارُ الصَّحِيحَةُ وَاخْتُصَّ عَلَى أَلْسِنَةِ الْمُسْلِمِينَ بِحَبِيبِ اللهِ.

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(1) It is a town at the outskirts of the Levant, midway between Medina and Dimascus. It is said: It is the town referred to in Allah's Statement, 'And ask them about the town that was by the sea.' [7: 163].

Favouring The Prophet (pbuh) with Love & Khulla (Intimacy)

(Chapter) As for favouring the Prophet (pbuh) with love and intimacy, sound narrations were related, and the tongues of the Muslim assigned him (pbuh) with the sobriquet 'the beloved to Allah.'

أَخْبَرَنَا أَبُو الْقَاسِمِ بْنُ إِبْرَاهِيمَ الْخَطِيبُ وَغَيْرُهُ عَنْ كَرِيمَةَ بِنْتِ أَحْمَدَ حَدَّثَنَا أَبُو الْهَيْثَمِ وَحَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ الْحَافِظُ سَمَاعاً عَلَيْهِ، حَدَّثَنَا الْقَاضِي أَبُو الْوَلِيدِ حَدَّثَنَا عَبْدُ بْنُ أَحْمَدَ حَدَّثَنَا أَبُو الْهَيْثَمِ حَدَّثَنَا أَبُو عَبْدِ اللهِ مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ حَدَّثَنَا أَبُو عَامِرٍ حَدَّثَنَا فُلَيْحٌ حَدَّثَنَا أَبُو النَّضْرِ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «**لَوْ كُنْتُ مُتَّخِذاً خَلِيلاً غَيْرَ رَبِّي لاتَّخَذْتُ أَبَا بَكْرٍ**». وَفِي حَدِيثٍ آخَرَ: «**وَإِنَّ صَاحِبَكُمْ خَلِيلُ اللهِ**» وَمِنْ طَرِيقِ عَبْدِ اللهِ بْنِ مَسْعُودٍ: «**وَقَدِ اتَّخَذَ اللهُ صَاحِبَكُمْ خَلِيلاً**»، وَعَنِ ابْنِ عَبَّاسٍ، قَالَ: جَلَسَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ يَنْتَظِرُونَهُ، قَالَ: فَخَرَجَ حَتَّى إِذَا دَنَا مِنْهُمْ سَمِعَهُمْ يَتَذَاكَرُونَ فَسَمِعَ حَدِيثَهُمْ فَقَالَ بَعْضُهُمْ: عَجَباً إِنَّ اللهَ اتَّخَذَ إِبْرَاهِيمَ مِنْ خَلْقِهِ خَلِيلاً، وَقَالَ آخَرُ: مَا ذَا بِأَعْجَبَ مِنْ كَلَامِ مُوسَى كَلَّمَهُ اللهُ تَكْلِيماً، وَقَالَ آخَرُ: فَعِيسَى كَلِمَةُ اللهِ وَرُوحُهُ، وَقَالَ آخَرُ: آدَمُ اصْطَفَاهُ اللهُ. فَخَرَجَ عَلَيْهِمْ فَسَلَّمَ وَقَالَ: «**قَدْ سَمِعْتُ كَلَامَكُمْ وَعَجَبَكُمْ: إِنَّ اللهَ تَعَالَى اتَّخَذَ إِبْرَاهِيمَ خَلِيلاً وَهُوَ كَذَلِكَ، وَمُوسَى نَجِيُّ اللهِ وَهُوَ كَذَلِكَ، وعيسى روح الله، وَهُوَ كَذَلِكَ، وَآدَمُ اصطفاهُ الله وَهُوَ كَذَلِكَ، أَلَا وَأَنَا حَبِيبُ اللهِ وَلَا فَخْرَ وَأَنَا حَامِلُ لِوَاءِ الْحَمْدِ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ وَأَنَا أَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفَّعٍ وَلَا فَخْرَ، وَأَنَا أَوَّلُ مَنْ يُحَرِّكُ حَلَقَ الْجَنَّةِ فَيَفْتَحُ اللهُ لِي فَيُدْخِلُنِيهَا وَمَعِي فُقَرَاءُ الْمُؤْمِنِينَ وَلَا فَخْرَ، وَأَنَا أَكْرَمُ الْأَوَّلِينَ وَالْآخِرِينَ وَلَا فَخْرَ**» وَفِي حَدِيثِ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ مِنْ قَوْلِ اللهِ تَعَالَى لِنَبِيِّهِ ﷺ: إِنِّي اتَّخَذْتُكَ خَلِيلاً فَهُوَ مَكْتُوبٌ فِي التَّوْرَاةِ أَنْتَ حَبِيبُ الرَّحْمَنِ.

Abu An-Nadr related through Busr bin Sa'id, on the authority of Abu Sa'id Al-Khudri: the Prophet (pbuh) said, "Had I taken anyone as a Khalil[1] other than Allah, I would have taken Abu Bakr."[2] Another narration reads, "Verily your companion [i.e. the Prophet (pbuh)] is the Khalil of Allah." And 'Abdullah bin Mas'ud related a narration which reads, "Allah has appointed your companion as Khalil."

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(1) The one whose love is mixed with one's heart and it is superior to friend or beloved. The Prophet (pbuh) had only one Khalil, i.e. Allah, but he (pbuh) had many friends.

(2) Reported by Al-Bukhari.

Ibn 'Abbas (may Allah be pleased with them both) related: A group of the companions of the Prophet (pbuh) sat waiting for him (pbuh) to get out to them. Having got out and come closer to them, the Prophet (pbuh) heard them conferring. He (pbuh) heard their discourse when one of them said, 'how astonishing that Allah appointed Ibrahim (Abraham) from amongst His creation as a Khalil,'; and another one said, "what is more astonishing than that is the speech directed to Musa (Moses), for Allah spoke to him directly;" a third one said, "yet, 'Isa (Jesus) was the Word of Allah [i.e. "Be!" and he was [i.e. was created] and His spirit [i.e. he is a soul created by Allah]"; and the other one said, "Adam was chosen by Allah." Thereupon, the Prophet (pbuh) approached and greeted them, and then said; "I have heard your discourse full of astonishment that Allah the Supreme appointed Ibrahim (Abraham) as a Khalil, and verily he was, Musa conducted a direct conversation with Allah, and so did he; 'Isa was Allah' Spirit [i.e. a soul created by Allah] and so was he; and Adam was chosen by Allah, and so was he. And without pride, I am the the beloved one to Allah; I will be the bearer of the banner of praise on the Judgment Day, without pride; I will be the first to intercede (with Allah on behalf of my followers); I will be the first one whose intercession will be accepted, without pride; I will be the initiator to move the door of Paradise that Allah will order it to be opened for me and therein I will admit to it along with the poor among the believers, without pride; and I am and will be the most honourable one among the first and the last generations, without pride."

Abu Hurairah narrated: Allah said to Prophet Muhammad (pbuh), "I appointed you as Khalil, since it is written in the Torah (the Bible): "you [or 'Asbo' in Hebrew] are the beloved one to the Compassionate."

قَالَ الْقَاضِي أَبُو الْفَضْلِ رَضِيَ اللهُ عَنْهُ: ٱخْتُلِفَ فِي تَفْسِيرِ الْخُلَّةِ وَأَصْلِ ٱشْتِقَاقِهَا
فَقِيلَ الْخَلِيلُ الْمُنْقَطِعُ إِلَى اللهِ الَّذِي لَيْسَ فِي ٱنْقِطَاعِهِ إِلَيْهِ وَمَحَبَّتِهِ لَهُ ٱخْتِلَالٌ وَقِيلَ الْخَلِيلُ
الْمُخْتَصُّ وَٱخْتَارَ هَذَا الْقَوْلَ غَيْرُ وَاحِدٍ، وَقَالَ بَعْضُهُمْ: أَصْلُ الْخُلَّةِ الاسْتِصْفَاءُ وَسُمِّيَ
إِبْرَاهِيمُ خَلِيلَ اللهِ لِأَنَّهُ يُوَالِي فِيهِ وَيُعَادِي فِيهِ، وَخُلَّةُ اللهِ لَهُ نَصْرُهُ وَجَعْلُهُ إِمَاماً لِمَنْ بَعْدَهُ
وَقِيلَ: الْخَلِيلُ أَصْلُهُ الْفَقِيرُ الْمُحْتَاجُ الْمُنْقَطِعُ مَأْخُوذٌ مِنَ الْخَلَّةِ وَهِيَ الْحَاجَةُ فَسُمِّيَ بِهَا
إِبْرَاهِيمُ لِأَنَّهُ قَصَرَ حَاجَتَهُ عَلَى رَبِّهِ وَٱنْقَطَعَ إِلَيْهِ بِهَمِّهِ وَلَمْ يَجْعَلْهُ قِبَلَ غَيْرِهِ إِذْ جَاءَهُ جِبْرِيلُ
وَهُوَ فِي الْمَنْجَنِيقِ لِيُرْمَى بِهِ فِي النَّارِ فَقَالَ أَلَكَ حَاجَةٌ؟ قَالَ: أَمَّا إِلَيْكَ فَلَا؛ وَقَالَ أَبُو
بَكْرِ بْنُ فُورَكٍ: الْخُلَّةُ صَفَاءُ الْمَوَدَّةِ الَّتِي تُوجِبُ الاخْتِصَاصَ بِتَخَلُّلِ الأَسْرَارِ وَقَالَ بَعْضُهُمْ:
أَصْلُ الْخُلَّةِ الْمَحَبَّةُ وَمَعْنَاهُ الإِسْعَافُ وَالإِلْطَافُ وَالتَّرْفِيعُ وَالتَّشْفِيعُ؛ وَقَدْ بَيَّنَ ذَلِكَ فِي كِتَابِهِ
تَعَالَى بِقَوْلِهِ: ﴿وَقَالَتِ ٱلْيَهُودُ وَٱلنَّصَـٰرَىٰ نَحْنُ أَبْنَـٰٓؤُا۟ ٱللَّهِ وَأَحِبَّـٰٓؤُهُۥ ۚ قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُم﴾
[المائدة: 18] فَأَوْجَبَ لِلْمَحْبُوبِ أَنْ لَا يُؤَاخَذَ بِذُنُوبِهِ قَالَ هَذَا وَالْخُلَّةُ أَقْوَى مِنَ الْبُنُوَّةِ لِأَنَّ

الْبُنُوَّةَ قَدْ تَكُونُ فِيهَا الْعَدَاوَةُ كَمَا قَالَ تَعَالَى: ﴿إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَٰدِكُمْ عَدُوًّا لَّكُمْ فَٱحْذَرُوهُمْ﴾ [التغابن: 14] الآيَةَ وَلاَ يَصِحُّ أَنْ تَكُونَ عَدَاوَةٌ مَعَ خُلَّةٍ فَإِذًا تَسْمِيَةُ إِبْرَاهِيمَ وَمُحَمَّدٍ عَلَيْهِمَا السَّلاَمُ بِالْخُلَّةِ إِمَّا بِانْقِطَاعِهِمَا إِلَى اللهِ وَوَقْفِ حَوَائِجِهِمَا عَلَيْهِ وَالانْقِطَاعِ عَمَّنْ دُونَهُ وَالإِضْرَابِ عَنِ الْوَسَائِطِ وَالأَسْبَابِ أَوْ لِزِيَادَةِ الاخْتِصَاصِ مِنْهُ تَعَالَى لَهُمَا وَخَفِيِّ أَلْطَافِهِ عِنْدَهُمَا وَمَا خَالَلَ بَوَاطِنَهُمَا مِنْ أَسْرَارِ إِلَهِيَّتِهِ وَمَكْنُونِ غُيُوبِهِ وَمَعْرِفَتِهِ، أَوْ لاسْتِصْفَائِهِ لَهُمَا وَاسْتِصْفَاءِ قُلُوبِهِمَا عَمَّنْ سِوَاهُ حَتَّى لَمْ يُخَالِلْهُمَا حُبٌّ لِغَيْرِهِ وَلِهَذَا قَالَ بَعْضُهُمْ: الْخَلِيلُ مَنْ لاَ يَتَّسِعُ قَلْبُهُ لِسِوَاهُ وَهُوَ عِنْدَهُمْ مَعْنَى قَوْلِهِ ﷺ: **«وَلَوْ كُنْتُ مُتَّخِذاً خَلِيلاً لاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلاً لَكِنْ أُخُوَّةُ الإِسْلاَمِ»**.

Al-Qadi Abul-Fadl, may Allah make him successful, said: Interpretations differed as to the meaning of 'Khulla'[1] (intimacy) and its original derivation. It is said: 'Khalil' means the one who dedicated himself to Allah, and thereby his devotion and love for Him got devoid of any disorder or imperfection. As well, it is said: 'Khalil' means the competent one (assigned by Allah), as more than one said. Some commentators said: the origin of the term 'Khula' springs from Istisfa' (being sincere and honest), and thereby Ibrahim (Abraham) is called 'Khalil of Allah' as he supports and antagonizes for the sake of Allah (i.e. he loves and hates for Allah's Sake); whereas it means, on the part of Allah, Allah's Help and Support for him and that He assigned him to be the Imam (leader) for those who come after him.

As well, it is said: the origin of 'Khalil' is the poor, needy and devoted one; and it is derived from 'Khila' that is the 'need', and thereby it is applicable to Ibrahim (Abraham) since he made his need confined to his Lord and turned with his grief to Allah apart from others, since when Jibril (Gabriel) came to him while he was at the catapult to be launched into the fire made for him (as a torment for devastating the polytheists' idols), and thereupon was asked (by Gabriel), 'Do you want any need (i.e. help)?, he (Ibrahim) said: From you, no. [i.e. I don't want anything from you-for Allah suffices me and He is the Best Guardian].

Abu Bakr bin Fourak said: 'Khulla' is the pure cordiality which requires being specialized with the permeating secrets.

Some commentators said: the origin of the term 'Khulla' is 'love', which means 'relief', 'mercy', 'upgrading' and 'acceptance of intercession'. Allah the Supreme evinced that in His Book (the Qur'an) in His Statements: "And (both) the Jews and the Christian say: "We are the childen of Allah and His loved ones" say: "Why then does He punish you for your sins?"[2] Thereby, He made it incumbent for the beloved one not to be punished for his sins.

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(1) Love which is mixed in one's heart, and it is superior to friendship or love.

(2) [Surah 5: 18].

Yet, 'Khulla' is stronger than 'sonship', since 'sonship' may comprise 'enmity' as Allah's Statement reads, "Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allah); therefore beware of them."(1) Thereby, it is not true that enmity may accompany 'Khulla.'

Now then, the sobriquet 'Khalil' which is given to Ibrahim (Abraham) and Muhammad [peace be upon them] is due to either their sincer devotion to Allah and confining their needs to Him apart from others and dispensing with media and means (of fulfilling their needs); or being excessively specialized by Allah the Supreme and Knowing the concealed of His Mercy along with what was penetrated into their souls of the Divine secrets of the seen and unseen; or being (both) selected by Allah who chose their hearts apart from others so that love for anyone other than Him (Allah) never intervened into them.

Therefore, some of them said: 'Khalil' means the one, for whom one's heart has no space for (loving) associates with him. This corresponds with the meaning of the Prophet's saying, "Had I taken any one as a Khalil I would have appointed Abu Bakr as a Khalil, but (we are fellow) brothers in Islam."

وَٱخْتَلَفَ الْعُلَمَاءُ أَرْبَابُ الْقُلُوبِ أَيُّهُمَا أَرْفَعُ: دَرَجَةُ الْخُلَّةِ أَوْ دَرَجَةُ الْمَحَبَّةِ؟ فَجَعَلَهُمَا بَعْضُهُمْ سَوَاءً فَلاَ يَكُونُ الْحَبِيبُ إِلاَّ خَلِيلاً وَلاَ الْخَلِيلُ إِلاَّ حَبِيباً؛ لَكِنَّهُ خَصَّ إِبْرَاهِيمَ بِالْخُلَّةِ وَمُحَمَّداً بِالْمَحَبَّةِ وَبَعْضُهُمْ قَالَ: دَرَجَةُ الْخُلَّةِ أَرْفَعُ وَٱحْتَجَّ بِقَوْلِهِ ﷺ: «**لَوْ كُنْتُ مُتَّخِذاً خَلِيلاً غَيْرَ رَبِّي عَزَّ وَجَلَّ**» فَلَمْ يَتَّخِذْهُ وَقَدْ أَطْلَقَ الْمَحَبَّةَ لِفَاطِمَةَ وَٱبْنَيْهَا وَأُسَامَةَ وَغَيْرِهِمْ، وَأَكْثَرُهُمْ جَعَلَ الْمَحَبَّةَ أَرْفَعَ مِنَ الْخُلَّةِ لِأَنَّ دَرَجَةَ ٱلْحَبِيبِ نَبِيِّنَا أَرْفَعُ مِنْ دَرَجَةِ الْخَلِيلِ إِبْرَاهِيمَ، وَأَصْلُ الْمَحَبَّةِ: الْمَيْلُ إِلَى مَا يُوَافِقُ الْمُحِبَّ وَلَكِنْ هَذَا فِي حَقِّ مَنْ يَصِحُّ الْمَيْلُ مِنْهُ وَالانْتِفَاعُ بِالْوَفْقِ وَهِيَ دَرَجَةُ الْمَخْلُوقِ، فَأَمَّا الْخَالِقُ جَلَّ جَلاَلُهُ فَمُنَزَّهٌ عَنِ الأَغْرَاضِ فَمَحَبَّتُهُ لِعَبْدِهِ تَمْكِينُهُ مِنْ سَعَادَتِهِ وَعِصْمَتُهُ وَتَوْفِيقُهُ وَتَهْيِئَةُ أَسْبَابِ الْقُرْبِ وَإِفَاضَةُ رَحْمَتِهِ عَلَيْهِ وَقُصْوَاهَا كَشْفُ الْحُجُبِ عَنْ قَلْبِهِ حَتَّى يَرَاهُ بِقَلْبِهِ وَيَنْظُرَ إِلَيْهِ بِبَصِيرَتِهِ فَيَكُونُ كَمَا قَالَ فِي الْحَدِيثِ: «**فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَلِسَانَهُ الَّذِي يَنْطِقُ بِهِ**» وَلاَ يَنْبَغِي أَنْ يُفْهَمَ مِنْ هَذَا سِوَى التَّجَرُّدِ لله وَالانْقِطَاعِ إِلَى الله وَالإِعْرَاضِ عَنْ غَيْرِ الله وَصَفَاءِ الْقَلْبِ لله وَإِخْلاَصِ الْحَرَكَاتِ لله كَمَا قَالَتْ عَائِشَةُ رَضِيَ الله عَنْهَا كَانَ خُلُقُهُ الْقُرآنَ بِرِضَاهُ يَرْضَى وَبِسَخَطِهِ يَسْخَطُ؛ وَمِنْ هَذَا عَبَّرَ بَعْضُهُمْ عَنِ الْخُلَّةِ بِقَوْلِهِ:

قَدْ تَخَلَّلْتَ مَسْلَكَ الرُّوحِ مِنِّي ... وَبِذَا سُمِّيَ الْخَلِيلُ خَلِيلا
فَإِذَا مَا نَطَقْتُ كُنْتَ حَدِيثِي ... وَإِذَا مَا سَكَتُّ كُنْتَ الْغَلِيلا

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(1) [Surah 64: 14].

فإذًا مَزِيةُ الْخُلَّةِ وَخُصُوصِيَّةُ الْمَحَبَّةِ حَاصِلَةٌ لِنَبِيِّنَا مُحَمَّدٍ ﷺ بِمَا دَلَّتْ عَلَيْهِ الآثَارُ الصَّحِيحَةُ الْمُنْتَشِرَةُ الْمُتَلَقَّاةُ بِالْقَبُولِ مِنَ الأُمَّةِ وَكَفَى بِقَوْلِهِ تَعَالَى: ﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ﴾ [آل عمران: 31] الآيَةَ، حَكَى أَهْلُ التَّفْسِيرِ أَنَّ هَذِهِ الآيَةَ لَمَّا نَزَلَتْ قَالَ الْكُفَّارُ إِنَّمَا يُرِيدُ مُحَمَّدٌ أَنْ نَتَّخِذَهُ حَنَاناً كَمَا ٱتَّخَذَتِ النَّصَارَى عِيسَى ٱبْنَ مَرْيَمَ فَأَنْزَلَ الله غَيْظاً لَهُمْ وَرَغْماً عَلَى مَقَالَتِهِمْ هَذِهِ الآيَةَ ﴿قُلْ أَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ﴾ [آل عمران: 32] فَزَادَهُ شَرَفاً بِأَمْرِهِمْ بِطَاعَتِهِ وَقَرَنَها بِطَاعَتِهِ ثُمَّ تَوَعَّدَهُمْ عَلَى التَّوَلِّي عَنْهُ بِقَوْلِهِ تَعَالَى ﴿فَإِن تَوَلَّوْا۟ فَإِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْكَٰفِرِينَ﴾ [آل عمران: 32] وَقَدْ نَقَلَ الإِمَامُ أَبُو بَكْرِ بْن فُورَكٍ عَنْ بَعْضِ الْمُتَكَلِّمِينَ كَلاَماً فِي الْفَرْقِ بَيْنَ الْمَحَبَّةِ وَالْخُلَّةِ يَطُولُ جُمْلَةُ إِشَارَاتِهِ إِلَى تَفْضِيلِ مَقَامِ الْمَحَبَّةِ عَلَى الْخُلَّةِ وَنَحْنُ نَذْكُرُ مِنْهُ طَرَفاً يَهْدِي إِلَى مَا بَعْدَهُ. فَمِنْ ذَلِكَ قَوْلُهُمْ: الْخَلِيلُ يَصِلُ بِالْوَاسِطَةِ مِنْ قَوْلِهِ: ﴿وَكَذَٰلِكَ نُرِىٓ إِبْرَٰهِيمَ مَلَكُوتَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾ [الأنعام: 75] وَالْحَبِيبُ يَصِلُ إِلَيْهِ بِهِ مِنْ قَوْلِهِ: ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾﴾ [النجم: 9] وَقِيلَ الْخَلِيلُ الذِي تَكُونُ مَغْفِرَتُهُ فِي حَدِّ الطَّمَعِ مِنْ قَوْلِهِ: ﴿وَٱلَّذِىٓ أَطْمَعُ أَن يَغْفِرَ لِى خَطِيٓـَٔتِى﴾ [الشعراء: 82] وَالْحَبِيبُ الذِي مَغْفِرَتُهُ فِي حَدِّ الْيَقِينِ مِنْ قَوْلِهِ: ﴿لِّيَغْفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ﴾ [الفتح: 2] الآيَةَ، وَالْخَلِيلُ قَالَ: ﴿وَلَا تُخْزِنِى يَوْمَ يُبْعَثُونَ ﴿٨٧﴾﴾ [الشعراء: 87] وَالْحَبِيبُ قِيلَ لَهُ ﴿يَوْمَ لَا يُخْزِى ٱللَّهُ ٱلنَّبِىَّ﴾ [التحريم: 8] فَٱبْتُدِىءَ بِالبِشَارَةِ قَبْلَ السُّؤَالِ، وَالْخَلِيلُ قَالَ فِي الْمِحْنَةِ حَسْبِيَ الله، وَالْحَبِيبُ قِيلَ لَهُ ﴿يَٰٓأَيُّهَا ٱلنَّبِىُّ حَسْبُكَ ٱللَّهُ﴾ [الأنفال: 64] وَالْخَلِيلُ قَالَ ﴿وَٱجْعَل لِّى لِسَانَ صِدْقٍ فِى ٱلْءَاخِرِينَ ﴿٨٤﴾﴾ [الشعراء: 84] وَالْحَبِيبُ قِيلَ لَهُ ﴿وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾﴾ [الشرح: 4] أُعْطِيَ بِلاَ سُؤَالٍ؛ وَالْخَلِيلُ قَالَ ﴿وَٱجْنُبْنِى وَبَنِىَّ أَن نَّعْبُدَ ٱلْأَصْنَامَ﴾ وَالْحَبِيبُ قِيلَ لَهُ ﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ﴾ [الأحزاب: 33] وَفِيمَا ذَكَرْنَاهُ تَنْبِيهٌ عَلَى مَقْصِدِ أَصْحَابِ هذا الْمَقَالِ مِنْ تَفْضِيلِ الْمَقَامَاتِ وَالأَحْوَالِ و﴿قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِۦ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا ﴿٨٤﴾﴾ [الإسراء: 84].

Religious scholars who wrote about hearts differed: which is superior, the degree of 'Khulla' or that of love? Some of them made them equal, for the beloved one is none but a 'Khalil' as well as the Khalil is none save a 'beloved one', but Ibrahim (Abraham) was assigned with 'Khulla' (being Khalil) and Muhammad (pbuh) with Love (being beloved). Yet, others said: the degree of Khulla is more superior, and pleaded by the Prophet's Saying, "Had I taken anyone as a Khalil apart from my Lord, to Him Majesty and Glory belong,." Thereby, he (pbuh) did not take him as a Khalil, and he (pbuh) released his love for Fatima (his daughter) and her sons both, and for Usama bin Zaid and others.

Yet, the majority of them made the degree of love to be more superior to that of Khulla, since the grade of our beloved Prophet (pbuh) is more superior to that

of Al-Khalil Ibrahim (Abraham).

'Love' originates from the inclination towards what corresponds with pleasing the beloved one, but this is compatible with the degree of the created one who is inclined and benefits from the accord. Yet, on the part of the creator, His Love is devoid of convenience. His Love for His Slave implies enabling him to attain felicity, protecting him, guiding him to success, providing him with the means with which to come closer (to Him), and bestowing His Mercy upon him. The apex and ultimate objective of His Love is to unveil his heart so that he can sight Him with his heart and see Him with his insight, according to the Qudsi (Divine) Hadith in which He (Allah) said, "where I to love him (the righteous and sincere slave), I would be his hearing with which he hears, his eye-sight with which he sees and his tongue with which he pronounces." Reported by Al-Bukhari.

Nothing should be understood concerning that except being dedicated and devoted to Allah, shunning all apart from Allah, being of pure heart towards Allah and being siencere in acts directed to Him. This correwponds with the statement of 'A'ishah (may Allah be pleased with her) who said: His [the Prophet's (pbuh)] morals coincided with the holy Qur'an; at whose pleasure he (pbuh) was pleased, and at whose displeasure he (pbuh) was displeased. Thereby some one recited the hereinafter poetic verses expressing Khulla:

My soul track penetrated from me
And hence he was termed the intimate friend
So if you pronounce you were my speech
And if you are silent you were my penetrant

Therefore, someone expressed 'Khulla' by reciting the (hereinafter) poetic verses: the advantage of 'Khula' and the attribute of 'Love' were both attained by Muhammad (pbuh), as manifested in the sound and prevailing narrations accepted by his followers. Further, Allah's Statement, "Say [O Muhammad (pbuh): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah),"(1) is sufficient to prove that. People of exegesis stated that the aformentoned verse was revealed concerning the disbelievers who said: Muhamamd wants us to take him as Hanan [i.e. as an idol to be worshipped] just as the Christians did with 'Isa (Jesus) the son of Maryam (Mary).

Out of resenting them and as an echo reply to their speech, Allah revealed the hereinafter Qur'anic verse, "Say [O Muhammad (pbuh)] :Obey Allah and the Messenger [Muhammad (pbuh)]." Allah, by virtue of that verse incrased him in honour due to commanding them to obey him and joining the obedience directed to Him with that directed to Muhammad (pbuh).

Then He threatened them, in case of veering away from Muhammad (pbuh) [and his Message of Islamic Monotheism], with His Statement, "But if they turn away, then Allah does not like the disbelievers."(2)

(1) [Surah 3: 31]. (2) [Surah 3: 32].

Difference between the Status of Love and that of Khulla:

Imam Abu Bakr bin Fourak transmitted the Statements exposed by some commentators and scholastic theologians as to the difference between 'Love' and 'Khulla'. Yet, the commentary signifying the superiority of the status of 'Love' over that of Khulla' is so lengthy, and we state of it a part leading to what comes in succession, namely: 'Khalil' (i.e. Ibrahim) reached that degree through a medium as in Allah's Statement, "thus did we show Ibrahim (Abraham) the Kingdom of the heavens and the earth."(1)

Yet, the beloved one (i.e. Muhammad) attained that rank by himself as in Allah's Statement, "And was at a distance of two bows' length or (even) neaer."(2)

It is said: 'Khalil' is the one whose faults are hoped to be forgiven as in the Qur'anic verse, "And, who, I hope, will forgive me my faults on the Day of Recompense, (the Day of Resurrection)."(3) Yet the 'beloved one' is the one whose faults are certain to be forgiven as in the Qur'anic verse, "that Allah may forgive you your sins of the past and the future."(4)

As well the 'Khalil' [Ibrahim (Abraham)]said, "And disgrace me not on the Day when (all the creatures) will be resurrected."(5) However, it was said to the 'beloved one', "the Day that Allah will not disgrace the Prohet [Muhammad (pbuh)]."(6) Thereby, the Prophet (pbuh) was given the glad tidings early before he (pbuh) would request.

In his ordeal,(7) the Khalil (i.e. Ibrahim) said, "verily Allah suffices me." Yet, it was said to the beloved one, "O Prophet (Muhammad (pbuh)! Allah is sufficient for you."(8)

Likewise, the Khalil said, "And grant me an honourable mention in later generation."(9) However, it was said to the beloved one, "And have We not raised high your fame."(10) Thereby, he (pbuh) was granted (the mention and fame) without asking.

The Khalil said, "and keep me and my sons away from worshipping idols."(11)

Yet, it was said to the beloved one, "Allah wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of Prohet Muhammad (pbuh)."(12)

What we have previously mentioned focuses on the objective of the commentators, namely the preference and superiority of the status and conditions, and corresponds with the verse, "Say [O Muhammad (pbuh) to

(1) [Surah 6: 75].
(2) [Surah 53: 9].
(3) [Surah 26: 82].
(4) [Surah 48: 2].
(5) [Surah 26: 87].
(6) [Surah 66: 8].
(7) i.e. when Ibrahim (Abraham) was thrown in the fire by the polytheists.
(8) [Surah 8: 64].
(9) [Surah 26: 84].
(10) [Surah 94: 4].
(11) [Surah 14: 35].
(12) [Surah 33: 33].

mankind]: "Each one does according to Shakilatihi (i.e. his way or his religion or his intentions), and your Lord knows best of him whose path (religion) is right."(1)

فصـــل

في تفضيله ﷺ بالشفاعة والمقام المحمود

قَالَ الله تَعَالَى: ﴿عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾ [الإسراء: 79]. أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ الْغَسَّانِيُّ الْجَيَّانِيُّ فِيمَا كَتَبَ بِهِ إِلَيَّ بِخَطِّهِ، حَدَّثَنَا سِرَاجُ بْنُ عَبْدِ الله الْقَاضِي حَدَّثَنَا أَبُو مُحَمَّدٍ الأَصِيلِيُّ حَدَّثَنَا أَبُو زَيْدٍ وَأَبُو أَحْمَدَ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قال: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ قال: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانٍ حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ آدَم بْنِ عَلِيٍّ قَالَ سَمِعْتُ ٱبْنَ عُمَرَ يَقُولُ: إِنَّ النَّاسَ يَصِيرُونَ يَوْمَ الْقِيَامَةِ جُثًى كُلُّ أُمَّةٍ تَتْبَعُ نَبِيَّهَا يَقُولُونَ يَا فُلاَنُ ٱشْفَعْ لَنَا يَا فُلاَنُ ٱشْفَعْ لَنَا حَتَّى تَنْتَهِيَ الشَّفَاعَةُ إِلَى النَّبِيِّ ﷺ فَذَلِكَ يَوْمَ يَبْعَثُهُ الله الْمَقَامَ الْمَحْمُودَ.

(Chapter)

Favouring the Prophet (pbuh) with (Intercession and Praised Position)

Allah's Statement reads, "It may be that your Lord will raise you [O Muhammad (pbuh)] to Maqam Mahmud (a station of praise and glory; i.e. the honour of intercession on the Day of Resurection).(2)

Abul-Ahwass narrated on the authority of Adam bin 'Ali who said: I heard Ibn 'Umar (may Allah be pleased with them both) saying: On the Day of Resurrection the people will fall on their knees and every nation will follow their Prophet and they will say, "O so-and-so! Intercede for us (with Allah), O-so-and so! Intercede for us (with Allah), till the (right of) intercession will be given to Prophet Muhammad (pbuh), and that will be the day when Allah will raise him (pbuh) to Maqam Mahmud (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection).

وَعَنْ أَبِي هُرَيْرَةَ سُئِلَ عَنْهَا رَسُولُ الله ﷺ يَعْنِي قَوْلَهُ: ﴿عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾ [الإسراء: 79] فَقَالَ: هِيَ الشَّفَاعَةُ.

Abu Hurairah (may Allah be pleased with him) narrated: Allah's Messenger (pbuh) was asked about the meaning of Allah's statement, "It may be that your Lord will raise you to Maqam Mahmud," when he (pbuh) said, It (i.e. Maqam Mahmud) is the (honour of) intercession (on the Day of Resurrection).

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(1) [Surah 17: 84].

(2) [Surah 17: 79].

وَرَوَى كَعْبُ بْنُ مَالِكٍ عَنْهُ ﷺ: «يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَنَا وَأُمَّتِي عَلَى تَلٍّ وَيَكْسُونِي رَبِّي حُلَّةً خَضْرَاءَ ثُمَّ يُؤْذَنُ لِي فَأَقُولُ مَا شَاءَ الله أَنْ أَقُولَ فَذَلِكَ الْمَقَامُ الْمَحْمُودُ».

Ka'b bin Malik narrated: The Prophet (pbuh) said, "On the Day of Resurrection, the people will be gathered, and therein I along with my nation (i.e. my followers) will mount a hill and I will be dressed by my Lord in a green garment. Then I will be given permission, Thereby I will say whatever Allah wished me to say, so this will be the Maqam Mahmud (i.e. the praised and glorified station; i.e. the honour of intercession on Doomsday)."[1]

وَعَنِ ٱبْنِ عُمَرَ رَضِيَ الله عَنْهُمَا وَذَكَرَ حَدِيثَ الشَّفَاعَةِ قَالَ: فَيَمْشِي حَتَّى يَأْخُذَ بِحَلْقَةِ الْجَنَّةِ فَيَوْمَئِذٍ يَبْعَثُهُ الله الْمَقَامَ الْمَحْمُودَ الذِي وَعَدَهُ.

Ibn 'Umar (may Allah be pleased with them both) stated the narration of the (right of) intercession and said: Thereafter, he [i.e. Prophet Muhammad (pbuh)] will walk till seizing the door of Paradise (that will be opened for him), and on that day he (pbuh) will be raised to a praised and glorified station which Allah promised him (pbuh).

وَعَنِ ٱبْنِ مَسْعُودٍ عَنْهُ ﷺ أَنَّهُ قِيَامُهُ عَنْ يَمِينِ الْعَرْشِ مَقَاماً لاَ يَقُومُهُ غَيْرُهُ يَغْبِطُهُ فِيهِ الأَوَّلُونَ وَالآخِرُونَ؛ وَنَحْوُهُ عَنْ كَعْبٍ وَالْحَسَنِ، وَفِي رِوَايَةٍ هُوَ الْمَقَامُ الذِي أَشْفَعُ لِأُمَّتِي فِيهِ.

Ibn Mas'ud (may Allah be pleased with him) related about the Prophet (pbuh) saying: The Prophet's (pbuh) standing on the right side of the Throne (of Allah) is a position stationed by none save him, and everyone of the first and later generations will wish to be like him (pbuh).

Ka'b and Al-Hasan narrated similar narrations to the aforementioned one.

In another narration, the Prophet (pbuh) said, "it (i.e. The Praised and glorified station) is the position of interceding on behalf of my followers.

وَعنِ ٱبْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ الله ﷺ: «إِنِّي لَقَائِمٌ الْمَقَامَ الْمَحْمُودَ» قِيلَ: وَمَا هُوَ؟ قَالَ: «ذَلِكَ يَوْمٌ يَنْزِلُ الله تَبَارَكَ وَتَعَالَى عَلَى كُرْسِيِّهِ» الْحَدِيثَ.

Ibn Mas'ud (may Allah be pleased with him) narrated: Allah's Messenger (pbuh) said, "I will be raised to the Maqam Mahmud (the praised and glorified station)." It was said: what is it?" He replied, "It is on the day when Allah, the

(1) Reported by Ahmad and Al-Baihaqi.

Most-Exalted be He, will descend on His Kursi."(1)

وعَنْ أَبي مُوسَى رَضِيَ الله عَنْهُ: عَنْهُ ﷺ: «خُيِّرْتُ بَيْنَ أَنْ يَدْخُلَ نِصْفُ أُمَّتِي الجَنَّةَ وَبَيْنَ الشَّفَاعَةِ فَٱخْتَرْتُ الشَّفَاعَةَ لِأَنَّهَا أَعَمُّ أَتُرَونَهَا لِلْمُتَّقِينَ، وَلَكِنَّهَا لِلْمُذْنِبِينَ الْخَطَّائِينَ».

Abu Musa Al-Ash'ary (may Allah be pleased with him) narrated: The Prophet (pbuh) said, "I have been given the option whether half of the number of my nation (my followers) will be let to admit to Paradise, or I will have the (right of) intercession, and I chose the (right of) intercession as it is more comprehensive. Don't you think it (i.e. the intercession) will be for the pious? Verily it will be for the guilty sinners."

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ قُلْتُ يَا رَسُولَ الله مَاذَا وَرَدَ عَلَيْكَ فِي الشَّفَاعَةِ فَقَالَ: «شَفَاعَتِي لِمَنْ شَهِدَ أَنْ لاَ إِلَهَ إِلاَّ الله مُخْلِصاً يُصَدِّقُ لِسَانَهُ قَلْبُهُ».

Abu Hurairah (may Allah be pleased with him) narrated: I said: O Allah's Messenger, what has been mentioned to you with respect to the intercession? The Prophet (pbuh) said, "My intercession is (incumbent) for anyone who bears witness that there is none who is worthy to be worshipped save Allah, sincerely where his tongue confirms what his heart believes."

وَعَنْ أُمِّ حَبِيبَةَ قَالَتْ: قَالَ رَسُولُ الله ﷺ: «أُرِيتُ مَا تَلْقَى أُمَّتِي مِنْ بَعْدِي وسَفْكَ بَعْضِهِمْ دِمَاءَ بَعْضٍ وَسَبَقَ لَهُمْ مِنَ الله مَا سَبَقَ لِأُمَمٍ قَبْلَهُمْ فَسَأَلْتُ الله أَنْ يُؤْتِيني شَفَاعَةً يَوْمَ الْقِيَامَةِ فِيهِمْ فَفَعَلَ».

Umm Habiba(2) narrated: Allah's Messenger (pbuh) said, "I have been shown what my nation (i.e. my followers) will face aftewr me (i.e. after my death), and that some of them will shed the blood of others and therein Allah will inflict on them the punishment inflicted on the nations coming before them, so I have asked Allah to give me the (right of) intercession on behalf of them, and He did."

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(1) 'Kursi' literally means a footstool or chair. Prophet Muhammad (pbuh) said: The 'Kursi' compared to the 'Arsh' (Allah's Throne) is nothing but like a ring thrown out upon open space of the desert. The Religious scholars narrated that the 'Kursi' is in front of the 'Arsh (Throne) and it is at the level of the Feet [Fatwa Ibn Taimiyah Vol. 5, P. 54, 55]. Ibn Taimiyah, said: If the Kursi, extends, over the entire universe, then how much greater is the 'Arsh (throne).

(2) She is Ramla bint (the daughter of) Abu Sufian; the Mother of the faithful. She is one of the wives of The Prophet (pbuh). She died in 44H.

وَقَالَ حُذَيْفَةُ: يَجْمَعُ اللهُ النَّاسَ فِي صَعِيدٍ وَاحِدٍ حَيْثُ يُسْمِعُهُمُ الدَّاعِي وَيَنْفُذُهُمُ الْبَصَرُ حُفَاةً عُرَاةً كَمَا خُلِقُوا سُكُوتاً لاَ تَكَلَّمُ نَفْسٌ إِلاَّ بِإِذْنِهِ فَيُنَادَى: مُحَمَّدُ: فَيَقُولُ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ وَالْمُهْتَدِي مَنْ هَدَيْتَ وَعَبْدُكَ بَيْنَ يَدَيْكَ وَلَكَ وَإِلَيْكَ لاَ مَلْجَأَ وَلاَ مَنْجا مِنْكَ إِلاَّ إِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ سُبْحَانَكَ رَبَّ الْبَيْتِ قَالَ: «فَذَلِكَ الْمَقَامُ الْمَحْمُودُ الذِي ذَكَرَ اللهُ».

Hudhaifa bin Al-Yaman said: Allah will gather the people in one place (on the Day of Resurrection) where the caller can hear them and the eye-sight can penetrate into them while they are bare-footed and naked such as the state in which they were created, and they all will keep silent and no one can speak except with His (Allah) permission. Therein, Muhammad (pbuh) will be called, and he (pbuh) will say, "Here I am at Your beck and call, all goodness is in Your Hands, and evil is not unto You. He is guided whom you guide. And Your Slave is before Your Hands, for You and unto You. There is neither refuge nor escape from you except with You. You are Ever-Exalted and Most-Elevated. Glory be to You, O Lord of the Sacred House (The Ka'ba in Mecca)." He added: This is the praised position of Muhammad (pbuh) in effect of the above-mentioned narration.

وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: إِذَا دَخَلَ أَهْلُ النَّارِ النَّارَ وَأَهْلُ الْجَنَّةِ الْجَنَّةَ فَيَبْقَى آخِرُ زُمْرَةٍ مِنَ الْجَنَّةِ وَآخِرُ زُمْرَةٍ مِنَ النَّارِ فَتَقُولُ زُمْرَةُ النَّارِ لِزُمْرَةِ الْجَنَّةِ مَا نَفَعَكُمْ إِيمَانُكُمْ فَيَدْعُونَ رَبَّهُمْ وَيَضِجُّونَ فَيَسْمَعُهُمْ أَهْلُ الْجَنَّةِ فَيَسْأَلُونَ آدَمَ وَغَيْرَهُ بَعْدَهُ فِي الشَّفَاعَةِ لَهُمْ فَكُلٌّ يَعْتَذِرُ حَتَّى يَأْتُوا مُحَمَّداً ﷺ فَيَشْفَعُ لَهُمْ فَذَلِكَ الْمَقَامُ الْمَحْمُودُ وَنَحْوُهُ عَنِ ابْنِ مَسْعُودٍ أَيضاً وَمُجَاهِدٍ وَذَكَرَهُ عَلِيُّ بْنُ الْحُسَيْنِ عَنِ النَّبِيِّ ﷺ وَقَالَ جَابِرُ بْنُ عَبْدِ اللهِ لِيَزِيدَ الْفَقِيرِ سَمِعْتَ بِمَقَامِ مُحَمَّدٍ، يَعْنِي الذِي يَبْعَثُهُ اللهُ فِيهِ قَالَ قُلْتُ نَعَمْ قَالَ فَإِنَّهُ مَقَامُ مُحَمَّدٍ الْمَحْمُودُ الذِي يُخْرِجُ اللهُ بِهِ مَنْ يُخْرِجُ يَعْنِي مِنَ النَّارِ، وَذَكَرَ حَدِيثَ الشَّفَاعَةِ فِي إِخْرَاجِ الْجَهَنَّمِيينَ.

Ibn 'Abbas (may Allah be pleased with them both) related: When the people of the Hell-Fire admit to the Hell-Fire as well as the people of Paradise get into Paradise, the last batch of the people who will enter Paradise will remain along with the last batch of the people who will get into the Hell-Fire. Thereupon, the last batch of the people of the Hell-Fire will say to the last batch of the people of Paradise: Your belief is of no avail to you. Therein, they (the batch of Paradise) will supplicate to Allah in a loud ado.

Therein, the people who attended in Paradise will hear them and then ask Adam and other Prophets in succession to intercede for them, but they all will apologize (for not interceding for them), till they come to Muhammad (pbuh) who will intercede for them, and thereby this is the Maqam Mahmud of Muhammad (pbuh) [the station of praised and glory; i.e. the honour of (the right

of) intercession]. Ibn Mas'ud, Mujahid and 'Ali bin Al-Hussain bin 'Ali bin Abu Talib related narrations about the Prophet (pbuh) similar to the aforementioned one.

Jabir said to Yazeed bin Suhaib Al-Fuqair: Have you heard about the praised station of Muhammad (pbuh)? Namely that to which Allah will raise him (on Doomsday)? He answered: Yes. He added: It is the praised and glorified station of Muhammad (pbuh) in effect of which Allah will order those (people) to be released from the Hell-Fire (i.e. through the honour of the intercession given to Muhammad (pbuh). He then stated the hadith of the intercession for extracting the people from the Hell-Fire.

وَعَنْ أَنَسٍ نَحْوُهُ وَقَالَ: فَهَذَا الْمَقَامُ الْمَحْمُودُ الذِي وُعِدَهُ؛ وَفِي رِوَايَةِ أَنَسٍ وَأَبِي هُرَيْرَة وَغَيْرِهِمَا دَخَلَ حَدِيثُ بَعْضِهِمْ فِي حَدِيث بَعْضٍ قَالَ ﷺ: «**يَجْمَعُ الله الْأَوَّلِينَ وَالآخِرِينَ يَوْمَ الْقِيَامَةِ فَيَهْتَمُّونَ ـ أَوْ قَالَ فَيُلْهَمُونَ ـ فَيَقُولُونَ لَوِ ٱسْتَشْفَعْنَا إِلَى رَبِّنَا**» وَمِنْ طَرِيقٍ آخَرَ عَنْهُ مَاجَ النَّاسُ بَعْضُهُمْ فِي بَعْضٍ، وَعَنْ أَبِي هُرَيْرَةَ: فَتَدْنُو الشَّمْسُ فَيَبْلُغُ النَّاسُ مِنَ الْغَمِّ مَا لاَ يُطِيقُونَ وَلاَ يَحْتَمِلُونَ فَيَقُولُونَ أَلاَ تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ فَيَأْتُونَ آدَمَ فَيَقُولُونَ زَادَ بَعْضُهُمْ أَنْتَ آدَمُ أَبُو الْبَشَرِ خَلَقَكَ الله بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ وَأَسْكَنَكَ جَنَّتَهُ وَأَسْجَدَ لَكَ مَلاَئِكَتَهُ وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْءٍ ٱشْفَعْ لَنَا عِنْدَ رَبِّكَ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا أَلاَ تَرَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ إِنَّ رَبِّي غَضِبَ الْيَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلاَ يَغْضَبُ بَعْدَهُ مِثْلَهُ وَنَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُ، نَفْسِي نَفْسِي ٱذْهَبُوا إِلَى غَيْرِي ٱذْهَبُوا إِلَى نُوحٍ فَيَأْتُونَ نُوحاً فَيَقُولُونَ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ وَسَمَّاكَ الله عَبْداً شَكُوراً أَلاَ تَرَى مَا نَحْنُ فِيهِ أَلاَ تَرَى مَا بَلَغَنَا أَلاَ تَشْفَعُ لَنَا إِلَى رَبِّكَ فَيَقُولُ إِنَّ رَبِّي غَضِبَ الْيَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلاَ يَغْضَبُ بَعْدَهُ مِثْلَهُ نَفْسِي نَفْسِي. قَالَ فِي رِوَايَةِ أَنَسٍ وَيَذْكُرُ خَطِيئَتَهُ التِي أَصَابَ سُؤَالَهُ رَبَّهُ بِغَيْرِ عِلْمٍ وَفِي رِوَايَةِ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ: وَقَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُهَا عَلَى قَوْمِي ٱذْهَبُوا إِلَى غَيْرِي ٱذْهَبُوا إِلَى إِبْرَاهِيمَ فَإِنَّهُ خَلِيلُ الله فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ أَنْتَ نَبِيُّ الله وَخَلِيلُهُ مِنْ أَهْلِ الْأَرْضِ ٱشْفَعْ لَنَا إِلَى رَبِّكَ أَلاَ تَرَى مَا نَحْنُ فِيهِ فَيَقُولُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَباً فَذَكَرَ مِثْلَهُ وَيَذْكُرُ ثَلاَثَ كَلِمَاتٍ كَذَبَهُنَّ نَفْسِي نَفْسِي لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِمُوسَى فَإِنَّهُ كَلِيمُ الله، وَفِي رِوَايَةٍ فَإِنَّهُ عَبْدٌ آتَاهُ الله التَّوْرَاةَ وَكَلَّمَهُ وَقَرَّبَهُ نَجِيّاً قَالَ فَيَأْتُونَ مُوسَى فَيَقُولُ لَسْتُ لَهَا وَيَذْكُرُ خَطِيئَتَهُ التِي أَصَابَ وَقَتْلَهُ النَّفْسَ: نَفْسِي نَفْسِي وَلَكِنْ عَلَيْكُمْ بِعِيسَى فَإِنَّهُ رُوحُ الله وَكَلِمَتُهُ فَيَأْتُونَ عِيسَى فَيَقُولُ لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِمُحَمَّدٍ عَبْدٍ غَفَرَ الله لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ فَأُوْتَى فَأَقُولُ أَنَا لَهَا فَأَنْطَلِقُ فَأَسْتَأْذِنُ عَلَى رَبِّي فَيُؤْذَنَ لِي فَإِذَا رَأَيْتُهُ وَقَعْتُ سَاجِداً. وَفِي رِوَايَةٍ: فَآتِي تَحْتَ الْعَرْشِ فَأَخِرّ سَاجِداً. وَفِي رِوَايَة فَأَقُومُ

بَيْنَ يَدَيْهِ فَأَحْمَدُهُ بِمَحَامِدَ لاَ أَقْدِرُ عَلَيْهَا إِلاَّ أَنَّهُ يُلْهِمُنِيهَا اللهُ؛ وَفِي رِوَايَةٍ فَيَفْتَحُ اللهُ عَلَيَّ مِنْ مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئاً لَمْ يَفْتَحْهُ عَلَى أَحَدٍ قَبْلِي؛ قَالَ فِي رِوَايَةِ أَبِي هُرَيْرَةَ فَيُقَالُ: يَا مُحَمَّدُ ٱرْفَعْ رَأْسَكَ سَلْ تُعْطَهْ وَٱشْفَعْ تُشَفَّعْ فَأَرْفَعُ رَأْسِي فَأَقُولُ يَا رَبِّ أُمَّتِي يَا رَبِّ أُمَّتِي فَيَقُولُ أَدْخِلْ مِنْ أُمَّتِكَ مَنْ لاَ حِسَابَ عَلَيْهِ مِنَ الْبَابِ الأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ وَهُمْ شُرَكَاءُ النَّاسِ فِيمَا سِوَى ذَلِكَ مِنَ الأَبْوَابِ. وَلَمْ يَذْكُرْ فِي رِوَايَةِ أَنَسٍ هَذَا الْفَصْلَ، وَقالَ مَكَانَهُ ثُمَّ أَخِرُّ سَاجِداً فَيُقَالُ لِي: يَا مُحَمَّدُ ٱرْفَعْ رَأْسَكَ وَقُلْ يُسْمَعْ لَكَ وَٱشْفَعْ تُشَفَّعْ وَسَلْ تُعْطَهْ فَأَقُولُ يَا رَبِّ أُمَّتِي أُمَّتِي فَيُقَالُ ٱنْطَلِقْ فَمَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ بُرَّةٍ أَوْ شَعِيرَةٍ مِنْ إِيمَانٍ فَأَخْرِجْهُ فَأَنْطَلِقُ فَأَفْعَلُ ثُمَّ أَرْجِعُ إِلَى رَبِّي فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، وَذَكَرَ مِثْلَ الأَوَّلِ وَقَالَ فِيهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ، قَالَ فَأَفْعَلُ ثُمَّ أَرْجِعُ، وَذَكَرَ مِثْلَ مَا تَقَدَّمَ وَقَالَ فِيهِ: مَنْ كَانَ فِي قَلْبِهِ أَدْنَى أَدْنَى مِنْ مِثْقَالِ حَبَّةٍ مِنْ خَرْدَلٍ، فَأَفْعَلُ وَذَكَرَ فِي الْمَرَّةِ الرَّابِعَةِ: فَيُقَالُ لِي ٱرْفَعْ رَأْسَكَ وَقُلْ يُسْمَعْ لَكَ وَٱشْفَعْ تُشَفَّعْ وَسَلْ تُعْطَهْ فَأَقُولُ يَا رَبِّ ٱئْذَنْ لِي فِيمَنْ قَالَ لاَ إِلَهَ إِلاَّ اللهُ. قَالَ لَيْسَ ذَلِكَ إِلَيْكَ وَلَكِنْ وَعِزَّتِي وَكِبْرِيَائِي وَعَظَمَتِي وَجِبْرِيَائِي لأُخْرِجَنَّ مِنَ النَّارِ مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللهُ، وَمِنْ رِوَايَةِ قَتَادَة عَنْهُ قَالَ: فَلاَ أَدْرِي فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ فَأَقُولُ يَا رَبِّ مَا بَقِيَ فِي النَّارِ إِلاَّ من حَبَسَهُ الْقُرْآنُ أَيْ مَنْ وَجَبَ عَلَيْهِ الْخُلُودُ.

Anas related a similar narration to previously-mentioned one, and said: he is the praised position which Allah promised him (pbuh). The hdith related in the narrations of Anas, Abu Hurairah and others got intermingled with each others. The Prophet (pbuh) said, "Allah will gather the first generations and the later generations on the Day of Resurrection, and therein they will be concerned or (He said) they will be inspired and then say: Were we to seek intercession with your Lord." In another narration, he (pbuh) said: The people will get excited and agitated.

Abu Hurairah (may Allah be pleased with him) related: On the Day of Resurrection, the sun will come closer (to the people) and therein the people will get so distressed that they can not either stand or tolerate. Thereupon, some of them will say: Don't you look for anyone to intercede (with Allah) on your behalf? Then they will come ot Adam saying: You are Adam; father of mankind, whom Allah created with His Own Hands, and breathed into your soul from His Spirit, and made the angels prostrate themselves before you and taught you the names of everything. So intercede for us with Your Lord so that He may relieve us of our place. Don't you witness the (hard) state in which we are? He (Adam) will say: Yet, my Lord, on this day, is so wrathy that He was not so before that day, nor will be so after it. And He (Allah), prophibited me from approaching the tree but I disobeyed Him, (and I) only (intercede with Him to save) my self, (to save) my own self, go to anyone else.

Then they will got to Nuh (Noah)(1) and say: You are the first among the Messengers to be sent to the people of the earth, and Allah called you "a grateful slave",(2) don't you witness the state in which we are? Don't you realize what has befallen us? Don't you intercede for us (with your Lord)? He (Nuh) will say: Verily my Lord is so wrathful on that day that He was not so before it, nor will be so after it. So (I) only (intercede for) my self, (for) my own self.

In the version of Anas: Nuh (Noah) therein will recollect and state his fault when he asked his Lord that of which he had no knowledge.(3)

In the version narrated by Abu Hurairah (may Allah be pleased with him), Nuh (Noah) said: I had a supplication which I invoked against my people,(4) thereby go to anyone other than me. Let you (O people) go to Ibrahim (Abraham), for he is the Khalil of Allah. Then they will come to Ibrahim (Abraham) and say: You are The Prophet of Allah and His Khalil from amongst the people of the earth, so intercede for us with your Lord. Don't you witness the (deplorable) state in which we are? He will therein say: Verily my Lord is so wrathy today. And he will utter the same speech stated formerly and then will recollect and mention the lies told by him on three occasions.(5) Then he will say:

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(1) He gave assigned (Noah) as he was the first among the Messengers of firm will.

(2) According to Allah's Statement, "O offspring of those whom We carried (in the ship) with Nuh (Noah)! Verily, he was a grateful Slave." [Surah 17: 3].

(3) This is illustrated in the verses, "And Nuh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges." He (Allah) said: "O Nuh (Noah)! Surely he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you lest you should be one of the ignorant [11: 45, 46]."

(4) It is manifested in Allah's Statement, namely, "My Lord! Leave not one of the disbelievers on the earth!" [71: 25].

(5) Narrated Abu Hurairah (may Allah be pleased with him): Ibrahim (Abraham)-peace be upon him-did not tell a lie except on three occasions. Twice for the sake of Allah when he said, "I am sick," and he said, "I have not done this but) the big idol has done it." The (third was) that while Ibrahim (Abraham) and Sarah (his wife) were going (on a journey) they passed by (the territory of) a tyrant from among the tyrants. Some one said to the tyrant: this man (i.e. Ibrahim) is accompanied by a very charming lady. So, he sent for Ibrahim and asked him about Sarah saying: who is this lady? Ibrahim therein said: She is my sister. Then Ibrahim went to Sarah and said: O Sarah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so, don't contradict my statement. The tyrant then called Sarah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded. He asked Sarah: Pray to Allah for me, and I shall not harm you. So Sarah asked Allah to cure him and he got cured. He tried to take hold of —

(I) only (intercede for) myself, (for) my own self, for I am not apt to it (i.e. to intercede on your behalf). Yet, let you got to Musa (Moses) for he is the one to whom Allah spoke directly (in the Worldly-life). In another narration, Ibrahim (Abraham) said: He (i.e. Musa) is a slave to whom Allah revealed the Taurah (The Torah) and who was drawn near to Allah for a talk with him[1] Then they will come to Musa (Mose) who will say: I am not entitled to it (i.e. the intercession on your behalf). Then he will mention his fault which he committed when he struck a person killed.[2] So, he will say: (I) only (intercede for) my self, (for) my own self. Let you go to 'Isa (Jesus) for he is Allah's spirit (i.e. a soul created by Allah) and His Word [i.e. 'Be' and he ['Isa (Jesus)] was]. Then they will come to 'Isa who will say: I am not entitled to it, but let you (O people) go to Muhammad, the slave whose past and future sins have been forgiven by Allah.

Thereafter, they will come to me [i.e. Muhammad (pbuh)] and I will say: I am entitled to it. Then I will go off and ask for permission to speak to my Lord and I will be permitted. When I see Him, I will fall in prostration before Him. In another narration: I will go beneath the Throne and Kneel down in prostration (before Allah). In another version: I will stand before His Hands and praise Him with praising phrases that I can not express except when being inspired by Allah.

= her for the second time, (but his hand got as stiff as or stiffer than before) and was more confounded. Again he requested Sarah: Pray to Allah for me, and I will not harm you. Sarah asked Allah again and he got right. He then called one of his guards (who had brought her and said: You have not brought me human being but have brought me a devil. The tyrant then offered Hajar (Aajar) as a female-servant to Sarah. Then Sarah returned to Ibrahim while he was praying. Ibrahim, beckoning with his hand, asked: What has happened? She replied: Allah has spoiled the evil scheme of the infidel (or immoral person) and offered me Hajar for service. [Abu Hurairah then addressed his listeners saying, 'that (Hajar) was your mother, O Bani Ma'-is-Sama' (i.e. Arabs)." [Sahih Al-Bukhari Vol. 4, Hadith No. 578]. The idolaters invited Ibrahim to join them in their celebrations outside the city, but he refused, claiming that he was sick. When he was left alone, he came to their idols and broke them into pieces. When the idolaters questioned him, he alleged that he had not devasted their idols but the chief idol had, which Ibrahim left undisturbed and on whose shoulder he had placed an axe to lay the accusation on it.

(1) The Glorious Qur'an referred to that as in the verse, "And we called him from the right side of the Mount, and made him draw near to Us for a talk with him [Musa (Moses)]." [Surah 19: 52].

(2) The Qur'an referred to that incident in the Qur'anic Verse, "And he entered the city at a time of unwareness of its people: and he found there two men fighting-one of his party (his religion - from the children of Israel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Musa (Moses) struck him with his fist and killed him." [Surah 28: 15].

In another narration: Therein Allah will reveal to me the phrases of thanking and praising Him in a good way that He never revealed to anyone before me.

In the narration of Abu Hurairah (may Allah be pleased with him): It will be said (by Allah): O Muhammad, raise your head; ask whatever you want; and intercede and you will be accepted of the intercession. I then will raise my head and say: O Lord! (Save) my nation, O Lord! (Save) my nation!

He (Allah) will say: Let those of your nation, who are relieved of being called to account enter through the right door of the doors of Paradise, and apart from that (door) they will associate the people in the other doors.[1]

Yet, that chapter is not mentioned in the narration of Anas and he replaced it by saying: Then I [i.e. Muhammad (pbuh] will go in prostration. Thereupon, it will be said (by Allah) to me: O Muhammad, raise your head; say and it will be heard; intercede and your intercession will be accepted; and ask whatever you want and you will be answered. I therein will say, "O Lord! (Save) my nation, (save) my nation.

He (Allah) will say, "Go and take out (of Hell) anyone in whose heart you find Faith-equal to the weight of a grain of wheat or barley."

Then I will go off and do so. Thereafter, I will return to my Lord praising Him with such phrases. He stated the same speech mentioned formerly and said: Allah will say, "Go and take out (of Hell) anyone who has Faith equal to the weight of a grain of mustard seed."

He (pbuh) said: Then I will rush doing so and come back (to my Lord). He stated the same aforementioned speech and said: Allah will say: "Go and take out (of Hell) anyone in whose heart you find Faith less than the weight a grain of mustard seed." I will do so. In the fourth time, he (pbuh) stated the same and said: Then He (Allah) will say: Raise your head; say and you will be heard; intercede and you will be accepted of your intercession; and ask whatever you want and you will be answered.

I will say, "O Lord! Give me permission for (saving) those who said;"There is no one who has the right to be worshipped but Allah." Allah will thereupon say, "this is not (sponsored for) by you. But by My Glory, My Pride, My Majesty and My Omnipotence, I will take out of Hell anyone who said: "There is none who has the right to be worshipped save Allah."

In the narration of Qatada, The Prophet (pbuh) said: I don't realize whether it will be in the third or the fourth time when I say: "O Lord! None remained in the Hell-Fire but those who are detained by the Glorious Qur'an; namely those

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(1) There are eight doors of Paradise, namely the door of prayer, the door of charity, the door of fasting (i.e. Rayyan), the door of Jihad (striving in Allah's Cause), the door of repentance, the door of those who restrain their anger and forgive people, the door of those who are contented, and the eighth door may be the right door through, which those who will be relieved of being recompensed,will enter.

who are incumbent to abide (in Hell) in perpetuity."[1]

وَعنْ أَبِي بَكْرٍ وَعُقْبَةَ بْنِ عامِرٍ وَأَبِي سَعِيدٍ وَحُذَيْفَةَ مِثْلُهُ قَالَ فَيأْتُونَ مُحمّداً فَيُؤذَنُ لَهُ وَتَأْتِي الأَمَانَةُ وَالرَّحِمُ فَتَقُومَانِ جَنْبَتَي الصِّرَاطِ؛ وَذَكَرَ فِي رِوَايَةِ أَبِي مَالِكٍ عَنْ حُذَيْفَةَ فَيأْتُونَ مُحَمَّداً فَيَشْفَعُ فَيُضْرَبُ الصِّرَاطُ فَيَمُرُّونَ أَوَّلُهُمْ كَالْبَرْقِ ثُمَّ كَالرِّيحِ وَالطَّيْرِ وَشَدِّ الرِّجَالِ وَنَبِيُّكُمْ ﷺ عَلَى الصِّرَاطِ يَقُولُ اللَّهُمَّ سَلِّمْ سَلِّمْ حَتَّى يَجْتَازَ النَّاسُ وَذَكَرَ آخِرَهُمْ جَوَازاً الْحَدِيثَ. وَفِي رِوَايَةِ أَبِي هُرَيْرَةَ فَأَكُونُ أَوَّلَ مَنْ يُجِيزُ.

Abu Bakr, 'Uqaba bin 'Amer, Abu Sa'id and Hudhaifa related similar narrations to the aforementioned one, and he said: They (the people) will come to Muhammad who will be given permission (From Allah), and therein honesty and mercy will rise next to the two sides of As-Sirat.[2]

In the narration of Abu Malik related on the authority of Hudhaifa, it is narrated: They (the people) will come to Muhammad (pbuh) who will intercede for them. The bridge will be brought and laid across the Hell-Fire. Therein, some of them will pass over it as quickly as lightning, or strong wind, or fast birds, or the most vigorous men (in running). Meanwhile, your Prophet Muhammad (pbuh) will be at the bridge (watching and) saying, 'O Allah! Save (them), save (them),' till they (all) pass over it. The hadith also stated the last one to cross it.

In the narration of Abu Hurairah; the Prophet (pbuh) said: I will be the first to help (the people) cross (the bridge on the Hell-Fir).

وَعَنِ ابْنِ عَبَّاسٍ عَنْهُ ﷺ «يُوضَعُ لِلأَنْبِيَاءِ مَنَابِرُ يَجْلِسُونَ عَلَيْهَا وَيَبْقَى مِنْبَرِي لاَ أَجْلِسُ عَلَيْهِ قَائِماً بَيْنَ يَدَيْ رَبِّي مُنْتَصِباً فَيَقُولُ الله تَبَارَكَ وَتَعَالَى مَا تُرِيدُ أَنْ أَصْنَعَ بِأُمَّتِكَ فَأَقُولُ يَا رَبِّ عَجِّلْ حِسَابَهُمْ فَيُدْعَى بِهِمْ فَيُحَاسَبُونَ فَمِنْهُمْ مَنْ يَدْخُلُ الْجَنَّةَ بِرَحْمَتِهِ وَمِنْهُمْ مَنْ يَدْخُلُ الْجَنَّةَ بِشَفَاعَتِي وَلاَ أَزَالُ أَشْفَعُ حَتَّى أُعْطَى صِكَاكاً بِرِجَالٍ قَدْ أُمِرَ بِهِمْ إِلَى النَّارِ حَتَّى إِنَّ خَازِنَ النَّارِ لَيَقُولُ يَا مُحَمَّدُ مَا تَرَكْتَ لِغَضَبِ رَبِّكَ فِي أُمَّتِكَ مِنْ نِقْمَةٍ» وَمِنْ طَرِيقِ زِيَادٍ

(1) The Qur'anic verse illustrates that: "Verily, those who disbelieve [in the religion of Islam, the Qur'an and Prophet Muhammad (pbuh) from among the people of the Scripture (Jews and Christians) and the polytheists will abide in the Fire of Hell."[98:6]

(2) 'Sirat' is the (Slippery) bridge that will be laid across the Hell-Fire for the people to pass over on the Day of Judgment. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people. There are clamps over it and hooks like a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends.

النّمْيرِيِّ عَنْ أَنَسٍ أَنَّ رَسُولَ الله ﷺ قَالَ: «**أَنَا أَوَّلُ مَنْ تَنْفَلِقُ الأَرْضُ عَنْ جُمْجُمَتِهِ وَلاَ فَخْرَ. وَأَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ وَلاَ فَخْرَ، وَمَعِي لِوَاءُ الْحَمْدِ يَوْمَ الْقِيَامَةِ وَأَنَا أَوَّلُ مَنْ تُفْتَحُ لَهُ الْجَنَّةُ وَلاَ فَخْرَ، فَآتِي فَآخُذُ بِحَلْقَةِ الْجَنَّةِ فَيُقَالُ مَنْ هَذَا؟ فَأَقُولُ مُحَمَّدٌ، فَيُفْتَحُ لِي فَيَسْتَقْبِلُنِي الْجَبَّارُ تَعَالَى فَأَخِرُّ سَاجِداً**» وَذَكَرَ نَحْوَ مَا تَقَدَّمَ؛ وَمِنْ رِوَايَةِ أُنَيْسٍ سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «**لأَشْفَعَنَّ يَوْمَ الْقِيَامَةِ لِأَكْثَرَ مِمَّا فِي الأَرْضِ مِنْ حَجَرٍ وَشَجرٍ**» فَقَدِ ٱجْتَمَعَ مِنَ ٱخْتِلاَفِ أَلْفَاظِ هَذِهِ الآثَارِ أَنَّ شَفَاعَتَهُ ﷺ وَمَقَامَهُ الْمَحْمُودَ مِنْ أَوَّلِ الشَّفَاعَاتِ إِلَى آخِرِهَا مِنْ حِينِ يَجْتَمِعُ النَّاسُ لِلْحَشْرِ وَتَضِيقُ بِهِمُ الْحَناجِرُ وَيَبْلغُ مِنْهُمُ الْعَرَقُ وَالشَّمْسُ وَالْوُقُوفُ مَبْلَغَهُ وَذَلِكَ قَبْلَ الْحِسَابِ فَيَشْفَعُ حِينئِذٍ لإِرَاحَةِ النَّاسِ مِنَ الْمَوْقِفِ ثُمَّ يُوضَعُ الصِّرَاطُ وَيُحَاسَبُ النَّاسُ كَمَا جَاءَ فِي الْحَدِيثِ عَنْ أَبِي هُرَيْرَةَ وَحُذَيْفَةَ وَهَذَا الْحَدِيثُ أَتْقَنُ فَيَشْفَعُ فِي تَعْجِيلِ مَنْ لاَ حِسَابَ عَلَيْهِ مِنْ أُمَّتِهِ إِلَى الْجَنَّةِ كَمَا تَقَدَّمَ فِي الْحَدِيثِ ثُمَّ يَشْفَعُ فِيمَنْ وَجَبَ عَلَيْهِ الْعَذَابُ وَدَخَلَ النَّارَ مِنْهُمْ حَسْبَمَا تَقْتَضِيهِ الأَحَادِيثُ الصَّحِيحَةُ ثُمَّ فِيمَنْ قَالَ لاَ إِلَهَ إِلاَّ الله وَلَيْسَ هَذَا لِسوَاهُ ﷺ وَفِي الْحَدِيثِ الْمُنْتَشِرِ الصَّحِيح: «**لِكُلِّ نَبِيٍّ دَعْوَةٌ يَدْعُو بِهَا وَٱخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ**» قَالَ أَهْلُ الْعِلْم مَعْنَاهُ دَعْوَةٌ أُعْلِمَ أَنَّهَا تُسْتَجَابُ لَهُمْ وَيُبْلَغُ فِيهَا مَرْغُوبُهُمْ وَإِلاَّ فَكَمْ لِكُلِّ نَبِيٍّ مِنْهُمْ مِنْ دَعْوَةٍ مُسْتَجَابَةٍ وَلنبيِّنَا ﷺ مِنْهَا مَا لاَ يُعَدُّ لَكِنْ حَالُهُمْ عِنْدَ الدُّعَاءِ بِهَا بَيْنَ الرَّجَاءِ وَالْخَوْف وضُمِنَتْ لَهُمْ إِجَابَةُ دَعْوَةٍ فِيمَا شَاؤُوهُ يَدْعُونَ بِهَا عَلَى يَقِينٍ مِنَ الإِجَابَةِ؛ وَقَدْ قَالَ مُحَمَّدُ بْنُ زِيَادٍ وَأَبُو صَالِحٍ عَنْ أَبِي هُرَيْرَةَ فِي هَذَا الْحَدِيثِ: «**لِكُلِّ نَبِيٍّ دَعْوَةٌ دَعَا بِهَا فِي أُمَّتِهِ فَٱسْتُجِيبَ لَهُ وَأَنَا أُرِيدُ أَنْ أُؤَخِّرَ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ**» وَفِي رِوَايَةِ أَبِي صَالِحٍ «**لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابةٌ فَتَعَجَّلَ كُلُّ نَبِيٍّ دَعْوَتَهُ**». وَنَحْوُهُ فِي رِوَايَةِ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ وَعَنْ أَنَسٍ مِثْلُ رِوَايَةِ ٱبْنِ زِيَادٍ عَنْ أَبِي هُرَيْرَةَ، فَتَكُونُ هَذِهِ الدَّعْوَةُ الْمَذْكُورَةُ مَخْصُوصَةً بِالأُمَّةِ مَضْمُونَةَ الإِجَابَة وَإِلاَّ فَقَدْ أَخْبَرَ ﷺ أَنَّهُ سَأَلَ لِأُمَّتِهِ أَشْيَاءَ مِنْ أُمُورِ الدِّينِ وَالدُّنْيَا أُعْطِيَ بَعْضَهَا وَمُنِعَ بَعْضَهَا وَٱدَّخَرَ لَهُمْ هَذِهِ الدَّعْوَةَ لِيَوْمِ الْفَاقَةِ وَخَاتِمَةِ الْمِحَنِ وَعَظِيمِ السُّؤَالِ وَالرَّغْبَةِ. جَزَاهُ الله أَحْسَنَ مَا جَزَى نَبِيّاً عَنْ أُمَّتِهِ وَصَلَّى الله عَلَيْهِ وَسَلَّمَ كَثِيراً.

Ibn 'Abbas (may Allah be pleased with them both) narrated: Pulpits will be brought for the Prophets to sit on, but my pulpit will remain (empty) due to not sitting on it, and I will keep standing erect before the Hands of my Lord. Therein Allah the Supreme will say: what do you want me to do with your nation (your followers)? I will say: O Lord! Hasten their recompense. Then they will be called to account. Some of them will admit to Paradise due to His Mercy, while other will get into Paradise owing to my intercession. I will adhere to interceding (for them) till I will be given the indulgence of emancipating the men being ordered to be driven in the Hell-Fire, so that the keeper of the Hell-Fire (Malik) will

therein say: O Muhammad, you have never released the wrath of your Lord to take vengeance on your nation.

Ziyad An-Numeiry related on the authority of Anas that Allah's Messenger (pbuh) said, "I will be the first from above his skull the earth will be cleaved (i.e. the first to be resurrected from the grave on Doomsday), without pride. I will be the leader of the people on the Day of Resurrection, without pride, and along with me the banner of Praise will be on the Day of Resurrection. And I will be the first for whom (the gate of) Paradise will be opened, without pride. Therein, I will come and seize the gate of Paradise when it is said: who is it? I will reply: Muhammad. Then it will be opened for me, and therein will be received by the Almighty before whom I will go in prostration." He stated what has been previously mentioned.

Unais narrated: I heard Allah's Messenger (pbuh) saying, "on the Day of Resurrection, I will intercede (with my Lord) for most of the things upon earth comprising stones and trees."[1]

The wording of the aforementioned narrations agreed that the Prophet's (pbuh) intercession and praised station are the means by which he (pbuh) will have initiated and terminated all the intercession courses. He (pbuh) will have initiated interceding for the people when they mass up in the gathering, their throats get straitened, and the sweat and the sun overwhelm them and suffer the (lengthy and harsh) standing. They will be afflicted with such a suffering before being called to account, thereby the Prophet (pbuh) will intercede (with Allah) for relieving the people of the (severe) situation, and subsequently the bridge will be laid (across the Hell-Fire) and the people will be recompensed as stated in the hadith narrated by Abu Hurairah and Hudhifa.

That hadith is so perfect that it stated firstly the intercession for hastening the admission of his (Muhammad's (pbuh) followers, being exempted from recompense, into Paradise as mentioned formerly; and then the following intercession for the people on whom the chastisement is incumbent to be inflicted, and who subsequently will be meanwhile in the Hell-Fire, as related by the sound Ahadith; and finally for those who said: There is none who has the right to be worshipped but Allah. Thus, He [Muhammad (pbuh)] is entitled to such intercession apart from others.

In the sound and famous hadith, the Prophet (pbuh) said, "Every Prophet has a (special) supplication with which to invoke, but I have saved my (special) supplication (as a means) for interceding on behalf of my followers on the Day of Resurrection."[2]

Scholars of Sacred knowledge said: What is meant by the Prophetic Saying is: I [i.e. Muhammad (pbuh)] know that the (certain) supplication of them each would be accepted, and through which they attained their objectives.

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(1) Reported by Ahmad with a Hasan transmission.

(2) Reported by Al-Bukhari and Muslim.

It is taken for granted that each one of them had a multitude of accepted invocations, and our Prophet (pbuh) had countless accepted ones. Yet, the state observed by them on supplicating (to Allah) with it is midway between hope and fear, and the acceptance of such supplication is assured for thim as for what they wish, and through which they invoke to Him (Allah) while being certain of the acceptance of the invocation.

Muhammad bin Ziyad and Abu Saleh related through Abu Hurairah the Prophetic Saying, namely, "Everyone of the Prophets had a (special) supplication with which he invoked while being among his nation, and he was accepted of it, but I want to delay my invocation (as a means) for interceding (with Allah) for my followers on the Day of Resurrection."

In the narration of Abu Saleh, the Prophet (pbuh) said, "Everyone of the Prophets has an accepted invocation, and everyone of them accelerated his supplication." Abu Zur'a related a similar narration to that on the authority of Abu Hurairah.

Anas related a similar narration to that of Ibn Ziyad on the authority of Abu Hurairah. Therefore, that mentioned supplication is specialized for the nation and is assured to be accepted. Or else, our Prophet (pbuh) would tell that he (pbuh) had requested things for his nation of the affairs of religion and the worldly-life and that he (pbuh) was given some of them while he (pbuh) was prevented from others.

Thus, he (pbuh) spared his supplication for the day of calamity (the Day of Resurrection), for the last of ordeals, and for the great request and desire, and may Allah grant him (pbuh) the best reward given to a Prophet for his nation, and send His numerous blessings upon him (pbuh).

فـــصل

في تفضيله ﷺ في الجنة بالوسيلة والدرجة الرفيعة والكوثر والفضيلة

حَدَّثَنَا الْقَاضِي أَبُو عَبْدِ الله مُحَمَّدُ بْنُ عِيسَى التَّمِيمِيُّ، وَالْفَقِيهُ أَبُو الْوَلِيدِ هِشَامُ بْنُ أَحْمَدَ بِقِرَاءَتِي عَلَيْهِمَا قَالاَ: حَدَّثَنَا أَبُو عَلِي الغسانِي حَدَّثَنَا النَّمريُّ حَدَّثَنَا ٱبْنُ عَبْدِ الْمُؤْمِنِ حَدَّثَنَا أَبُو بَكْرِ التَّمَّارُ حَدَّثَنَا أَبُو داوُدَ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ حَدَّثَنَا ٱبْنُ وَهْبٍ عَنِ ٱبْنِ لَهِيعَةَ وَحَيْوَةُ وَسَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ كَعْبِ بْنِ عَلْقَمَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرٍ عَنْ عَبْدِ الله بْنِ عَمْرِو بْنِ الْعَاصِ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يقُولُ: «**إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ ثُمَّ صلُّوا عَلَيَّ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ مَرَّةً صَلَّى الله عَلَيْهِ عَشْراً ثُمَّ سَلُوا الله لِي الْوَسِيلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لاَ تَنْبَغِي إِلاَّ لِعَبْدٍ مِنْ عِبَادِ الله وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ فَمَنْ سَأَلَ الله لِي الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ**».

(Chapter)

Favouring the Prophet (pbuh) with Al-Wasilah[1],the High Status, Al-Kauthar[2] and Al-Fadilah[3]

'Abdur-Rahman bin Jubair narrated on the authority of 'Abdullah bin 'Amr bin Al-'Ass that he heard the Prophet (pbuh) saying, "when you hear the Mu'adhdhin (the caller to prayer), repeat what he says and then ask Allah to bless me. Whoever asks Allah to bless me once will receive ten blessings from Him. Then request Allah to grant me Al-Wasilah, which is a special position in Paradise attained by only one servant of Allah, and I wish to be that one. Whoever asks Allah to bestow on me Al-Wasilah, will be entitled to my intercession (on the Day of Judgment)."

وَفِي حَدِيثٍ آخَرَ عَنْ أَبِي هُرَيْرَةَ: الْوَسِيلَةُ أَعْلَى دَرَجَةٍ فِي الْجَنَّةِ.

وَعَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ الله ﷺ **«بَيْنَا أَنَا أَسِيرُ فِي الْجَنَّةِ إِذْ عَرَضَ لِي نَهْرٌ حَافَتَاهُ قِبَابُ اللؤْلُؤِ قُلْتُ لِجِبْرِيلَ مَا هَذَا قَالَ هَذَا الْكَوْثَرُ الذِي أَعْطَاكَهُ الله قَالَ ثُمَّ ضَرَبَ بِيَدِهِ إِلَى طِينَتِهِ فَاسْتَخْرَجَ مِسْكاً»**.

In the hadith related by Abu Hurairah (may Allah be pleased with him), the Prophet (pbuh) said, "Al-Wasilah is the most elevated position in Paradise."

Anas narrated: Allah's Messenger (pbuh) said, "While I was walking in Paradise, I came upon a river, the banks of which were made up of tents of hollow pearls. I asked Jibril: What is this (river)? He replied: This is Al-Kauthar which Allah has given to you. The he (Jibril) struck its mud with his hand, which diffused musk."

وَعَنْ عَائِشَةَ وَعَبْدِ الله بْنِ عَمْرٍو مِثْلُهُ قَالَ: وَمَجْرَاه عَلَى الدُّرِّ وَالْيَاقُوتِ وَمَاؤُهُ أَحْلَى مِنَ الْعَسَلِ وَأَبْيَضُ مِنَ الثَّلْجِ وَفِي رِوَايَةٍ عَنْهُ فَإِذَا هُوَ يَجْرِي وَلَمْ يُشَقَّ شَقّاً عَلَيْهِ حَوْضٌ تَرِدُ عَلَيْهِ أُمَّتِي وَذَكَرَ حَدِيثَ الْحَوْضِ وَنَحْوُهُ عَنِ ابْنِ عَبَّاسٍ. وَعَنِ ابْنِ عَبَّاسٍ أَيْضاً قَالَ: الْكَوْثَرُ الْخَيْرُ الذِي أَعْطَاهُ الله إِيَّاهُ.

وقال سعيد بن جبير: والنهر الذي في الجنة من الخير الذي أعطاه الله.

'A'ishah and 'Abdullah bin 'Amr (may Allah be pleased with them all)

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(1) The highest position in Paradise which is granted to the Prophet (pbuh) particularly.

(2) A river in Paradise.

(3) The extra degree of honour attained by the Prophet (pbuh) above all creation; i.e. the excellence of the Prophet (pbuh).

related similar narrations to that comprising: The Prophet (pbuh) said: It (i.e. Al-Kauthar) flows over pearls and rubies. Its water is sweeter than honey and whiter than snow.

Another version, related by 'Abdullah, reads: it overflows without being cracked, and to whose basin my followers will come (on Doomsday). He stated the remainder of the hadith of the basin. Ibn 'Abbas related a similar narration to that.

Ibn 'Abbas also related: "Al-Kauthar " means : The good which Allah bestowed on him (pbuh)."

Sa'id bin Jubair related: The River which is in Paradise (i.e. Al-Kauthar) is of the good granted to him by Allah.

وَعَنْ حُذَيْفَةَ فِيمَا ذَكَرَ ﷺ عَنْ رَبِّهِ «**وَأَعْطَانِي الكَوْثَرَ نَهَراً مِنَ الْجَنَّةِ يَسِيلُ فِي حَوْضِي**» وَعَنِ ٱبْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى: ﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰٓ ۝٥﴾ [الضحى: 5] قَالَ أَلْفُ قَصْرٍ مِنْ لُؤْلُؤٍ تُرَابُهُنَّ الْمِسْكُ وَفِيهِ مَا يُصْلِحُهُنَّ. وَفِي رِوَايَةٍ أُخْرَى وَفِيهِ مَا يَنْبَغِي لَهُ مِنَ الْأَزْوَاجِ وَالْخَدَمِ.

Respecting Allah's Statement, "And Verily, your Lord will give you (all good) so that you shall be well-pleased,"(1) Ibn 'Abbas related saying: (He (pbuh) will be given) a thousand palaces made of pearls whose earth will be of musk, and which will be full of all means of accommodation and convenience.

Another version reads: (they will be) full of what will be convenient for him (pbuh) of the wives and servants.

فصل

فَإِنْ قُلْتَ إِذَا تَقَرَّرَ مِنْ دَلِيلِ الْقُرْآنِ وَصَحِيحِ الْأَثَرِ وَإِجْمَاعِ الْأُمَّةِ كَوْنُهُ أَكْرَمَ الْبَشَرِ وَأَفْضَلَ الْأَنْبِيَاءِ فَمَا مَعْنَى الْأَحَادِيثِ الْوَارِدَةِ بِنَهْيِهِ عَنِ التَّفْضِيلِ كَقَوْلِهِ فِيمَا حَدَّثَنَاهُ الْأَسَدِيُّ قَالَ حَدَّثَنَا السَّمرقَنْدِيُّ حَدَّثَنَا الْفَارِسِيُّ حَدَّثَنَا الْجُلُودِيُّ حَدَّثنا ٱبْنُ سُفْيانَ حَدَّثنا مُسْلِمٌ حَدَّثنا مُحَمَّد بْنُ مُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ سَمِعْتُ أَبَا الْعَالِيَةِ يَقُولُ حَدَّثَنِي ٱبْنُ عَمِّ نَبِيِّكُمْ ﷺ يَعْنِي ٱبْنَ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «**مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى**» وَفِي غَيْرِ هَذَا الطَّرِيقِ عَنْ أَبِي هُرَيْرَةَ قَالَ يَعْنِي رَسُولُ الله ﷺ «**مَا يَنْبَغِي لِعَبْدٍ ـ الْحَدِيثَ**» وَفِي حَدِيثِ أبي هُرَيْرَةَ فِي الْيَهُودِي الذِي قَالَ وَالذِي ٱصْطَفَى مُوسَى عَلَى الْبَشَرِ فَلَطَمَهُ رَجُلٌ مِنَ الْأَنْصارِ وَقَالَ تَقُولُ ذَلِكَ وَرَسُولُ الله ﷺ بَيْنَ أَظْهُرِنَا فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَقَالَ: «**لاَ تُفَضِّلُوا بَيْنَ الْأَنْبِيَاءِ**»، وَفِي رِوَايَةٍ: «**لاَ تُخَيِّرُونِي عَلَى مُوسَى**» فَذَكَرَ

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(1) [Surah 93: 5].

الْحديثَ وَفيهِ: «وَلاَ أَقُولُ إِنَّ أَحَداً أَفْضَلُ مِنْ يُونُسَ بْنِ مَتَّى».

The Meaning of The Ahadith mentioned to prohibit Giving the Prophet (pbuh) Superiority over the other Prophets

(Chapter) If you say: It is confirmed by virtue of the evidence proved by the holy Qur'an, the sound narrations and the consensus of the nation that the Prophet is the most honourable among human beings and the most superior amidst the Prophet. Thereby, what is meant by the Ahadith mentioned as for the prohibition of giving superiority, such as the hadith related by Muhammad bin Ja'far through Shu'ba on the authority of Qatada who narrated: I heard Abul-'Aliya saying: The son of the paternal uncle of your Prophet (pbuh); meaning Ibn 'Abbas (may Allah be pleased with them both) related to me that the Prophet (pbuh) said, "No slave should say that I [i.e. Muhammad (pbuh)] am better than Yunus (Jonah) bin (the son of) Matta."

In another narration, Abu Hurairah narrated: Allah's Messenger (pbuh) means: "No slave should... etc."

Abu Hurairah related a narration concerning the Jewish man who said: By the One Who chose Musa above the human beings. Tehreupon, a man of Al-Ansars (The Medinan Helpers) slapped him and said: Do you say that while Allah's Messenger (pbuh) are among us?

When The Prophet (pbuh) was informed about that, he (pbuh) said, "Don't give superiority to some Prophets over others." In another narration, he (pbuh) said, "Don't give me superiority over Musa (Moses)." He mentioned the hadith and said: I [i.e. Muhammad (pbuh)] do not say that someone is better than Yunus (Jonah) the son of Matta.

وَعَنْ أَبِي هُرَيْرَةَ: «**مَنْ قَالَ أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى فَقَدْ كَذَبَ**». وعَنِ ابْنِ مَسْعُودٍ: «**لاَ يَقُولَنَّ أَحَدُكُمْ أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى**» وَفِي حَدِيثِهِ الَّذِي رَوَاهُ مُسْلِمٌ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ على الآخرة: فَجَاءَهُ رَجُلٌ فَقَالَ يَا خَيْرَ الْبَرِيَّةِ فَقَالَ: «**ذَاكَ إِبْرَاهِيمُ**». فَاعْلَمْ أَنَّ لِلْعُلَمَاءِ فِي هَذِهِ الأَحَادِيثِ تَأْوِيلاَتٍ: **أَحَدُهَا**: أَنَّ نَهْيَهُ عَنِ التَّفْضِيلِ كَانَ قَبْلَ أَنْ يَعْلَمَ أَنَّهُ سَيِّدُ وَلَدِ آدَمَ فَنَهَى عَنِ التَّفْضِيلِ إِذْ يَحْتَاجُ إِلَى تَوْقِيفٍ وَأَنَّ مَنْ فَضَّلَ بِلاَ عِلْمٍ فَقَدْ كَذَبَ، وَكَذَلِكَ قَوْلُهُ: لاَ أَقُولُ إِنَّ أَحَداً أَفْضَلُ مِنْهُ لاَ يَقْتَضِي تَفْضِيلَهُ هُوَ وَإِنَّمَا هُوَ فِي الظَّاهِرِ كَفٌّ عَنِ التَّفْضِيلِ. **الْوَجْهُ الثَّانِي**: أَنَّهُ قَالَهُ ﷺ عَلَى طَرِيقِ التَّوَاضُعِ وَنَفْيِ التَّكَبُّرِ وَالْعُجْبِ وَهَذَا لاَ يَسْلَمُ مِنَ الاعْتِرَاضِ. **الْوَجْهُ الثَّالِثُ**: أَن لا يُفَضَّلَ بَيْنَهُمْ تَفْضِيلاً يُؤَدِّي إِلَى تَنَقُّصِ بَعْضِهِمْ أَوِ الْغَض مِنْهُ لاَ سِيَّمَا فِي جِهَةِ يُونُسَ عَلَيْهِ السَّلاَمُ إِذْ أَخْبَرَ الله عَنْهُ بِمَا أَخْبَرَ لَئِلا يَقَعَ فِي نَفْسِ مَنْ لاَ يَعْلَمُ مِنْهُ بِذَلِكَ غَضَاضَةٌ وَانْحِطَاطٌ مِنْ رُتْبَتِهِ الرَّفِيعَة إِذْ قَالَ تَعَالَى عَنْهُ: ﴿إِذْ أَبَقَ إِلَى ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿١٤٠﴾﴾ [الصافات: 140] ﴿إِذ ذَّهَبَ مُغَٰضِبًا فَظَنَّ أَن

لَّن نَّقْدِرَ عَلَيْهِ﴾ [الأنبياء: 80] فَرُبَّما يُخَيَّلُ لِمَنْ لاَ عِلْمَ عِنْدَهُ حَطِيطَتُهُ بِذَلِكَ. **الْوَجْهُ الرَّابِعُ**: مَنْعُ التَّفْضِيلِ فِي حَقِّ النُّبوَّةِ وَالرِّسَالَةِ، فَإنّ الْأَنْبِيَاءَ فِيهَا على حَدٍّ وَاحِدٍ إِذْ هِيَ شَيْءٌ وَاحِدٌ لاَ يَتَفَاضَلُ. وَإِنَّمَا التَّفَاضُلُ فِي زِيَادَةِ الْأَحْوَالِ وَالْخُصُوصِ وَالْكَرَامَاتِ وَالرُّتَبِ وَالْأَلْطَافِ. وَأَمَّا النُّبُوَّةُ فِي نَفْسِهَا فَلاَ تَتفاضَلُ، وَإِنَّمَا التَّفَاضُل بِأُمُورٍ أُخَرَ زَائِدَةٍ عَلَيْهَا وَلِذَلِكَ مِنْهُمْ رُسُلٌ وَمِنْهُمْ أُوْلُو عَزْمٍ مِنَ الرُّسُلِ وَمِنْهُمْ مَنْ رُفِعَ مَكَاناً عَلِيّاً، وَمِنْهُمْ مَنْ أُوتِيَ الْحُكْمَ صَبِيّاً وأُوتِيَ بَعْضُهُمُ الزَّبُورَ وَبَعْضُهُمُ البَيِّنَاتِ، وَمِنْهُمْ مَنْ كَلَّمَ الله وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ قَالَ الله تعالى: ﴿وَلَقَدْ فَضَّلْنَا بَعْضَ ٱلنَّبِيِّـۧنَ عَلَىٰ بَعْضٍ﴾ [الإسراء: 55] الآيَةَ وَقَالَ: ﴿تِلْكَ ٱلرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ﴾ [البقرة: 253] الآيَةَ قَالَ بَعْضُ أَهْلِ الْعِلْمِ: وَالتَّفْضِيلُ الْمُرَادُ لَهُمْ هُنَا فِي الدُّنْيَا وَذَلِكَ بِثَلاَثَةِ أَحْوَالٍ أَنْ تَكُونَ آيَتُهُ وَمُعْجِزَاتُهُ أَبْهَرَ وَأَشْهَرَ أَوْ تَكُونَ أُمَّتُهُ أَزْكَى وَأَكْثَرَ أَوْ يَكُونَ فِي ذَاتِهِ أَفْضَلَ وَأَظْهَرَ.

Abu Hurairah narrated: The Prophet (pbuh) said, "Whoever has said that I [i.e. Muhammad (pbuh)] am better than Yunus (Jonah) the son of Matta, he has told a lie."

Ibn Mas'ud narrated: The Prophet (pbuh) said, "None of you is to say that I am better than Yunus (Jonah) the son of Matta."

In another narration related by Ibn Mas'ud: When a man came to him [i.e. to the Prophet (pbuh)] and said, O the best of mankind,' he (pbuh) said: It is Ibrahim (Abraham) [who is the best of mankind).

Let you be aware that Scholars of Profound Knowledge exposed some commentaries on the afore-mentioned Ahadith (Prophetic Sayings), namely:

First: The Prophet (pbuh) prohibited giving preference before having known that he (pbuh) is the master of mankind. He (pbuh) banned the preference since it required to be ceased, for he who gave preference without knowledge, he told a lie.

Likewise, his statement, 'I do not say that someone is better than him' does not mean that he prefers him above others, but it aims at giving up the preference in the external sense.

Second: The Prophet (pbuh) said his statement out of observing humbleness and renouncing pride and haughtiness. So this will not be far from objection (to the preference).

Third: His objective is mainly not to give some of them preference to others, in such a way that may lead to slighting or belittling some of them, especially Yunus (Jonah-peace be upon him) about whom Allah told whatever he told (in the holy Qur'an). Therefore, he, who has no knowledge, will not find defect with him nor degrade him of his elevated status, since Allah's Statement reads, "When he [Yunus (Jonah) ran to the laden ship,"[1],and "And (remember)

(1) [Surah 37: 140].

Dhun-Nun (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)."[1] Thereby, anyone who has no knowledge may conceive that he (Jonah) is degraded in status in effect of these Qur'anic verses.

Fourth: These Ahadith aim at preventing the preference as to the right of Prophethood and Messengership, in effect of which all Prophets are on equal footing, since they assume the same thing without being superior to one another in its course. Yet, preference occurs due to the increase in conditions, favours, graces and ranks.

As for Prophethood, there is no preference to take place in its course, but it occurs in the other matters extra to it. Therefore, some of The Prophets were Messengers; or Messengers of strong will [namely, Muhammad (pbuh), Nuh (Noah), Ibrahim (Abraham), Musa (Moses) and 'Isa (Jesus), son of Maryam (Mary)]; or were raised to an elevated position; or were given Kukm [religious knowledge and right Judgment of the affairs]; or were given Psalms; or were given the evident proofs; or were assigned by Allah for a talk, and He upgraded some of them in degrees.

Allah's Statement reads, "We have preferred some of the Prophets above others."[2] As well, Allah the Supreme said, "Those Messengers! We preferred some of them to others; to some of them Allah spoke (directly); others He raised to degrees (of honour); and to 'Isa (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences."[3]

Some of the religious learned men said: the preference given to them in the worldly-life revolves in the course of three conditions: Either his (any Prophet) signs and miracles are more amazing and famous, or his followers are purer and greater in number (compared to any other Prophet), or he himself is better and more distinguished.

[المرتبة الأعلى لرسول الله ﷺ]

وَفَضْلُهُ فِي ذَاتِهِ رَاجِعٌ إِلَى مَا خَصَّهُ الله بِهِ مِنْ كَرَامَتِهِ وَٱخْتِصَاصِهِ مِنْ كَلاَمٍ أَوْ خُلَّةٍ أَوْ رُؤْيَةٍ أَوْ مَا شَاءَ الله مِنْ أَلْطَافِهِ وَتُحَفِ ولاَيَتِهِ وَٱخْتِصَاصِهِ، وَقَدْ رُوِيَ أَنَّ النَّبِيَّ ﷺ قَالَ: إِنَّ لِلنُّبُوَّةِ أَثْقَالاً وَإِنَّ يُونُسَ تَفسَّخَ مِنْهَا تَفَسُّخَ الرُّبَعِ فَحَفِظَ ﷺ مَوْضِعَ الْفِتْنَةِ مِنْ أَوْهَامِ مَنْ يَسْبِقُ إِلَيْهِ بِسَبَبِهَا جَرْحٌ في نُبُوَّتِهِ أَوْ قَدْحٌ فِي ٱصْطِفَائِهِ وَحَطٌّ فِي رُتْبَتِهِ وَوَهْنٌ فِي عِصْمَتِهِ شَفَقَةً مِنْهُ ﷺ عَلَى أُمَّتِهِ وَقَدْ يَتَوَجَّهُ عَلَى هَذَا التَّرْتِيبِ وَجْهٌ خَامِسٌ وَهُوَ أَنْ يَكُونَ «أَنَا» رَاجِعاً إِلَى الْقَائِلِ نَفْسِهِ أَيْ لاَ يَظُنُّ أَحَدٌ وَإِنْ بَلَغَ مِنَ الذَّكَاءِ وَالْعِصْمَةِ وَالطَّهَارَةِ مَا بَلَغَ أَنَّهُ خَيْرٌ مِنْ يُونُسَ لِأَجْلِ مَا حَكَى الله عَنْهُ فَإِنَّ دَرَجَةَ النُّبُوَّةِ أَفْضَل وَأَعْلَى، وَإِنَّ تِلْكَ الأَقْدَارَ لَمْ تَحُطَّهُ

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(1) [Surah 21: 87]. (2) [Surah 17: 55]. (3) [Surah 2: 253].

عَنْها حَبَّةَ خَرْدَلٍ وَلاَ أَدْنَى؛ وَسَنَزِيدُ فِي الْقِسْمِ الثَّالِثِ فِي هَذَا بَيَاناً إِنْ شَاءَ الله تَعَالَى فَقَدْ بَانَ لَكَ الْغَرَضُ وَسَقَطَ بِمَا حَرَّرْنَاهُ شُبْهَةُ الْمُعْتَرِضِ، وَبِالله التَّوْفِيقُ وَهُوَ الْمُسْتَعَانُ لاَ إِلَهَ إِلاَّ هُوَ.

The Prophet's (pbuh) Extra Degree

The excellence of the Prophet (pbuh) is traced back to what Allah conferred upon him (pbuh) of His Favours comprising the speech directed to him, or the intimate relationship or the sighting or whatever Allah wished of His Graces and gifts of His Protection and Bounties.

It is narrated that the Prophet (pbuh) said, "Prophethood has burdens, from which Yunus (Jonah) disintegrated such as the weaned young camel did." Thereby, the Prophet (pbuh) saved the object of the confusion in religion from the false impressions which may incur a flaw in his (Jonah) Prophethood or disparage him being chosen or degrade his rank or weaken his infallibility, out of fear for his [Muhammad's (pbuh)] followers (lest they may have that impression).

Thereby a fifth aspect of commentaries may be added to the previously-mentioned ones, and it may imply that the pronoun 'I' [i.e. in the statement: whoever have said: 'I' am better than Yunus (Jonah)...] is attributed to the speaker himself, meaning: Regardless of the portion he attained of intelligence, infallibility and purification, no one should think that he is better than Yunus (Jonah) out of what Allah told about him, since the degree of Prophethood is better and more exalted.

Moreover, these decrees never detracted him from Prophethood, either by the span of a grain of mustard seed or smaller than it.

In the third section, we will speak a lot about that in a clear way, by Allah's will, for the objective has been exposed to you, and the doubt of the one who objects has faded away due to what we stated obviously. And Allah is the One who guides to success, Whose Aid do we seek, and there is none who is worthy to be worshipped save Him.

فصل

في أسمائه ﷺ وما تضمنته من فضيلته

حَدَّثَنَا أَبُو عِمْرَانَ مُوسَى بْنُ أَبي تَلِيدٍ الْفَقِيهُ قَالَ: حَدَّثَنَا أَبُو عُمَرَ الْحَافِظُ، حَدَّثَنَا سَعِيدُ بنُ نَصْرٍ حَدَّثَنَا قَاسِمُ بْنُ أَصْبَغَ حَدَّثَنَا مُحَمَّدُ بْنُ وَضَّاحٍ حَدَّثَنَا يَحْيَى حَدَّثَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ الله ﷺ: «لِي خَمْسَةُ أَسْمَاءٍ أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاحِي الذِي يَمْحُو الله بِيَ الْكُفْرَ وَأَنَا الْحَاشِرُ الذِي يُحْشَرُ النَّاسُ عَلَى قَدَمِي وَأَنَا الْعَاقِبُ». وَقَدْ سَمَّاهُ الله تَعَالَى فِي كِتَابِهِ مُحَمَّداً وَأَحْمدَ فَمِنْ

خَصَائِصِهِ تَعَالَى لَهُ أَنْ ضَمَّنَ أَسْمَاءَهُ ثَنَاءَهُ فَطَوَى أَثْنَاء ذِكْرِهِ عَظِيمَ شُكْرِهِ، فَأَمَّا اسْمُهُ أَحْمَدُ فَأَفْعَلُ مُبَالَغَةً مِنْ صِفَةِ الْحَمْدِ، وَمُحَمَّدٌ مُفَعَّلٌ مُبالَغَةً مِنْ كَثْرَةِ الْحَمْدِ فَهُوَ ﷺ أَجَلُّ مَنْ حَمِدَ وَأَفْضَلُ مَنْ حُمِدَ وَأَكْثَرُ النَّاسِ حَمْداً فَهُوَ أَحْمَدُ الْمَحْمُودِينَ وَأَحْمَدُ الْحَامِدِينَ وَمَعَهُ لِوَاءُ الْحَمْدِ يَوْمَ الْقِيَامَةِ لِيَتِمَّ لَهُ كَمَالُ الْحَمْدِ وَيَتَشَهَّرَ فِي تِلْكَ الْعَرَصَاتِ بِصِفَةِ الْحَمْدِ، وَيَبْعَثُهُ رَبُّهُ هُنَاكَ مَقَاماً مَحْمُوداً كَمَا وَعَدَهُ يَحْمَدُهُ فِيهِ الأَوَّلُونَ وَالآخِرُونَ بِشَفَاعَتِهِ لَهُمْ وَيَفْتَحُ عَلَيْهِ فِيهِ مِنَ الْمَحَامِدِ كَمَا قَالَ ﷺ مَا لَمْ يُعْطَ غَيْرُهُ وَسَمَّى أُمَّتَهُ فِي كُتُبِ أَنْبِيَائِهِ بِالْحَمَّادِينَ فَحَقِيقٌ أَنْ يُسَمَّى مُحَمَّداً وَأَحْمَدَ. ثُمَّ فِي هَذَيْنِ الاسْمَيْنِ مِنْ عَجَائِبِ خَصَائِصِهِ وَبَدَائِعِ آيَاتِهِ فَنٌّ آخَرُ هُوَ أَنَّ اللهَ جَلَّ اسْمُهُ حَمَى أَنْ يُسَمَّى بِهِمَا أَحَدٌ قَبْلَ زَمَانِهِ أَمَّا أَحْمَدُ الذِي أَتَى فِي الْكُتُبِ وَبَشَّرَتْ بِهِ الأَنْبِيَاءُ فَمَنَعَ اللهُ تَعَالَى بِحِكْمَتِهِ أَنْ يُسَمَّى بِهِ أَحدٌ غَيْرُهُ وَلاَ يُدْعَى بِهِ مَدْعُوٌّ قَبْلَهُ حَتَّى لاَ يَدْخُلَ لَبْسٌ عَلَى ضَعِيفِ الْقَلْبِ أَوْ شَكٌّ

(Chapter)

The Holy Names of the Prophet (pbuh) Involving His Superiority

Malik related through Ibn Shehab, on the authority of Muhammad bin Jubair bin Mut'im on his father's authority that Allah's Messenger (pbuh) said, "I have five names: I am 'Muhammad'; I am 'Ahmad'; I am 'Al-Mahi' (the eliminater) through whom Allah will eliminate infidelity; I am 'Al-Hashir' (the gatherer) who will be the first to be resurrected, the people being resurrected thereafter; and I am also 'Al-'Aqib' (i.e. the last succeeding Prophet)."

In His Book (the Qur'an), Allah the Supreme called him (pbuh) Muhammad(1) and Ahmad.(2).

On of the favours conferred on the Prophet (pbuh) by Allah the Supreme is that Allah made the Prophet's names denote praising Him, thereby He concealed his great praise under the seal of mentioning him (pbuh). As for his name 'Ahmad', it is a comparative adjective which is a hyperbolical term signifying the attribute of Praising (Allah). As to his name 'Muhammad', it is a superlative and hyperbolical adjective which is a token of being abundantly praised, as he (pbuh) is the most exalted above those who praised (Glorified Allah's Praises); the best to be praised; and the most praising one among people. Thereby, the Prophet (pbuh) is the one who is praised more than others and the one who praises Allah more than others, and along with him (pbuh) the banner

(1) In [3: 144], [33: 40], [47: 2].

(2) 'Ahmad' is mentioned in Allah's Statement, "And (remember) when 'Isa (Jesus), son of Maryam (Mary), said: "O children of Israel! I am the Messenger of Allah unto you, confirming the Taurat [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad." [61: 6].

of Praise will be on the Day of Resurrection, so that Praise will be perfect for him (pbuh).

The Prophet (pbuh) will be renowned, in these vast courts, for the attribute of Praising Allah and Allah therein will raise him (pbuh) to a praised station [i.e. the honour of the intercession on the Day of Judgment] which He promised, in effect of which the first and later generations will praise him (pbuh) for interceding (with Allah) on their behalf. Therein (on the Day of Judgment) Allah will endow him (pbuh) with the Praising Phrases which none but him (pbuh) will be gifted with. Further, Allah called his followers 'the Praising ones' in the Books of His Prophets, thereby he (pbuh) is true and worthy to be called 'Muhammad' (the one who is abundantly praised) and 'Ahmad' (the one who praises Allah more than others).

Yet, both of these names expose another course of Allah's marvelous graces and wonderful signs, namely Allah the Most-Elevated kept them both away from being ascribed to anyone else before the Prophet's lifetime. As for the name 'Ahmad' that was mentioned in the Books (of Prophets) and indicated in advance by the Prophets, Allah the Supreme prevented, through His Wisdom, from either letting that name be given to anyone other than him (pbuh), or letting anyone to allege that before him, so that there will be neither confusion nor doubt to be instilled into the heart of the weak one (whose heart is full of hypocrisy and doubt).

[فصل]

وَكَذَلِكَ مُحَمَّدٌ أَيْضاً لَمْ يُسَمَّ بِهِ أَحَدٌ مِنَ الْعَرَبِ وَلاَ غَيْرُهُمْ إِلَى أَنْ شَاعَ قُبَيْلَ وُجُودِهِ ﷺ وَمِيلادِهِ أَن نَبِيّاً يُبْعَثُ ٱسْمُهُ مُحَمَّدٌ فَسَمَّى قَوْمٌ قَلِيلٌ مِنَ الْعَرَبِ أَبْنَاءَهُمْ بِذَلِكَ رَجَاءَ أَنْ يَكُونَ أَحَدَهُمْ هُوَ، وَاللهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَه، وَهُمْ: مُحَمَّدُ بْنُ أُحَيْحَة بْنِ الْجُلاَحِ الْأَوْسِيُّ، وَمُحَمَّدُ بْنُ مَسْلَمَةَ الْأَنْصَارِيُّ، وَمُحَمَّدُ بنُ بَرَّاءِ الْبَكْرِيُّ وَمُحَمَّدُ بْنُ سُفْيَانَ بْنِ مُجَاشِعٍ، وَمُحَمَّدُ بْنُ حُمْرَانَ الْجُعْفِيُّ وَمُحَمَّدُ بْنُ خُزَاعِي السُّلَمِيُّ لاَ سَابِعَ لَهُمْ. وَيُقَالُ أَوَّلُ مَنْ سُمِّي مُحَمَّداً مُحَمَّدُ بْنُ سُفْيَانَ، وَالْيَمَنُ تَقُولُ بَلْ مُحَمَّدُ بْنُ الْيُحْمِدِ مِنَ الأَزْدِ ثُمَّ حَمَى اللهُ كُلَّ مَنْ تَسَمَّى بِهِ أَنْ يَدَّعِيَ النُّبُوَّةَ أَوْ يَدَّعِيهَا أَحَدٌ لَهُ أَوْ يَظْهَرَ عَلَيْهِ سَبَبٌ يُشَكِّكُ أَحَداً فِي أَمْرِهِ حَتَّى تَحَقَّقَتِ السِّمَتَانِ لَهُ ﷺ وَلَمْ يُنَازَعْ فِيهِمَا، وَأَمَّا قَوْلُهُ ﷺ وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللهُ بِيَ الْكُفْرَ فَفُسِّرَ فِي الْحَدِيثِ، وَيَكُونُ مَحْوُ الْكُفْرِ إِمّا مِنْ مَكَّةَ وَبِلاَدِ الْعَرَبِ وَمَا زُوِيَ لَهُ مِنَ الْأَرْضِ وَوُعِدَ أَنَّهُ يَبْلُغُهُ مُلْكُ أُمَّتِهِ أَوْ يَكُون الْمَحْوُ عَامّاً بِمَعْنَى الظُّهُورِ وَالْغَلَبَةِ كَمَا قَالَ تَعَالَى: ﴿لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ﴾ [التوبة: 33] وَقَدْ وَرَدَ تَفْسِيرُهُ فِي الْحَدِيثِ أَنَّهُ الَّذِي مُحِيتْ بِهِ سَيِّئَاتُ مَن ٱتَّبَعَهُ. وَقَوْلُهُ وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ

عَلَى قَدَمِي أَيْ عَلَى زَمَانِي وَعَهْدِي أَيْ لَيْسَ بَعْدِيَ نَبِيٌّ كَمَا قَالَ: ﴿وَخَاتَمَ ٱلنَّبِيِّـۧنَ﴾ [الأحزاب: 40] وَسُمِّيَ عَاقِباً لِأَنَّهُ عَقَبَ غَيْرَهُ مِنَ الْأَنْبِيَاءِ وَفِي الصَّحِيحِ: أَنَا الْعَاقِبُ الَّذِي لَيْسَ بَعْدِي نَبِيٌّ. وَقِيلَ مَعْنَى عَلَى قَدَمِي أَيْ يُحْشَرُ النَّاسُ بِمُشَاهَدَتِي كَمَا قَالَ تَعَالَى: ﴿لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ [البقرة: 143] وَقِيلَ عَلَى قَدَمِي عَلَى سَابِقَتِي قَالَ الله تَعَالَى: ﴿أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ﴾ [يونس: 2] وَقِيلَ عَلَى قَدَمِي أَيْ قُدَّامِي وَحَوْلِي أَيْ يَجْتَمِعُونَ إِلَيَّ يَوْمَ الْقِيَامَةِ وَقِيلَ قَدَمِي عَلَى سُنَّتِي وَمَعْنَى قَوْلِهِ: «**لِي خَمْسَةُ أَسْمَاءٍ**» قِيلَ إِنَّهَا مَوْجُودَةٌ فِي الْكُتُبِ الْمُتَقَدِّمَةِ وَعِنْدَ أُولِي الْعِلْمِ مِنَ الْأُمَمِ السَّالِفَةِ؛ وَالله أَعْلَمُ

(Chapter)

Those who were named 'Muhammad' Shortly before His Messengership

Likewise, no one of Arabs or non-Arab was named 'Muhammad'. Yet, shortly before the Prophet's (pbuh) coming and birth, it was common that a Prophet named 'Muhammad' would be selected for Messengership; so a few people of Arabs named their sons 'Muhammad' for the hope of being that one. Thus, Allah's Statement reads, "Allah knows best with whom to place His Message."(1) They were namely: Muhammad bin Uhaiha bin Al-Jalah Al-Ausy, Muhammad bin Salama Al-Ansari, Muhammad bin Bera' Al-Bakri, Muhammad bin Sufian bin Mugashi' At-Tamimy, Muhammad bin Humran Al-Ja'fy and Muhammad bin Khuza'I As-Salamy. There was no one to be the seventh.

It is said: The first one who was named 'Muhammad' was Muhammad bin Sufian. Yet, it is said in Yemen: Verily, it was Muhammad bin Al-Yuhmad from Azad (a tribe in Yemen).

Allah then kept anyone bearing that name from either claiming the right to Prophethood; or being claimed to it by anyone; or being marked with any trait resulting in confusing anyone about his matter, till the two marks (of Praising Allah, and being abundantly praised) got outstanding and combined in Prophet Muhammad (pbuh), and none could dispute with him as for them.

As for the Prophet's Saying, 'I am 'Al-Mahi' (the eliminater) through whom Allah will eliminate infidelity," it is appearently interpreted within the boundaries of the hadith (Prophetic Saying).

The elimination of infidelity involves either erasing disbelief from Mecca and the Arabian lands as well as the lands came into his possession and the Kingdom he (pbuh) was promised that his followers would attain; or it refers to the

(1) [Surah 6: 124].

effacement in the general sense meaning the superiority and dominance, as mentioned in Allah's Statement, "that He (Allah) may make it (Islam) superior to all religions."(1)

The interpretation of the hadith also implies that he [i.e. the Prophet (pbuh)] is the one through whom the evil deeds of his followers are crossed out.

As well, his Statement 'I am 'Al-Hashir' (the gatherer) who will gather the people in my lifetime; means: There is no Prophet to come after me, as Allah said, "the last (end) of the Prophets."(2)

The Prophet (pbuh) was called 'Aqib' [the (last) successor] owing to succeeding the other Prophets. In Sahih (of Al-Bukhari and Muslim), the Prophet (pbuh) said, "I am 'Al-'Aqib' (the last successor to the Prophets) after whom there will not be any other Prophet." It is said: What is meant by '(the people) will be resurrected thereafter' is that they will be witnessed by me on being gathered.

Allah's Statement corresponds with that, namely "thus we made you [true Muslim real believers of Islamic Monotheism, true followers of Prophet Muhammad and his Sunnah (legal ways)], a just (and the best) nation, that you be witnesses over mankind and the Messenger [Muhammad (pbuh)] be a witness over you."(3)

It is said: It also means they will be gathered in his succession. Allah's Statement reads, "and give good news to those who believe (in the Oneness of Allah and in His Prophet Muhammad (pbuh) that they shall have with their Lord the rewards of their good deeds."(4)

It is also said: It means that they will be gathered around me; that is they will gather till the Day of Judgment. It is said: It also means that they will gather around my Sunnah (legal ays).

What is meant by his Saying 'I have five names' is that they are presented in the former Books, and are known by the people of sound religious knowledge of the past nations.

[أسماء النبي ﷺ الأخرى]

وَقَدْ رُوِيَ عَنْهُ ﷺ: «**لِي عَشَرَةُ أَسْمَاءٍ: وَذَكَرَ مِنْهَا: طٰهَ وَيَس**»؛ حَكَاهُ مَكِّيٌّ وَقَدْ قِيلَ فِي بَعْضِ تَفَاسِيرِ طٰهَ إِنَّهُ يَا طَاهِرُ يَا هَادِي، وَفِي يَس يَا سَيِّدُ، حَكَاهُ السُّلَمِيُّ عَنِ الْوَاسِطِي وَجَعْفَرِ بْنِ مُحَمَّدٍ؛ وَذَكَرَ غَيْرُهُ: «**لِي عَشَرَةُ أَسْمَاءٍ، فَذَكَرَ الْخَمْسَةَ الَّتِي فِي الحَدِيثِ الأَوَّلِ، قَالَ: وَأَنَا رَسُولُ الرَّحْمَةِ وَرَسُولُ الرَّاحَةِ وَرَسُول الْمَلاَحِمِ وَأَنَا الْمُقَفِّي قَفَّيْتُ النَّبِيِّينَ وَأَنَا قَيِّمٌ**». وَالْقَيِّمُ: الْجَامِعُ الْكَامِلُ كَذَا وَجَدْتُهُ وَلَمْ أَرْوِهِ وَأُرَى أَنَّ صَوَابَهُ قُثَمُ

(1) [Surah 9: 33], [Surah 48: 38], and [Surah 61: 9].
(2) [Surah 33: 40]. (3) [Surah 2: 143]. (4) [Surah 10: 2].

بِالثَّاءِ كَمَا ذَكَرْنَاهُ بَعْدُ عَنِ الْحَرْبِيِّ وَهُوَ أَشْبَهُ بِالتَّفْسِيرِ وَقَدْ وَقَعَ أَيْضاً فِي كُتُبِ الْأَنْبِيَاءِ قَالَ دَاوُدُ عَلَيْهِ السَّلَامُ: اللَّهُمَّ ابْعَثْ لَنَا مُحَمَّداً مُقِيمَ السُّنَّةِ بَعْدَ الْفَتْرَةِ فَقَدْ يَكُونُ الْقَيِّمُ بِمَعْنَاهُ، وَرَوَى النَّقَّاشُ عَنْهُ ﷺ: «**لِي فِي الْقُرْآنِ سَبْعَةُ أَسْمَاءٍ: مُحَمَّدٌ وَأَحْمَدُ وَيس وَطَه وَالْمُدَّثِّرُ وَالْمُزَّمِّلُ وَعَبْدُ اللهِ**». وَفِي حَدِيثٍ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللهُ عَنْهُ هِيَ سِتٌّ: مُحَمَّدٌ، وَأَحْمَدُ وَخَاتِمٌ وَعَاقِبٌ وَحَاشِرٌ وَمَاحٍ؛ وَفِي حَدِيثِ أَبِي مُوسَى الْأَشْعَرِيِّ: أَنَّهُ كَانَ ﷺ يُسَمِّي لَنَا نَفْسَهُ أَسْمَاءً فَيَقُولُ: «**أَنَا مُحَمَّدٌ وَأَحْمَدُ وَالْمُقَفِّي وَالْحَاشِرُ وَنَبِيُّ التَّوْبَةِ، وَنَبِيُّ الْمَلْحَمَةِ**».

The Other Names of the Prophet (pbuh)

It is narrated that the Porphet has ten names. Makki mentioned 'Taha' and 'Yasin'.

Concerning some of the interpretations given to 'Taha' and 'Yasin As-Salamy related: 'Taha' is interpreted as 'O pure, O guide' (to the truth of Islam and Monotheism) whereas 'Yas-in' is interpreted as 'O master.' He related that narration on the authority of Al-Wasity and Ja'far bin Muhammad.

Others related: The Prophet (pbuh) said, "I have ten names" - He stated the five ones mentioned in the first hadith and added - I am the Messenger of mercy; the Messenger of Comfort; and the Messenger of internecine wars. I am 'Al-Muqafa' who was sent eventually after all Prophets. I am 'Qayyim', and the 'Qayyim, is the one who is all-inclusive of goodness."

The relater of the above-mentioned hadith said: I found it (i.e. the word 'Qayyim') in such a way and I did not narrate it. I view that the correct word is 'Qutham' as stated later on the authority of Ibrahim Ibn Ishaq Al-Harby, and it is more relevant to its interpretation.

It is mentioned in the Books of the Prophets that Dawud (David-peace be upon him) said: 'O Allah! Send for us Muhammad to establish the Sunnah (legal ways),' thereby this may be the interpretation of the term 'Qayyim' [i.e. the one who establishes the Sunnah.

An-Naqqash related: The Prophet (pbuh) said, "I have seven names mentioned in the holy Quran, namely: 'Muhammad', 'Ahmad', 'Yasin', 'Taha', 'Al-Muddaththir' (the One enveloped in garments), 'Al-Muzzammi', (the One wrapped in garments), and 'Abdullah' (the Slave of Allah)."(1)

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(1) The verses stating the names of 'Muhammad' and 'Ahmad' have been previously mentioned. Yet, the name 'Yasin' is mentioned in the beinning of Surat 'Yasin', 'Taha' in the beginning of Surat 'Yasin', 'Taha' in the beginning of Surat Taha, 'Al-Muddaththir' in the beginning of Surat 'Al-Muddaththir', and 'Al-Muzzammil' in the beginning of Surat 'Al-Muzzammil.' Yet, the name ' 'Abdullah' is stated in Surat (The Qur'anic chapter of) Al-Jinn, "And when the slave of Allah =

In the hadith narrated by Jubair bin Mut'im (may Allah be pleased with him), they are six names (of the Prophet (pbuh), namely 'Muhammad', 'Ahmad', 'Khatim' (the last (end) of all Prophets), 'Aqib' (the one who was sent after all the Prophets), 'Hashir' (the one who gathers people), and 'Mahi' [the effacer (of infidelity)].

Abu Musa Al-Ash'ary narrated: The Prophet (pbuh) used to give himself the (hereinafter) names saying; "I am Muhammad; Ahmad; 'Al-Muqafa' (the one who was sent finally after all the Prophets); 'Al-Hashir' (the gatherer of people); 'the Prophet of Repentance'; 'the Prophet of internecine war;' 'the Prophet of mercy'; (and said) 'the Prophet of pity and compassion;' and "the Prophet of Comfort." By Allah's will, they are all true.

وَيُرْوَى الْمَرْحَمَة وَالرَّاحَة وَكُلّ صَحِيحٌ إِنْ شَاءَ الله وَمَعْنَى الْمُقَفِّي مَعْنَى الْعَاقِبِ وَأَمَّا نَبِيُّ الرَّحْمَةِ وَالتَّوْبَةِ وَالْمَرْحَمَةِ وَالرَّاحَةِ فَقَدْ قَالَ الله تَعَالَى: ﴿وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ ﴿١٠٧﴾﴾ [الأنبياء: 107] وَكَمَا وَصَفَهُ بِأَنَّهُ يُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ وَبِالْمُؤْمِنِينَ رُؤُوفٌ رَحِيمٌ وَقَدْ قَالَ فِي صِفَةِ أُمَّتِهِ إِنَّهَا أُمَّةٌ مَرْحُومَةٌ وَقَدْ قَالَ تَعَالَى فِيهِمْ: ﴿وَتَوَاصَوْا۟ بِٱلصَّبْرِ وَتَوَاصَوْا۟ بِٱلْمَرْحَمَةِ﴾ [البلد: 17] أَيْ يَرْحَمُ بَعْضُهُمْ بَعْضاً فَبَعَثَهُ ﷺ رَبُّهُ تَعَالَى رَحْمَةً لِأُمَّتِهِ وَرَحْمَةً لِلْعَالَمِينَ وَرَحِيماً بِهِمْ وَمُتَرَحِّماً وَمُسْتَغْفِراً لَهُمْ وَجَعَلَ أُمَّتَهُ أُمَّةً مَرْحُومَةً وَوَصَفَهَا بِالرَّحْمَةِ وَأَمَرَهَا ﷺ بِالتَّرَاحُم وَأَثْنى عَلَيْهِ فَقَالَ: «**إِنَّ الله يُحِبُّ مِنْ عِبَادِهِ الرُّحَمَاءَ**» وَقَالَ: «**الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ٱرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ**»، وَأَمَّا رِوَايَةُ نَبِيّ الْمَلْحَمَةِ فَإِشَارَةٌ إِلَى ما بُعِثَ بِهِ مِنَ الْقِتَالِ وَالسَّيْفِ ﷺ وَهِيَ صَحِيحَةٌ وَرَوَى حُذَيْفَةُ مِثْلَ حَدِيثِ أَبِي مُوسَى، وَفِيهِ وَنَبِيُّ الرَّحْمَةِ وَنَبِيُّ التَّوْبَةِ وَنَبِيُّ الْمَلاَحِم وَرَوَى الْحَرْبِيُّ فِي حَدِيثِهِ ﷺ أَنَّهُ قَالَ أَتَانِي مَلَكٌ فَقَالَ لِي: أَنْتَ قُثَمُ؛ أَيْ مُجْتَمِعٌ قَالَ وَالْقَثُومُ الْجَامِعُ لِلْخَيْرِ وَهَذَا ٱسْمٌ هُوَ فِي أَهْلِ بَيْتِهِ ﷺ مَعْلُومٌ

'Al-Muqafa' has the same meaning as 'Al-'Aqib'. As for the Phrase 'The Prophet of Mercy, Repentance, Pity, Passion and Comfort,' Allah's Statement reads, "And We (i.e. Allah) have sent you [O Muhammad (pbuh) not but as a mercy for Al-'Alamin (mankind, jinn and all that exists)."(1)

Likewise, Allah the Supreme described the Prophet (pbuh), in the Qur'an, as purifying the people [i.e. he (pbuh) purifies from the sins by their following him]; teaching them the Book (the Qur'an) and Al-Hikmah [i.e. Islamic Laws, jurisprudence and the legal ways]; guiding them to the straight path (of Islam

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— [Muhammad (pbuh)] stood up invoking Him (His Lord - Allah) in prayer they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation." [72: 19].

(1) [Surah 21: 107].

and Monotheism);and being kind, pitiful and merciful to the believers.

With respect to his nation, Allah described them as being granted Allah's Mercy. Concerning them, Allah the Supreme said, "and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion"(1) ;that is they (Mohammad's followers) are merciful to one another. Threfore, Allah sent Muhammad (pbuh) as a mercy for his nation and for the world (of jinn, mankind and all that exists therein). He sent him (pbuh) as being full of pity, compassion and kindness for them, and as asking Allah's Forgiveness for them. He (Allah) conferred mercy upon his nation, and characterized it by being full of pity and compassion.

As well, the Prophet (pbuh) ordained his nation to proceed upon mercy and praised it,saying, "Allah loves the merciful among His Slaves."(2) And he (pbuh) also said, "Allah the Merciful has Mercy upon those (people) who are merciful. Have (O people) mercy upon those (people who live) on the earth and (in return) the One who is in the heavens (i.e. Allah) will bestow mercy upon you."(3)

Concerning the narration stating 'the Prophet of internecine war', it refers to him (pbuh) being sent for fighting and to the sword which was used therein And it is a sound narration.

Hudhaifa related a similar narration to that of Abu Musa which reads, "(I am) the Prophet of mercy; the Prophet of Repentance; and the Prophet of fierce battles."

Al-Harby related the hadith said by the Prophet (pbuh), namely, "An angel came to me and said: You are "Qutham" meaning "combined (all the good in you)". He added: 'Qathum' (which is derivated from 'Qutham') means the one who is all-inclusive of the goodness, and this name is well-known to his household.(4)

[ألقابه وسماته في القرآن]

وَقَدْ جَاءَتْ مِنْ أَلْقَابِهِ ﷺ وَسِمَاتِهِ فِي الْقُرْآنِ عِدَّةٌ كَثِيرَةٌ سِوَى مَا ذَكَرْنَاهُ كَالنُّورِ وَالسِّرَاجِ الْمُنِيرِ، وَالْمُنْذِرِ وَالنَّذِيرِ وَالْمُبَشِّرِ وَالْبَشِيرِ وَالشَّاهِدِ وَالشَّهِيدِ وَالْحَقِّ الْمُبِينِ وَخَاتِمِ النَّبِيِّينَ، وَالرَّؤُوفِ الرَّحِيمِ وَالأَمِينِ، وَقَدَمِ الصِّدْقِ وَرَحْمَةٍ لِلْعَالَمِينَ وَنِعْمَةِ الله والْعُرْوَةِ الْوُثْقَى وَالصِّرَاطِ الْمُسْتَقِيمِ، وَالنَّجْمِ الثَّاقِبِ وَالْكَرِيمِ وَالنَّبِيِّ الأُمِّيِّ وَدَاعِي الله فِي أَوْصَافٍ كَثِيرَةٍ

(1) [Surah 90: 17].

(2) Reported by As-Sheikhan on the authority of Usama bin Zaid.

(3) Reported by Abu Dawud and At-Tirmidhi on the authority of 'Abdullah bin 'Amr bin Al-'Ass.

(4) The son of his paternal uncle Al-'Abbas bin 'Abdel-Mutalib, who was one of the household of Muhammad (pbuh), was called 'Qutham'.

وَسِمَاتٍ جَلِيلَةٍ وَجَرَى مِنْهَا فِي كُتُبِ اللهِ الْمُتَقَدِّمَةِ وَكُتُبِ أَنْبِيَائِهِ وَأَحَادِيثِ رَسُولِهِ وَإِطْلاَقِ الْأُمَّةِ جُمْلَةٌ شَافِيَةٌ كَتَسْمِيَتِهِ بِالْمُصْطَفَى، وَالْمُجْتَبَى، وَأَبِي الْقَاسِمِ، وَالْحَبِيبِ وَرَسُولِ رَبِّ الْعَالَمِينَ وَالشَّفِيعِ الْمُشَفَّعِ وَالْمُتَّقِي، وَالْمُصْلِحِ، وَالظَّاهِرِ وَالْمُهَيْمِنِ وَالصَّادِقِ وَالْمَصْدُوقِ وَالْهَادِي وَسَيِّدِ وَلَدِ آدَمَ وَسَيِّدِ الْمُرْسَلِينَ وَإِمَامِ الْمُتَّقِينَ وَقَائِدِ الْغُرِّ الْمُحَجَّلِينَ وَحَبِيبِ اللهِ وَخَلِيلِ الرَّحْمٰنِ وَصَاحِبِ الْحَوْضِ الْمَوْرُودِ وَالشَّفَاعَةِ وَالْمَقَامِ الْمَحْمُودِ وَصَاحِبِ الْوَسِيلَةِ وَالْفَضِيلَةِ وَالدَّرَجَةِ الرَّفِيعَةِ، وَصَاحِبِ التَّاجِ وَالْمِعْرَاجِ وَاللِّوَاءِ وَالْقَضِيبِ، وَرَاكِبِ الْبُرَاقِ وَالنَّاقَةِ وَالنَّجِيبِ، وَصَاحِبِ الْحُجَّةِ وَالسُّلْطَانِ وَالْخَاتمِ وَالْعَلاَمَةِ وَالْبُرْهَانِ، وَصَاحِبِ الْهِرَاوَةِ وَالنَّعْلَيْنِ؛ وَمِنْ أَسْمَائِهِ فِي الْكُتُبِ: الْمُتَوَكِّلُ وَالْمُخْتَارُ وَمُقِيمُ السُّنَّةِ وَالْمُقَدَّسُ وَرُوحُ الْقُدُسِ وَرُوحُ الْحَقِّ، وَهُوَ مَعْنَى البَارِقْلِيطِ فِي الْإِنْجِيلِ. وَقَالَ ثَعْلَبُ: الْبَارِقلِيطُ الذِي يُفَرِّقُ بَيْنَ الْحَقِّ وَالْبَاطِلِ، وَمِنْ أَسْمَائِهِ فِي الْكُتُبِ السَّالِفَةِ: مَاذْ ماذْ، وَمَعْنَاهُ طَيِّبٌ طَيِّبٌ وَجِمَّطَايَا، وَالْخَاتِمُ وَالحَاتِمُ، حَكَاهُ كَعْبُ الْأَحْبَارِ وَقَالَ ثَعْلَبٌ: فَالْخَاتِمُ الذِي خَتَمَ الْأَنْبِيَاءَ، وَالْحَاتِمُ أَحْسَنُ الْأَنْبِيَاءِ خَلْقاً وَخُلقاً وَيُسَمَّى بِالسُّرْيَانِيَّةِ مُشَفَّحٌ وَالْمُنْحَمِنَّا، وَاسْمُهُ أَيْضاً فِي التَّوْرَاةِ أُحْيِدُ رُوِيَ ذَلِكَ عَنِ ابْنِ سِيرِينَ وَمَعْنَى صَاحِبِ الْقَضِيبِ أَي السَّيْفِ، وَقَعَ ذَلِكَ مُفَسَّراً فِي الْإِنْجِيلِ قَالَ مَعَهُ قَضِيبٌ مِنْ حَدِيدٍ يُقَاتِلُ بِهِ وَأُمَّتُهُ كَذَلِكَ، وَقَدْ يُحْمَلُ عَلَى أَنَّهُ الْقَضِيبُ الْمَمْشُوقُ الذِي كَانَ يُمْسِكُهُ ﷺ، وَهُوَ الآنَ عِنْدَ الْخُلَفَاءِ، وَأَمَّا الْهِرَاوَةُ التِي وُصِفَ بِهَا فَهِيَ فِي اللُّغَةِ الْعَصَا وَأُرَاهَا وَاللهُ أَعْلَمُ الْعَصَا الْمَذْكُورَةَ فِي حَدِيثِ الْحَوْضِ: أَذُودُ النَّاسَ عَنْهُ بِعَصَايَ لِأَهْلِ الْيَمَنِ.

His Nicknames in the Qur'an & By-gone Scriptures

In addition to what has been formerly stated, the Glorious Qur'an has mentioned a multitude of the Prophet's (pbuh) nicknames and features, such as: [He (pbuh) is] the Light; the Luminous Lamp; Al-Mundhir (the warning one); An-Nadheer (the warner); Al-Mubasher (the giver of glad tidings); Al-Basheer (the bearer of glad tidings); Ash-Shahid (the witnessing one); Ash-Shaheed (the witness); the Plain Right; the last (end) of all Prophets; the One full of kindness and mercy; the trustworthy; Qadam As-Sidq (the Reward of good deeds); a Mercy for Al-'Alamin [jinn, mankind and all that exists];Allah's Bounty; Al-'Urwa Al-Wuthaq (the Most trustworthy Handhold the Straight Path; the Star of piercing brightness; the Noble; the Illiterat Prophet; and the Suppliant to Allah ; in the course of various characteristics and glorified features, some of which were mentioned in the Past Books of Allah; the Scriptures of His Prophets; the sayings of Prophet Muahmmad (pbuh); and the definite terms vocalized by his nations, such as naming him: Al-Mustafa (the chosen one); Al-Mujtaba (the selected and the best one); Abul-Qasem; the Beloved; the Messenger of Lord of the Worlds; Ash-Shafee' Al-Mushafa' [the Intercessor

with Allah, whose intercession is accepted by Him]; Al-Mutaqi (the pious); Al-Musleh (the reformer); Adh-Dhaher (the evident Victorious); Al-Muhaimen [The Predominant - who watches over the affairs of his nation]; the Truthful; the believed one; The Guide (to the Straight Path of Islamic Monotheism that will lead to Paradise); the master of all human beings; the master of all Messengers; the Imam (leader) of the Pious; the leader of Al-Ghurr-ul-Muhajjalun[1]; the Beloved to Allah; the Khalil of the Merciful [i.e. whose love is mixed in His Heart]; the Owner of the Basin [of Al-Kauthar River on Doomsday] that will be approached (by the people on Doomsday); the owner of intercession (on behalf of the people on Doomsday); the owner of Al-Maqam Al-Mahmud [the Station of praise and glory, i.e. the honour of the intercession]; the owner of Al-Wasila (the most elevated position in Paradise attained by none but him] and Al-Fadila [the extra degree bestowed upon him above all the creation) and the most exalted Status; the owner of the crown and (the honour of) Al-Mi'raj (the Ascent to the heavens); the owner of the banner (of Praise) and the Sword; the rider of Al-Buraq (an animal which is smaller than a mule and bigger than a donkey) and the she-camel and highbred mounts; the owner of cogency and Power; the owner of the Sealed mole [the fleshy protuberance on the Prophet's back which is a divine sign of his Prophetic office]; the owner of the sign and proof; and the owner of the strick (of sheep) and the pair of sandals.

In the Scriptures (of Christians and Jews), some of his names are (as followes): the one trusting (in Allah); the chosen one; the establisher of the Sunnah (legal ways); the Sacred one; the holy Spirit; the spirit of the truth; and Al-Barqleet [the sincere] in the Gospel.Tha'lab [Imam Ahmad bin Yahia Ash-Shaibany] said: 'Al-Barqleet' means the one who distinguishes the truth from falsehood.

Ka'b Al-Ahbar narrated: Some of the Prophet's (pbuh) names in the by-gone Scriptures are: 'Madh Madh' meaning '(He is) good, good'; 'Hemtaya' (the one who maintains the sanctity, prohibits the unlawful and offers the lawful); Al-'Khatim' and Al-'Hatim.'

Tha'lab said: Al-'Khatim' means the last (end) of all Prophets. Al-'Hatim' means the best one as to the creation and morals amidst the Prophets, and it is named Mushfah and Munhamenna in Hebrew.

Ibn Sireen narrated: As well, the Prophet (pbuh) is named 'Ahid' in the Torah (the Bible) meaning the Owner of the Sword. The Interpretation of that term is explained in the Gospel (as follows): He (i.e. the Prophet (pbuh) will own an iron sword with which the will fight and so will his followers. He added: It may refer to the long and thin rod which the Prophet (pbuh) used to hold, and

(1) They are some followers of the Prophet (pbuh) who will come on the Day of Resurrection with bright streaks of light on their foreheads, arms and legs due to the traces of ablution; i.e. due to washing more than what is obligatory of the face, arms and legs by washing above the elbows and ankles.

then the rightly-guided caliphs heldof it in succession.

As for the stick, I view, and Allah knows best, that it is that refered to in the hadith of the Basin (of Al-Kauthar River): " I will pull the people away from it (the Kauthar River Basin) with my stick for the sake of the people of Yemen (to drink first)."[1]

وَأَمَّا التَّاجُ فَالْمُرَادُ بِهِ الْعِمَامَةُ وَلَمْ تَكُنْ حِينَئِذٍ إِلاَّ لِلْعَرَبِ وَالْعَمَائِمُ تيجَانُ الْعَرَبِ. وَأَوْصَافُهُ، وَأَلْقَابُهُ، وَسِمَاتُهُ فِي الْكُتُبِ كَثِيرَةٌ وَفِيمَا ذَكَرْنَاهُ مِنْهَا مُقْنَعٌ إِنْ شَاءَ الله وَكَانَت كُنيتُهُ الْمَشْهُورَةُ أَبَا الْقَاسِم.

وَرُوِيَ عَنْ أَنَسٍ أَنَّهُ لمَّا وُلِدَ إِبْرَاهِيمُ جَاءَهُ جِبْرِيلُ فَقَالَ لَهُ السَّلاَمُ عَلَيْكَ يَا أَبَا إِبْرَاهِيم.

Respecting the Sobriquet given to him, namely 'the crown', it means 'the turban' which was during that time exclusive to Arabs, and the turbans were deemed to be the crowns of Arabs.

Yet, his qualities, nicknames and features stated in the Books (of Christians and Jews) are countless: What we have mentioned of them is adequate. Yet, his famous nickname was 'Abal-Qasim'.

Anas narrated: when the Prophet (pbuh) begot his son Ibrahim, Jibril (Gabriel) came to the Prophet (pbuh) and said: Peace be upon you, Ibrahim.[2]

فــــصل

في تشريف الله تعالى بِمَا سَمَّاهُ بِهِ مِنْ أَسْمَائِهِ الْحُسْنَى وَوَصَفَهُ بِهِ مِنْ صِفَاتِهِ الْعُلَى

قَالَ الْقَاضِي أَبُو الْفَضْلِ رَضِيَ الله عَنْهُ مَا أَحْرَى هَذَا الْفَصْلَ بِفُصول الْبَابِ الْأَوَّلِ لانْخِرَاطِهِ فِي سِلْكِ مَضْمُونِهَا وَٱمْتِزَاجِهِ بِعَذْبِ مَعِينِهَا لَكِنْ لَمْ يَشْرَحِ الله الصَّدْرَ لِلْهِدَايَةِ إِلَى ٱسْتِنْبَاطِهِ وَلاَ أَنَارَ الْفِكْرَ لاسْتِخْرَاجِ جَوْهَرِهِ وَالْتِقَاطِهِ إِلاَّ عِنْدَ الْخَوْضِ فِي الْفَصْلِ الذِي قَبْلَهُ فَرَأَيْنَا أَنْ نُضِيفَهُ إِلَيْهِ ونَجْمَعَ بِهِ شَمْلَهُ فَٱعْلَمْ أَنَّ الله تَعَالَى خَصَّ كَثِيراً مِنَ أَنْبِيَائِهِ بِكَرَامَةٍ خَلَعَهَا عَلَيْهِمْ مِنْ أَسْمَائِهِ كَتَسْمِيَةِ إِسْحَاقَ وَإِسْمَاعِيل بِعَلِيم وَحَلِيم. وَإِبْرَاهِيمَ بِحَلِيم، وَنُوحٍ بِشَكُورٍ، وعِيسَى وَيَحْيَى بِبَرٍّ وَمُوسَى بِكَرِيم وَقَوِيٍّ وَيُوسُفَ بِحَفِيظٍ عَلِيم وَأَيُّوبَ بِصَابِرٍ وَإِسْمَاعِيلَ بِصَادِقِ الْوَعْدِ كَمَا نَطَقَ بذَلِكَ الْكِتَابُ الْعَزِيزُ من مَوَاضِعِ ذِكْرِهِمْ وَفَضَّلَ نَبِيَّنَا

(1) This is a sign of honour to the people of Yemen that they will be the first among people to drink from it due to their good deeds and being foremost and advanced in Islam.

(2) Reported by Ahmad and Al-Baihaqi.

مُحَمَّداً ﷺ بِأَنْ حَلاَّهُ مِنْهَا فِي كِتَابِهِ الْعَزِيزِ وَعَلَى أَلْسِنَةِ أَنْبِيَائِهِ بِعِدَّةٍ كَثِيرَةٍ اجْتَمَعَ لَنَا مِنْهَا جُمْلَةٌ بَعْدَ إِعْمَالِ الْفِكْرِ وَإِحْضَارِ الذِّكْرِ، إِذْ لَمْ نَجِدْ مَنْ جَمَعَ مِنْهَا فَوْقَ ٱسْمَيْنِ وَلاَ مَنْ تَفَرَّغَ فِيهَا لِتَأْلِيفِ فَصْلَيْنِ وَحَرَّرْنَا مِنْهَا فِي هَذَا الْفَصلِ نَحْوَ ثَلاَثِينَ ٱسْماً وَلَعَلَّ الله تَعَالَى كَمَا أَلْهَمَ إِلَى مَا عَلَّمَ مِنْهَا وَحَقَّقَهُ يُتِمُّ النِّعْمَةَ بِإِبَانَةِ مَا لَمْ يُظْهِرْهُ لَنَا الآنَ وَيَفْتَحُ غَلَقَهُ.

(Chapter)

Honouring The Prophet (pbuh) with Allah's Most Beautiful Names and Most-Exalted Qualities

Al-Qadi Abul-Fadl, may Allah make him successful, said: This chater is more appropriate to come along with the chapters of the first section, as it is relevant to its content and is mingled with its spring. Yet, Allah has neither opened my chest to be guided to deriving it nor enlightened my thought to extract and pick up its essence, except on dealing with the chapter coming before it. Thereby, we have viewed that we are to add it to the previous one to be supplemented by it.

Now then, let you know that Allah the Supreme specialized a plenty of the Prophets with the vested favours of giving them some of His Most Beautiful Names, such as naming Isma'il (Ishmael) 'a forbearing one';(1) Ishaq (saac) 'a knowing one';(2) Ibrahim (Abraham) 'a forbearing one';(3) Nuh (Noah) 'a thankful one';(4) 'Isa (Jesus) 'a dutiful one';(5) Yahia (John) 'a dutiful one';(6) Musa (Moses) 'a noble one'(7) and 'a strong one'(8); Yusuf (Joseph) 'a Preserving and knowing one';(9) Ayyub (Job) 'a patient one';(10)

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(1) The verse reads, "so we gave him the glad tidings of a forbearing boy." [37:101].

(2) The verse reads, "And they (the angels) gave him glad tidings of a son having knowledge [51: 28].

(3) The verse reads, "Verily Ibrahim (Abraham was Awwab (one who invokes Allah with humility, glorifies Him and remembers Him much) and was forbearing [9: 114].

(4) The verse reads, "O offspring of those whom We carried (in the ship) with Nuh (Noah)! Verily, he was a grateful Slave." [17: 3].

(5) The verse reads, "And dutiful to my mother, and made me not arrogant, unblest." [19: 32].

(6) The verse reads, "And dutiful towards his parents." [19: 14].

(7) The verse reads, "when there came to them a noble Messenger [i.e. Musa (Moses)]." [44: 17].

(8) The verse reads, "Verily, the best of men for you to hire is the strong, the trustworthy." [28: 26].

(9) [Yusuf (Joseph)] said: "Set me over the store-houses of the land; I will indeed guard them with full knowledge." [12: 55].

(10) The verse reads, "Truly! We found him Patient." [38: 44].

and Isma'il (Ishmael) 'a true one to his Promise'.[1]

The Glorious Book (the Qur'an) stated their names on mentioning them. Yet, Allah preferred our Prophet Muhammad (pbuh) by embellishing him with them in His Noble Book and through the tongues of His Prophets in a multitude of situations, which we compiled after great deliberation and presence of memory. Yet, We have found none compiling more than two of these names or engaging wholly in composing two chapters inclusive of them. We recorded about thirty names of them in this chapter. May Allah, Who inspired to me what has been known and fulfilled of them, perfect His Bounty upon me by disclosing what has not been yet revealed to us.

فَمِنْ أَسْمَائِهِ تَعَالَى الْحَمِيدُ وَمَعْنَاهُ الْمَحْمُودُ لِأَنَّهُ حَمِدَ نَفْسَهُ وَحَمِدَهُ عِبَادُهُ وَيَكُونُ أَيْضاً بِمَعْنَى الْحَامِدِ لِنَفْسِهِ وَلِأَعْمَالِ الطَّاعَاتِ وَسَمَّى النَّبِيَّ ﷺ مُحَمَّداً وَأَحْمَدَ فَمُحَمَّدٌ بِمَعْنَى مَحْمُودٍ وَكَذَا وَقَعَ ٱسْمُهُ فِي زُبُرِ دَاوُدَ. وَأَحْمَدُ بِمَعْنَى أَكْبَرُ مَنْ حَمِدَ وَأَجَلُّ مَنْ حُمِدَ وَقَدْ أَشَارَ إِلَى نَحْوِ هَذَا حَسَّانُ بِقَوْلِهِ:

وَشَقَّ لَهُ مِنِ ٱسْمِهِ لِيُجِلَّهُ فَذُو الْعَرْشِ مَحْمُودٌ وَهَذَا مُحَمَّدُ

One of the Most Beautiful Names of Allah is "The Ever-Praisworthy" meaning the One Who is Ever-Praised since He praised Himself and His Slaves praised Him. It also means the One Who praises Himself and all acts of obedience. Thus the Prophet (pbuh) was named 'Ahmad' and 'Muhammad', and 'Muhammad' means, he (pbuh) is 'praiseworthy', and that corresponded with his name in the Psalms of Dawud (David). As for 'Ahmad', it means, 'he (pbuh) praises (Allah) more than others and is praised greater than others.' Thus, Hasan bin thabit (the poet of the Prophet (pbuh) pointed to that in his poetic verses, namely:

And he dissected for him from his name to edify him
For the throne owner is bethanked and this is Muhammad

وَمِنْ أَسْمَائِهِ تَعَالَى الرَّؤُوفُ الرَّحِيمُ وَهُمَا بِمَعْنَى مُتَقَارِبٍ وَسَمَّاهُ فِي كِتَابِهِ بِذَلِكَ فَقَالَ: ﴿بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾ [التوبة: 128] وَمِنْ أَسْمَائِهِ تَعَالَى الْحَقُّ الْمُبِينُ، وَمَعْنَى الْحَقِّ الْمَوْجُودُ وَالْمُتَحَقِّقُ أَمْرُهُ وَكَذَلِكَ الْمُبِينُ أَيِ الْبَيِّنُ أَمْرُهُ وَإِلَهِيَّتُهُ بَانَ وَأَبَانَ بِمَعْنًى وَاحِدٍ وَيَكُونُ بِمَعْنَى الْمُبَيِّنِ لِعِبَادِهِ أَمْرَ دِينِهِمْ وَمَعَادِهِمْ وَسَمَّى النَّبِيَّ ﷺ بِذَلِكَ فِي كِتَابِهِ فَقَالَ: ﴿حَتَّىٰ جَآءَهُمُ ٱلْحَقُّ وَرَسُولٌ مُّبِينٌ﴾ [الزخرف: 39] وَقَالَ: ﴿وَقُلْ إِنِّىٓ أَنَا ٱلنَّذِيرُ ٱلْمُبِينُ ﴿٨٩﴾﴾

(1) The verse reads, "And mention in the Book (the Qur'an) Isma'il (Ishamel). Verily he was true to what he promised." [19: 54].

[الحجر: 89] وَقَالَ: ﴿جَآءَكُمُ ٱلْحَقُّ﴾ [يونس: 801] وَقَالَ: ﴿فَقَدْ كَذَّبُوا۟ بِٱلْحَقِّ لَمَّا جَآءَهُمْ﴾ [الأنعام: 5] قِيلَ مُحَمَّدٌ وَقِيلَ الْقُرْآنُ وَمَعْنَاهُ هُنَا ضِدُّ الْبَاطِلِ وَالْمُتَحَقِّقُ صِدْقُهُ وَأَمْرُهُ وَهُوَ بِمَعْنَى الْأَوَّلِ، وَالْمُبِينُ: الْبَيِّنُ أَمْرُهُ وَرِسَالَتُهُ أَوِ الْمُبِينُ عَنِ اللهِ تَعَالَى مَا بَعَثَهُ بِهِ كَمَا قَالَ تَعَالَى: ﴿لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ﴾ [النحل: 44] وَمِنْ أَسْمَائِهِ تَعَالَى النُّورُ وَمَعْنَاهُ ذُو النُّورِ أَيْ خالِقُهُ أَوْ مُنَوِّرُ السَّمَوَاتِ وَالأَرْضِ بِالْأَنْوَارِ وَمُنَوِّرُ قُلُوبِ الْمُؤْمِنِينَ بِالْهِدَايَةِ وسمَّاهُ نُوراً فقال: ﴿قَدْ جَآءَكُم مِّنَ ٱللَّهِ نُورٌ وَكِتَٰبٌ مُّبِينٌ﴾ [المائدة: 15] قِيلَ مُحَمَّدٌ وقِيلَ الْقُرْآنُ وَقَال فِيهِ ﴿وَسِرَاجًا مُّنِيرًا﴾ [الأحزاب: 46] سُمِّيَ بِذَلِكَ لِوُضُوحِ أَمْرِهِ وَبَيَانِ نُبوَّتِهِ وَتَنْوِيرِ قُلُوبِ الْمُؤْمِنِينَ وَالْعَارِفِينَ بِمَا جَاءَ بِهِ.

'The Ever-Compassionate' and The Most Merciful' are of Allah's Names, which have convergent meanings, and He gave them to the Prophet (pbuh) in His Book saying, "for the believers [Muhammad (pbuh) is] full of pity, kind and merciful."(1)

One of Allah's Names is 'the Plain Truth.' The 'Truth' means the One who is Existent and certain. The 'Plain" means the One whose being and divinity are evident. It means that He is the Plain Who makes the affairs of religion and fixed appointment [i.e. the Day of Judgment] clear to His Slaves.

He assigned the Prophet (pbuh) with that Name in His Book saying, "till there came to them the truth (the Qur'an), and a Messenger [Muhammad (pbuh)] making things clear."(2)

Allah also said, "And Say [O Muhammad (pbuh): I am indeed a plain warner,"(3) and "O You mankind! Now truth [i.e. the Qur'an and Prophet Muhammad (pbuh)] has come to you from Your Lord,"(4) and said, "Indeed, they rejected the truth [the Qur'an and Muhammad (pbuh)] when it came to them."(5)

It is said: It [The 'Truth'] means Muhammad (pbuh). It is also said: It means the Qur'an. In effect of these above-mentioned verses, it is the antonym of 'Falsehood; and means the one who is certain to be truthful and is verified as to his affair, so it is compatible with the first statement. The term 'plain' means the one who is clear with respect to his matter and Message (of Islamic Monotheism), or the one who explain clearly and makes obvious what he has been sent for on behalf of Allah. Allah's Statement reads, "That you [O Muhammad (pbuh)] may explain clearly to men what is sent down to them."(6)

The 'Light' is one of Allah's Most Noble Names, meaning the One Having Light; that is the Creator of Light or the One who fills the havens and earth with light and illuminates the hearts of the believers with right-guidance. Allah

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(1) [9: 128].
(2) [43: 29].
(3) [15: 89].
(4) [10: 108].
(5) [6: 5].
(6) [16: 44].

named the Prophet 'a Light' saying: "Indeed, there has come to you from Allah a light [Prophet Muhammad (pbuh) and a plain Book (this Qur'an)."[1] It is said: It (the light) is 'Muhammad'. And It is said: It is the 'Qur'an.'

As well, Allah said, "and as a lamp spreading light [through your instructions from the Qur'an and Sunnah (legal ways)]."[2] He (pbuh) was called so due to his clear matter and evident Prophethood, and owing to enlightening the hearts of the believing and knowing ones with what is revealed to him (pbuh).

وَمِنْ أَسْمَائِهِ تَعَالَى الشَّهِيدُ وَمَعْنَاهُ الْعَالِمُ وَقِيلَ الشَّاهِدُ عَلَى عِبَادِهِ يَوْمَ الْقِيَامَةِ وَسَمَّاهُ شَهِيداً وَشَاهِداً فَقَالَ: ﴿إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا﴾ [الفتح: 8] وقال: ﴿وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ [البقرة: 143] وَهُوَ بِمَعْنَى الأَوَّلِ.

The 'All-Witnessing' is one of the Names of Allah the Almighty, and it means the 'All-Knowing.'

It is said: It means the One Who will be a witness over His Slaves on the Day of Resurrection. Allah called the Prophet (pbuh) 'a witnessing one' and a 'witness', saying, "We have sent you as witness."[3] As well, He said, "and the Messenger [Muhammad (pbuh)] be a witness over you."[4] that verse comprises the same meaning as the preceding one.

وَمِنْ أَسْمَائِهِ تَعَالَى الْكَرِيمُ ومَعْنَاهُ الْكَثِيرُ الْخَيْرِ وَقِيلَ الْمُفْضِلُ وَقِيلَ الْعَفُوُّ وَقِيل الْعَلِيُّ وَفِي الْحَدِيثِ الْمَرْوِيِّ فِي أَسْمَائِهِ تَعَالَى الْأَكْرَمُ وَسَمَّاهُ تَعَالَى كَرِيماً بِقَوْلِهِ: ﴿إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝٤٠﴾ [الحاقة: 40] قِيلَ مُحَمَّدٌ وَقِيلَ جِبْرِيلُ وَقَالَ ﷺ: «أَنَا أَكْرَمُ وَلَدِ آدَمَ» وَمَعانِي الاسْمِ صَحِيحَةٌ فِي حَقِّهِ ﷺ.

The 'Ever-Generous' is one of Allah's Most-Exalted Names, which means the 'Affluent of the good.' It is said: It means 'the Preferred One.' As well, it is said: It means 'the Clement' It is also said: It means 'the Ever-Exalted.' The 'Most-Honoured, is one of the meanings stated in the hadith pertaining to His Most Noble Names. Allah called him (pbuh) 'Generous (i.e. honoured)', in His Statement, "that this is Verily, the word of an honoured Messenger."[5]

The Messenger referred to in the aforementioned verse is said to be either Muhammad (pbuh) or Jibril (Gabriel). Yet, the Prophet (pbuh) said, "I am the most honoured among human beings", thereby the meanings of the Name 'Generous (or honoured) is more applicable to his own part.

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(1) [5: 15]. (2) [33: 46]. (3) [33: 45].
(4) [2: 143]. (5) [69: 40].

وَمِنْ أَسْمَائِهِ تَعَالَى: الْعَظِيمُ وَمعْنَاهُ الْجليلُ الشَّأْنِ الذي كُلُّ شَيْءٍ دُونَهُ وقالَ فِي النَّبِيِّ ﷺ ﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝٤﴾ [القلم: 4] وَوَقعَ فِي أَوَّلِ سِفْرٍ مِنَ التَّوْرَاةِ عَنْ إِسْمَاعِيل وَسَيَلِدُ عظِيماً لِأُمَّةٍ عَظِيمَةٍ فَهُوَ عظِيمٌ وَعَلَى خُلُقٍ عَظيم.

The 'Ever-Magnificent' is one of Allah's Most Noble Names, meaning the Most-Exalted one above all things. He mentioned the Prophet in His Statement saying, "And Verily, you [O Muhammad (pbuh)] are on an exalted (standard of) character."(1) In the first Book of the Torah (The Bible), it was said about Isma'il (Ishmael): (And) He will beget an exalted one for an exalted nation, who will be great and on an exalted (standard of) character.

وَمِنْ أَسْمَائِهِ تَعَالَى فِي الْجَبَّارُ وَمَعْنَاهُ الْمُصْلِحُ وَقِيلَ الْقَاهِرُ وَقِيلَ الْعَلِيُّ الْعَظِيمُ الشَّأْنِ، وَقِيلَ الْمُتَكَبِّرُ وَسُمِّيَ النَّبِيُّ ﷺ فِي كِتاب دَاوُدَ بِجبَّارٍ فَقَالَ: تَقَلَّدْ أَيُّهَا الْجَبَّارُ سَيْفَكَ فَإِنَّ نَامُوسَكَ وَشَرَائِعكَ مَقْرُونَةٌ بِهَيْبَةِ يَمِينِكَ. وَمَعْنَاهُ فِي حَقِّ النَّبِيِّ ﷺ إِمَّا لِإِصْلاَحِهِ الْأُمَّةَ بِالْهِدَايَةِ وَالتَّعْلِيمِ أَوْ لِقَهْرِهِ أَعْدَاءَهُ أَوْ لِعُلُوِّ مَنْزِلَتِهِ عَلَى الْبَشَرِ وَعَظِيم خَطَرِهِ وَنَفَى عَنْهُ تَعَالَى فِي الْقُرْآنِ جَبْرِيَّةَ التَّكَبُّرِ الَّتِي لاَ تَلِيقُ بِهِ فَقَالَ: ﴿وَمَآ أَنتَ عَلَيْهِم بِجَبَّارٍ﴾ [ق: 45].

'The Sublime-Potentate' is one of the Most Noble Names of Allah the Supreme meaning 'The Reformer.' It is said: It means 'the sublime-Dominant', 'The Most-Elevated,' and 'The Majestic.' In the Psalms of Dawud (David), the Prophet (pbuh) was called 'the Potentate', and it reads, "O Potentate, gird yourself with your sword, for your Namus(2) and Laws are linked with fearing the gravity of your right side." That Statement on the part of the Prophet (pbuh) means: He (pbuh) is called so due to either reforming his nation through guidance and instructions; or owing to defeating and dominating his enemies; or because of his grave and high status exalted above all human beings.

In the Qur'an, Allah the Supreme denied him (pbuh) being characterized by haughtiness that was not fit for him (pbuh), and said, "And you [O Muhammad (pbuh)] are not the one to force them (to Belief)."(3)

وَمِنْ أَسْمَائِهِ تَعَالَى الْخَبِيرُ، وَمَعْنَاهُ الْمُطَّلِعُ بِكُنْهِ الشَّيْءِ الْعَالِمُ بِحَقِيقَتِهِ وَقِيلَ مَعْنَاهُ الْمُخْبِرُ وَقَالَ الله تَعَالَى: ﴿ٱلرَّحْمَٰنُ فَسْـَٔلْ بِهِۦ خَبِيرًا﴾ [الفرقان: 59] قَالَ الْقَاضِي بَكْرُ بْنُ

(1) [68: 4].

(2) He is Jibril (Gabriel-Peace be upon him), who is the container of knowledge and the one who is acquainted with your internal secret.

(3) [Surah 50: 45].

الْعلاَءِ الْمَأْمُورُ بِالسُّؤَالِ غَيْرُ النَّبِيِّ ﷺ وَالْمَسْؤُولُ الْخَبِيرُ هُوَ النَّبِيُّ ﷺ وَقَالَ غَيْرُهُ بَلِ السَّائِلُ النَّبِيُّ ﷺ والْمَسْؤُولُ هُوَ الله تَعَالَى فَالنَّبِيُّ خَبِيرٌ بِالْوَجْهَيْنِ الْمَذْكُورَيْنِ قِيلَ لِأَنَّهُ عَالِمٌ عَلَى غَايَةٍ مِنَ الْعِلْمِ بِمَا أَعْلَمَهُ الله مِنْ مَكْنُونِ عِلْمِهِ وَعَظِيمِ مَعْرِفَتِهِ مُخْبِرٌ لِأُمَّتِهِ بِمَا أُذِنَ لَهُ فِي إِعْلامِهِمْ بِهِ. وَمِنْ أَسْمَائِهِ تَعَالَى الْفَتَّاحُ وَمَعْنَاهُ الْحَاكِمُ بَيْنَ عِبَادِهِ أَوْ فَاتِحُ أَبْوَابِ الرِّزْقِ وَالرَّحْمَةِ وَالْمُنْغَلِقِ مِنْ أُمُورِهِمْ عَلَيْهِمْ أَوْ يَفْتَحُ قُلُوبَهُمْ وَبَصَائِرَهُمْ بِمَعْرِفَةِ الْحَقِّ وَيَكُونُ أَيْضاً بِمَعْنَى النَّاصِرِ كَقَوْلِهِ تَعَالَى: ﴿إِن تَسْتَفْتِحُواْ فَقَدْ جَآءَكُمُ ٱلْفَتْحُ﴾ [الأنفال: 19] أَيْ إِنْ تَسْتَنْصِرُوا فَقَدْ جَاءَكُمُ النَّصْرُ وَقِيلَ مَعْنَاهُ مُبْتَدِىءُ الْفَتْحِ وَالنَّصْرِ وَسَمَّى الله تَعَالَى نَبِيَّهُ مُحَمَّداً ﷺ بِالْفَاتِحِ فِي حَدِيثِ الْإِسْرَاءِ الطَّوِيلِ مِنْ رِوَايَةِ الرَّبِيعِ بْنِ أَنَسٍ عَنْ أَبِي الْعَالِيَةِ وَغَيْرِه عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ وَفِيهِ مِنْ قَوْلِ الله تَعَالَى وَجَعَلْتُكَ فَاتِحاً وَخَاتِماً وَفِيهِ مِنْ قَوْلِ النَّبِيِّ ﷺ فِي ثَنَائِهِ عَلَى رَبِّهِ وَتَعْدِيدِ مَرَاتِبِهِ: وَرَفَعَ لِي ذِكْرِي وَجَعَلَنِي فَاتِحاً وَخَاتِماً؛ فَيَكُونُ الْفَاتِحَ هٰذا بِمَعْنَى الحاكِمِ وَالفاتِحِ لِأَبْوَابِ الرَّحْمَةِ عَلَى أُمَّتِهِ وَالْفَاتِحِ لِبَصَائِرِهِمْ لِمَعْرِفَةِ الْحَقِّ وَالْإِيمَانِ بِالله أَوِ النَّاصِرِ لِلْحَقِّ أَوِ الْمُبْتَدِي بِهِدَايَةِ الْأُمَّةِ أَوِ الْمُبَدَّى الْمُقَدَّم فِي الْأَنْبِياءِ وَالْخَاتِمِ لَهُمْ كَمَا قَالَ ﷺ: «**كُنْتُ أَوَّلَ الْأَنْبِياءِ فِي الْخَلْقِ وَآخِرَهُمْ فِي الْبَعْثِ**».

"The Ever-Cognizant" is one of the Names of Allah the Supreme, meaning the 'All-Knower' of the essence and true nature of things. It is said: It means the 'Informer.' Allah the Most-Exalted said, "Ask Him, as He is Al-Khabir (the All-knower of everything)."(1)

Al-Qadi Bakr bin Al-'Ala' said: the one who is commanded to ask is anyone other than the Prophet (pbuh), and the one who is asked and is All-Knower is the Prophet (pbuh).

Another one said: The Prophet (pbuh) is the questioner and Allah the Supreme is the one who is asked.

According to those both aspects (of the interpretation of the aforementioned verse), the Prophet is deemed to be 'All-Cognizant'. It is said: This is because he (pbuh) was well-Cognizant of what Allah made him (pbuh) be aware of the concealed knowledge and profound acquaintance, and he (pbuh) made his followers be cognizant of the knowledge he (pbuh) was permitted to inform.

The 'Sublime-Opener' is one of Allah's Most Noble Names, meaning 'The Judge adjudicating among His Slaves', or 'the Opener of the gates of sustenance and mercy'. It also means 'the Helper'. Allah's Statement reads, "If you ask for a Judgment, now has the Judgment come unto you,"(2) that is 'if you ask Allah for Victory, now has the victory been granted to you.' It is said: It means: 'The initiator of Help and Victory.

Allah the Almighty named His Prophet Muhammad (pbuh) 'the Victorious

(1) [Surah 25: 59]. (2) [Surah 8: 19].

(or the conqueror) in the lengthy hadith of Isra' (Nocturnal Journey) narrated by Ar-Rubai' bin Anas throught Abu Al-'Aliya and others on the aurhority of Abu Hurairah (may Allah be pleased with him). That narration comprised Allah's Statement, namely, "I have made you a conqueror and a last (end) of all Prophets." It also stated the saying of the Prophet (pbuh), during which he (pbuh) thanked Allah and mentioned his numerous ranks, and said, "He (Allah) has raised high my fame, and made me a conqueror (and a victorious) and a last (end) of all Prophets." Thereby 'the Sublime opener' herein means 'the Judge'; or the opener of the gates of mercy for his nation; or the one who opens their insights through knowing the truth and believing in Allah; or the one who supports the truth; or the one who initates by guiding the nation; or the first advancer among the Prophets and the last (end) of them, as this corresponds with his statement, "I have been the first among all Prophets to be created and the last one of them to be sent (with Messengership)."

وَمِنْ أَسْمَائِهِ تَعَالَى فِي الْحَدِيثِ: الشَّكُورُ وَمَعْنَاهُ الْمُثِيبُ عَلَى الْعَمَلِ الْقَلِيلِ وَقِيلَ الْمُثْنِي عَلَى الْمُطِيعِينَ وَوَصَفَ بِذَلِكَ نَبِيَّهُ نُوحاً عَلَيْهِ السَّلاَمُ فَقَالَ: ﴿إِنَّهُۥ كَانَ عَبْدًا شَكُورًا﴾ [الإسراء: 3] وَقَدْ وَصَفَ النَّبِيُّ ﷺ نَفْسَهُ بِذَلِكَ فَقَالَ: أَفَلاَ أَكُونُ عَبْداً شَكُوراً، أَيْ مُعْتَرِفاً بِنِعَمِ رَبِّي عَارِفاً بِقَدْرِ ذَلِكَ مُثْنِياً عَلَيْهِ مُجْهِداً نَفْسِي فِي الزِّيَادَةِ مِنْ ذَلِكَ لِقَوْلِهِ: ﴿لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾ [إبراهيم: 7]. وَمِنْ أَسْمَائِهِ تَعَالَى الْعَلِيمُ وَالْعَلاَّمُ وَعَالِمُ الْغَيْبِ وَالشَّهَادَةِ. وَوَصَفَ نَبِيَّهُ ﷺ بِالْعِلْمِ وَخَصَّهُ بِمَزِيَّةٍ مِنْهُ فَقَالَ: ﴿وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ ٱللَّهِ عَلَيْكَ عَظِيمًا﴾ [النساء: 113] وَقَالَ: ﴿وَيُعَلِّمُكُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ﴾ [البقرة: 151] وَمِنْ أَسْمَائِهِ تَعَالَى: الأَوَّلُ وَالآخِرُ وَمَعْنَاهُمَا: السَّابِقُ لِلأَشْيَاءِ قَبْلَ وُجُودِهَا وَالْبَاقِي بَعْدَ فَنَائِهَا وَتَحْقِيقُهُ أَنَّهُ لَيْسَ لَهُ أَوَّلٌ وَلاَ آخِرُ وَقَالَ ﷺ كُنْتُ أَوَّلَ الأَنْبِيَاءِ فِي الْخَلْقِ وَآخِرَهُمْ فِي الْبَعْثِ وَفُسِّرَ بِهَذَا قَوْلُهُ تَعَالَى: ﴿وَإِذْ أَخَذْنَا مِنَ ٱلنَّبِيِّـۧنَ مِيثَٰقَهُمْ وَمِنكَ وَمِن نُّوحٍ﴾ [الأحزاب: 7] فَقَدَّمَ مُحَمَّداً ﷺ وَقَدْ أَشَارَ إِلَى نَحْوٍ مِنْهُ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ الله عَنْهُ وَمِنْهُ قَوْلُهُ: «**نَحْنُ الآخِرُونَ السَّابِقُون**» وَقَوْلُهُ: «**أَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الأَرْضُ عَنْهُ، وَأَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ، وَأَوَّلُ شَافِعٍ، وَأَوَّلُ مُشَفَّعٍ**» وَهُوَ خَاتَمُ النَّبِيِّينَ وَآخِرُ الرُّسُلِ ﷺ.

'The Ever-Thankful' is stated in the hadith pertaining to His Noble Names, meaning the one who gives reward in return for the little work. It is said: It means the one who praises the obedient ones.

Allah described His Prophet Nuh [Noah- peace be upon him] saying, "Verily, he was a grateful slave."(1) The Prophet (pbuh) described himself with that saying, 'Should not I be a thankful slave of Allah? "that is to be grateful to

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(1) [Surah 17: 3].

Allah by acknowledging His Bounties bestowed upon me, appreciating His Grace, thanking Him and exerting my utmost to attain more of blessings, in conformity with Allah's Statement, "If you give thanks (by accepting Faith and worshipping none but Allah), I will give you more (of My Blessings)."(1)

Some of Allah's Names are 'The All-Knowing' and 'All-Knower of what is hidden and open'. Allah described His Prophet (pbuh) as being knowing and specialized him (pbuh) with that trait. Allah the Supreme said, "and taught you that which you knew not. And Ever Great is the Grace of Allah unto you [O Muhammad (pbuh)],"(2) and said, "and teaching you the Book (the Qur'an) and the Hikmah (i.e. Sunnah, Islamic laws and jurisprudence), and teaching you that which you used not to know."(3)

Some of the Names of Allah are the 'Ever-First' and the 'Last,' meaning the foremost who precedes the objects before its being and the Ever-lasting who remains after its perishment. They clearly means that one is not either preceded by anyone before him or followed by anyone to come in succession.

The Prophet (pbuh) said, "I was the first among (all) the Prophets to be created and the last to be sent (after them all)." This illustrates Allah's Statement, "And (remember) when We took from the Prophets their covenant, and from you [O Muhammad (pbuh)], and from Nuh (Noah), Ibrahim (Abraham), Musa (Moses), and 'Isa (Jesus) son of Maryam (Mary). We took from them a strong covenant."(4) Therefore, Allah mentioned Muhammad (pbuh) first before them all.

'Umar bin Al-Khattab (may Allah be pleased with him) pointed out to that through the Prophet's Saying, "We are the last generations and the foremost [in Islamic Monotheism and in performing righteous deeds- and in getting into Paradise]," and his saying, "I will be the first above whom the earth will split (i.e. the first to be resurrected from the grave); the first who will enter Paradise; the first who will intercede (with Allah on the Day of Resurrection); and the first whose intercession will be accepted." Thus, he (pbuh) is the last (end) of all Prophets and Messengers.

وَمِنْ أَسْمَائِهِ تَعَالَى الْقَوِيُّ وَذُو الْقُوَّةِ المَتِينُ، وَمَعْنَاهُ الْقَادِرُ وَقَدْ وَصَفَهُ الله تَعَالَى بِذَلِكَ فَقَالَ: ﴿ذِى قُوَّةٍ عِندَ ذِى ٱلْعَرْشِ مَكِينٍ ﴿٢٠﴾﴾ [التكوير: 20] قِيلَ مُحَمَّدٌ وَقِيلَ جِبْرِيلُ.

Some of Allah's Names are the 'Ever-Powerful' and 'Owner of Sturdy Strength', meaning 'the Determiner.' Allah described the Prophet (pbuh) with that quality in His Statement, "Owner of power, (and high rank) with (Allah), the Lord of the Throne."(5) It is said: It (the aforementioned verse) refers to 'Muhammad', and it is also said: It refers to Jibril (Gabriel).

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(1) [Surah 14: 71]. (2) [Surah 4: 113]. (3) [Surah 2: 151].
(4) [Surah 33: 7]. (5) [Surah 81: 21].

وَمِنْ أَسْمَائِهِ تَعَالَى: الصَّادِقُ فِي الْحَدِيثِ الْمَأْثُورِ وَوَرَدَ فِي الْحَدِيثِ أَيْضاً اسْمُهُ ﷺ بِالصَّادِقِ الْمَصْدُوقِ.

وَمِنْ أَسْمَائِهِ تَعَالَى الْوَلِيُّ وَالْمَوْلى وَمَعْنَاهُمَا: النَّاصِرُ وَقَدْ قَالَ الله تَعَالَى: ﴿إِنَّمَا وَلِيُّكُمُ ٱللَّهُ وَرَسُولُهُۥ﴾ [المائدة: 55] وقال ﷺ «أنا وليُّ كلِّ مُؤْمِنٍ» وقال الله تعالى ﴿ٱلنَّبِيُّ أَوْلَىٰ بِٱلْمُؤْمِنِينَ﴾ [الأحزاب: 6] وَقَالَ ﷺ: «مَنْ كُنْتُ مَوْلاَهُ فَعَلِيٌّ مَوْلاَهُ». وَمِنْ أَسْمَائِهِ تَعَالَى: الْعَفُوُّ وَمَعْنَاهُ الصَّفُوحُ وَقَدْ وصفَ الله تَعَالَى بِهذَا نَبِيَّهُ فِي الْقُرْآنِ وَالتَّوْرَاةِ وَأَمَرَهُ بِالْعفْوِ فَقَالَ: ﴿خُذِ ٱلْعَفْوَ﴾ [الأعراف: 199] وَقَالَ ﴿فَٱعْفُ عَنْهُمْ وَٱصْفَحْ﴾ [المائدة: 13] وَقَالَ لَهُ جِبْرِيلُ وَقَدْ سَأَلَهُ عَنْ قَوْلِهِ: ﴿خُذِ ٱلْعَفْوَ﴾ [الأعراف: 199] قَالَ أَنْ تَعْفُوَ عَمَّنْ ظَلَمَكَ وَقَالَ فِي التَّوْرَاةِ وَالإِنْجِيلِ فِي الْحَدِيثِ الْمَشْهُورِ فِي صِفَتِهِ: لَيْسَ بِفَظٍّ وَلاَ غَلِيظٍ وَلَكِنْ يَعْفُو وَيَصْفَحُ.

'The Truthful' is one of Allah's Names, and the Prophet (pbuh) was named 'The Truthful who is believed' in a hadith.

Some of Allah's Names are the 'Ever-Patronizing' and the 'Patron', meaning the Helper or Protector. Allah's Statement reads, "Verily your Wali (Protector or Helper) is none other than Allah."(1) And the Prophet (pbuh) said, "I am close to every believing one."

Allah the Supreme said, "The Prophet (pbuh) is closer to the believers than their ownselves."(2) The Prophet (pbuh) said, 'Ali is close to the one to whom I am close."

'The Ever-Clement' is one of Allah's Names, meaning 'the Forgiver.' Allah described His Prophet (pbuh) with that trait in the Qur'an and Torah, and commanded him (pbuh) to forgive saying, 'Show forgiveness,"(3) and, "But forgive them and overlook (their misdeeds)."(4) When the Prophet (pbuh) inquired of Jibril (Gabriel) about Allah's Statement "Sho forgiveness", he replied: that is you are to forgive anyone what has oppressed you.

The hadith famous for his characteristics in the Torah and the Gospel states: He (pbuh) is neither harsh nor tough, but he (pbuh) forgives and pardons.

وَمِنْ أَسْمَائِهِ تَعَالَى الْهَادِي وَهُوَ بِمَعْنَى تَوْفِيق الله لِمَنْ أَرَادَ مِنْ عِبَادِهِ وَبِمَعْنَى الدِّلاَلَةِ وَالدُّعَاءِ قَالَ الله تَعَالَى: ﴿وَٱللَّهُ يَدْعُوٓاْ إِلَىٰ دَارِ ٱلسَّلَٰمِ وَيَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٥﴾﴾ [يونس: 25] وَأَصْلُ الجَمِيع مِنَ المَيْلِ، وَقيلَ مِنَ التَّقْدِيم وَقيلَ في تفسير طٰه إِنَّهُ يا طَاهِرُ يَا هادي يَعْني النبي ﷺ وقال تعالى له: ﴿وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾ [الشورى: 52] وَقَالَ

(1) [Surah 5: 55].
(2) [Surah 3: 6].
(3) [Surah 7: 199].
(4) [Surah 5: 13].

فِيهِ ﴿وَدَاعِيًا إِلَى ٱللَّهِ بِإِذْنِهِۦ﴾ فَالله تَعَالَى مُخْتَصٌّ بِالْمَعْنَى الْأَوَّلِ. قَالَ الله تَعَالَى: ﴿إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ﴾ [القصص: 56] وَبِمَعْنَى الدَّلَالَةِ يُطْلَقُ عَلَى غَيْرِهِ تَعَالَى.

وَمِنْ أَسْمَائِهِ تعَالَى الْمُؤْمِنُ الْمُهَيْمِنُ قِيلَ هُمَا بِمَعْنًى وَاحِدٍ فَمَعْنَى الْمُؤْمِنِ فِي حَقِّهِ تَعَالَى: الْمُصَدِّقُ وَعْدَهُ عِبَادَهُ وَالْمُصَدِّقُ قَوْلَهُ الْحَقَّ، وَالْمُصَدِّقُ لِعِبَادِهِ الْمُؤْمِنِينَ وَرُسُولِهِ وَقِيلَ الْمُوَحِّدُ نَفْسَهُ وَقِيلَ الْمُؤْمِنُ عِبَادَهُ فِي الدُّنْيَا مِنْ ظُلْمِهِ وَالْمُؤْمِنِينَ فِي الآخِرَةِ مِنْ عَذَابِهِ، وَقِيلَ الْمُهَيْمِنُ بِمَعْنَى الْأَمِينِ مُصَغَّرٌ مِنْهُ فَقُلِبَتِ الْهَمْزَةُ هَاءً وَقَدْ قِيلَ إِنَّ قَوْلَهُمْ فِي الدُّعَاءِ آمِينَ إِنَّهُ اسْمٌ مِنْ أَسْمَاءِ الله تَعَالَى وَمَعْنَاهُ مَعْنَى الْمُؤْمِنِ وَقِيلَ الْمُهَيْمِنُ بِمَعْنَى الشَّاهِدِ وَالْحَافِظِ، وَالنَّبِيُّ ﷺ أَمِينٌ وَمُهَيْمِنٌ وَمُؤْمِنٌ وَقَدْ سَمَّاهُ الله تَعَالَى أَمِيناً فَقَالَ: ﴿مُّطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾﴾ [التكوير: 21] وَكَانَ ﷺ يُعْرَفُ بِالْأَمِينِ وَشُهِرَ بِهِ قَبْلَ النُّبُوَّةِ وَبَعْدَهَا وَسَمَّاهُ الْعَبَّاسُ فِي شِعْرِهِ مُهَيْمِناً فِي قَوْلِهِ:

ثُمَّ احْتَوَى بَيْتُكَ الْمُهَيْمِنُ مِنْ ... خِنْدِفَ عَلْيَاءَ تَحْتَهَا النُّطُقُ

The "Guide' is one of Allah's Names denoting that Allah grants success to anyone of His Slaves whom He wills. It signifies directing and inviting (to Islamic Monotheism). Allah the Supreme said, "Allah calls to the Home of peace (i.e. Paradise, by accepting Allah's religion of Islamic Monotheism and by doing reighteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to the Straight Path."(1)

It is said concerning the interpretation of 'Ta-ha': It means 'O pure, O guide (to the Straight path of Isalmic Monotheism and to Paradise)', referring to the Prophet (pbuh).

Allah the Supreme said, "And Verily, you [O Muahmmad (pbuh)] are indeed guiding (mankind) to the Straight Path (i.e. Allah's Religion of Islamic Monotheism]."(2) He also said about the Prophet, "And as one who invites to Allah (Islamic Monotheism, i.e. to worship none but Allah (Alone)] by His Leave."(3)

Thereby, the first meaning (i.e. granting success) is attributed to Allah the Supreme Who said, "Verily you [O Muhammad (pbuh)] guide not whom you like, but Allah guides whom He will."(4)

Yet, the meaning which signifies directing or guiding is ascribed to anyone other than Allah [i.e. to the Prophet (pbuh) who directs and guides].

Some of Allah's Names are the 'Author of Safety, and the 'Supreme Protector', which both have the same meaning. As for Allah the Supreme, the 'Author of Safety' means 'The One Whose Promise to His Slaves is fulfilled; Whose truthful Statement is certified and believed; and who believes His believing Slaves and Messengers.' It is said: It means 'the one who believes in His

(1) [Surah 10: 25].
(2) [Surah 42: 52].
(3) [Surah 33: 46].
(4) [Surah 28: 56].

Oneness (i.e. associates none with Him).'

It is also said: It means 'the one who secures His Slaves from His oppression in the worldly-life, as well as the believers from His torment in the Hereafter.

It is said: The 'Supreme Protector' means "the Ever-Preserving' and 'the Ever-Witnessing.' The Prophet (pbuh) was a trustworthy, a Protector and a believr. Allah the Supreme named him (pbuh) 'the Trustworthy', and said, "Obeyed and trustworthy."(1)

In the Pre-Islamic Period of Ignorance and before His Prophethood, the Prophet (pbuh) was given the sobriquet 'the trustworthy.' Al-'Abbas (his uncle) called him 'the Protector and dominant in his peotic verses.

قِيلَ الْمُرَادُ يَا أَيُّهَا الْمُهَيْمِنُ، قَالَهُ الْقُتَيْبِيُّ وَالإِمَامُ أَبُو الْقَاسِمِ الْقُشَيْرِيُّ. وقَالَ تَعَالَى: ﴿يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ﴾ [التوبة: 61] أَيْ يُصَدِّقُ وَقَالَ ﷺ: «أَنَا أَمَنَةٌ لِأَصْحَابِي» فهذا بِمَعْنَى الْمُؤْمِنِ.

Al-Quteiby and Imam Abul-Qasim Al-Qusheiry commented: what is meant by that is: O you who are protector and dominant. (i.e. Muhammad (pbuh).

Allah the Supreme said, "he believes in Allah, has faith in the believers";(2) that is he is believed. The Prophet (pbuh) said, I am an author of safety to my companions."

وَمِنْ أَسْمَائِهِ تَعَالَى الْقُدُّوسُ وَمَعْنَاهُ الْمُنَزَّهُ عَنِ النَّقَائِصِ، الْمُطَهَّرُ عَنْ سِمَاتِ الْحَدَثِ وَسُمِّيَ بَيْتَ الْمَقْدِسِ لِأَنَّهُ يُتَطَهَّرُ فِيهِ مِنَ الذُّنُوبِ وَمِنْهُ الْوَادِي الْمُقَدَّسُ وَرُوحُ الْقُدُسِ وَوَقَعَ فِي كُتُبِ الأَنْبِيَاءِ فِي أَسْمَائِهِ ﷺ الْمُقَدَّسُ أي الْمُطَهَّرُ مِنَ الذُّنُوبِ كَمَا قَالَ تَعَالَى: ﴿لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ﴾ [الفتح: 2] أَوِ الذي يُتَطَهَّرُ بِهِ مِنَ الذُّنُوبِ وَيُتَنَزَّهُ بِاتِّبَاعِهِ عَنْهَا كَمَا قَالَ تَعَالَى: ﴿وَيُزَكِّيهِمْ﴾ [البقرة: 129] وقال: ﴿يُخْرِجُهُم مِّنَ الظُّلُمَٰتِ إِلَى النُّورِ﴾ [البقرة: 129] أَوْ يَكُونُ مُقَدَّساً بِمَعْنَى مُطَهَّراً مِنَ الأَخْلاَقِ الذَّمِيمَةِ وَالأَوْصَافِ الدَّنِيئَةِ.

The 'Holy' is one of Allah's Supreme Names. It means 'The One who is glorified and exalted above defects, and pure from the features of the event.' Thereby, 'Jerusalem' is called 'Bait-ul-Maqdis' (literally means the Sacred House) due to being a place where sins are being purified.

The term 'sacred or Holy' is also applied to the phrases 'the sacred Valley' and 'The Holy Spirit.' It (i.e. the Holy) was stated along with the Prophet's names in the old scriptures, meaning 'the one who is purified from sins.' This corresponds with Allah's Statement, namely, "that Allah may forgive you your sins of the past and the future."(3)

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(1) [Surah 81: 21]. (2) [Surah 48: 2].
(3) [Surah 2: 129], [Surah 3: 164] and [Surah 62: 2].

Or it means 'the one through whom sins are purified, and by following whom sins are kept away', as mentioned in Allah's Statement, namely, "and purify them."(1)

As well, Allah the Supreme said, "he brings them out of darkness by His will unto light."(2) Or it means that he is sanctified; that is purified from the bad morals and mean qualities.

وَمِنْ أَسْمَائِهِ تَعَالَى: الْعَزِيزُ وَمَعْنَاهُ الْمُمْتَنِعُ الْغَالِبُ أَوِ الذِي لاَ نَظِيرَ لَهُ أَوِ الْمُعِزُّ لِغَيْرِهِ وَقَالَ تَعَالَى: ﴿وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِۦ﴾ [المنافقون: 8] أي الامْتِناعُ وَجَلاَلَةُ الْقَدْرِ وَقَدْ وَصَفَ الله تَعَالَى نَفْسَهُ بِالْبِشَارَةِ وَالنِّذَارَةِ فَقَالَ: ﴿يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَٰنٍ﴾ [التوبة: 21] وَقَالَ: ﴿أَنَّ ٱللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ﴾ [آل عمران: 39] و﴿بِكَلِمَةٍ مِّنْهُ﴾ [آل عمران: 45] وَسَمَّاهُ الله تَعَالَى مُبَشِّراً وَنَذِيراً وَبَشِيراً أَيْ مُبَشِّراً لِأَهْلِ طَاعَتِهِ وَنَذِيراً لِأَهْلِ مَعْصِيَتِهِ. وَمِنْ أَسْمَائِهِ تَعَالَى فِيمَا ذَكَرَهُ بَعْضُ الْمُفَسِّرِينَ: طه، وَيس، وَقَدْ ذَكَرَ بَعْضُهُمْ أَيْضاً أَنَّهُمَا مِنْ أَسْمَاءِ مُحَمَّدٍ صَلَّى الله عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ وَشَرَّفَ وَكَرَّمَ.

The 'Almighty' is one of Allah's Names, meaning: The 'Forbearing and Dominant', or the One who is peerless, or the 'Supreme Might Giver.' Allah the Supreme said, "But honour, power and glory belong to Allah, and to His Messenger [Muhammad (pbuh)]."(3)

Allah the Supreme described Himself as the 'Giver of glad tidings', and the 'Warner,' saying: "their Lord gives them glad tidings of Mercy from Him, and His being pleased (with them)."(4) And He said,' "Allah gives you glad tidings of Yahya (John), confirming (believing in) the word from Allah [i.e. the creation of 'Isa (Jesus-peace be upon him), the Word from Allah ('Be'- and he was!)]."(5)

Thus, Allah the Almighty named the Prophet (pbuh) a 'giver of glad tidings,'; that is he (pbuh) gives the glad tidings to those who obey him (pbuh), and warns those who disobeys him (pbuh).

All well, some of the Names of Allah the Supreme are 'Ta-ha' and 'Ya-sin', as mentioned by some interpreters of the Qur'an. Yet, some of them too stated that they are of the names of Muhammad (pbuh) honouring and glorifying him (pbuh).

فَصْلٌ

قَالَ الْقَاضِي أَبُو الْفَضْلِ رَضِيَ الله عَنْهُ: وَهَا أَنَا أَذْكُرُ نُكْتَةً أُذَيِّلُ بِهَا هَذَا ٱلْفَصْلَ وَأَخْتِمُ بِهَا هَذَا الْقِسْمَ وَأُزِيحُ الإِشْكَالَ بِهَا فِيمَا تَقَدَّمَ عَنْ كُلِّ ضَعِيفِ الْوَهْمِ سَقِيمِ الْفَهْمِ

(1) [Surah 5: 16]. (2) [Surah 5: 16]. (3) Surah 63: 8].
(4) [Surah 9: 21]. (5) [Surah 3: 30].

تُخَلِّصُهُ مِنْ مَهَاوِي التَّشْبِيهِ وَتُزَحْزِحُهُ عَنْ شُبَهِ التَّمْوِيهِ وَهُوَ أَنْ يَعْتَقِدَ أَنَّ اللهَ تَعَالَى جَلَّ اسْمُهُ فِي عَظَمَتِهِ وَكِبْرِيَائِهِ وَمَلَكُوتِهِ وَحُسْنَى أَسْمَائِهِ وَعَلِيِّ صِفَاتِهِ لاَ يُشْبِهُ شَيْئاً مِنْ مَخْلُوقَاتِهِ وَلاَ يُشَبَّهُ بِهِ وَأَنَّ مَا جَاءَ مِمَّا أَطْلَقَهُ الشَّرْعُ عَلَى الْخَالِقِ وَعَلَى الْمَخْلُوقِ فَلاَ تَشَابُهَ بَيْنَهُمَا فِي الْمَعْنَى الْحَقِيقِيِّ؛ إِذْ صِفَاتُ الْقَدِيمِ بِخِلاَفِ صِفَاتِ الْمَخْلُوقِ فَكَمَا أَنَّ ذَاتَهُ تَعَالَى لاَ تُشْبِهُ الذَّوَاتِ كَذَلِكَ صِفَاتُهُ لاَ تُشْبِهُ صِفَاتِ الْمَخْلُوقِينَ إِذْ صِفَاتُهُمْ لاَ تَنْفَكُّ عَنِ الأَعْرَاضِ وَالأَغْرَاضِ وَهُوَ تَعَالَى مُنَزَّهٌ عَنْ ذَلِكَ بَلْ لَمْ يَزَلْ بِصِفَاتِهِ وَأَسْمَائِهِ وَكَفَى فِي هَذَا قَوْلُهُ: ﴿لَيْسَ كَمِثْلِهِۦ شَيْءٌ﴾ [الشورى: 11] وَلله دَرُّ مَنْ قَالَ مِنَ الْعُلَمَاءِ وَالْعَارِفِينَ الْمُحَقِّقِينَ: التَّوْحِيدُ إِثْبَاتُ ذَاتٍ غَيْرِ مُشْبِهَةٍ لِلذَّوَاتِ وَلاَ مُعَطَّلَةٍ عَنِ الصِّفَاتِ؛ وَزَادَ هَذِهِ النُّكْتَةَ الْوَاسِطِيُّ رَحِمَهُ اللهُ بَيَاناً وَهِيَ مَقْصُودُنَا فَقَالَ لَيْسَ كَذَاتِهِ ذَاتٌ وَلاَ كَاسْمِهِ اسْمٌ وَلاَ كَفِعْلِهِ فِعْلٌ وَلاَ كَصِفَتِهِ صِفَةٌ إِلاَّ مِنْ جِهَةِ مُوَافَقَةِ اللَّفْظِ اللَّفْظَ وَجَلَّتِ الذَّاتُ الْقَدِيمَةُ أَنْ تَكُونَ لَهَا صِفَةٌ حَدِيثَةٌ كَمَا اسْتَحَالَ أَنْ تَكُونَ لِلذَّاتِ الْمُحْدَثَةِ صِفَةٌ قَدِيمَةٌ وَهَذَا كُلُّهُ مَذْهَبُ أَهْلِ الْحَقِّ وَالسُّنَّةِ وَالْجَمَاعَةِ رَضِيَ اللهُ عَنْهُمْ.

Commentary

Chapter: Al-Qadi Abul-Fadl, may Allah make him successful, said: I am going to state a point with which to end that chapter, terminate that section and remove the confusion as to what has been formerly mentioned, away from every one of weak delusion and ill understanding, in order to get rid of the pits of assimilation and veer away from misinterpretation; so that one is to think that Allah the Most-Glorified and All-Mighty, who is exalted with His Pride, Majesty, Dominion, Noble Names, and Qualities above all things, does not resemble anything in the creation, nor is likened to anything. He is to realize that the qualities attributed to the Creator are not similar as to the true sense to that ascribed to the created one, since the characteristics of the Creator differ from that of the created one. Just as the Self of Allah the Supreme is not like the human self; His qualities are not similar to those of the created beings whose qualities are not disjoined with accidents and objectives.

Yet, Allah is exalted above all that, and His Qualities and Names are constantly adherent to Him, thereby it is sufficient to mention Allah's Statement, "there is nothing like Him." (1)

How good he is, who is one of the scholars of profound knowledge and commentary, who said: Tauhid (Islamic Monotheism) implies the identification of the self which is not likened to any other self (of the creatures) nor characterized by untrue and temporary human qualities.

Al-Wasity, may Allah have mercy upon him, added a statement to that point, and it is our objective, namely: Allah has no equivalent to His Self, Name, Action and Qualities, except in case of the correspondence of one term to

(1) [Surah 42: 11].

another. Thus, the Old Self (of Allah) is more exalted above acquiring a new quality, the same as the created self (of any creature) is impossible to possess an old trait, and this corresponds with the jurisprudential School of the people of Truth, Sunnah and the consensus of scholars.

وَقَدْ فَسَّرَ الْإِمَامُ أَبُو الْقَاسِمِ الْقُشَيْرِيُّ رَحِمَهُ الله قَوْلَهُ هَذَا لِيَزِيدَهُ بَيَاناً فَقَال: هَذِهِ الْحِكَايَةُ تَشْتَمِلُ عَلَى جَوامِعِ مَسَائِلِ التَّوْحِيدِ وَكَيْفَ تُشْبِهُ ذاتُهُ ذَاتَ الْمُحْدَثَاتِ وَهِيَ بِوُجُودِهَا مُسْتَغْنِيةٌ وَكَيْفَ يُشْبِهُ فِعْلُهُ فِعْلَ الْخَلْقِ وَهُوَ لِغَيْرِ جَلْبِ أُنْسٍ أَوْ دَفْعِ نَقْصٍ حَصَلَ وَلاَ بِخَوَاطِرِ وَأَغْرَاضٍ وُجِدَ وَلاَ بِمُبَاشَرَةٍ وَمُعَالَجَةٍ ظَهَرَ، وَفِعْلُ الْخَلْقِ لاَ يَخْرُجُ عَنْ هَذِهِ الْوُجُوهِ، وَقَالَ آخَرُ مِنْ مَشَايِخنَا: مَا تَوَهَّمْتُمُوهُ بِأَوْهَامِكُمْ أَوْ أَدْرَكْتُمُوهُ بِعُقُولِكُمْ فَهُوَ مُحْدَثٌ مِثْلُكُمْ، وَقَالَ الْإِمَامُ أَبُو الْمَعَالِي الْجُوَيْنِيُّ: مَنِ اطْمَأَنَّ إِلَى مَوْجُودٍ انْتَهَى إِلَيْهِ فِكْرُهُ فَهُوَ مُشَبِّهٌ وَمنِ اطْمأَنَّ إِلَى النَّفْي الْمَحْضِ فَهُوَ مُعَطِّلٌ وَإِنْ قَطَعَ بِمَوْجُودٍ اعْتَرَفَ بِالْعَجْزِ عَن دَرْكِ حَقِيقَتِهِ فَهُوَ موحِّدٌ. وَمَا أَحْسَنَ قَوْلَ ذِي النُّونِ الْمِصْرِيِّ: حَقِيقَةُ التَّوْحِيدِ أَنْ تَعْلَم أَنَّ قُدْرَةَ الله تَعَالَى فِي الأَشْيَاءِ بِلاَ عِلاَجٍ وَصُنْعُهُ لَهَا بِلاَ مِزَاجٍ وَعِلَّةُ كُلِّ شَيْءٍ صُنْعُهُ وَلاَ عِلَّةَ لِصُنْعِهِ وَمَا تُصُوِّرَ فِي وَهْمِكَ فَالله بِخِلاَفِهِ؛ وَهَذَا كَلاَمٌ عَجِيبٌ نَفِيسٌ مُحَقَّقٌ. وَالْفَصْلُ الآخَرُ تَفْسِيرٌ لِقَوْلِهِ: ﴿لَيْسَ كَمِثْلِهِۦ شَىْءٌ﴾ [الشورى: 11] وَالثَّانِي تَفْسِيرٌ لِقَوْلِه: ﴿لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ﴿٢٣﴾﴾ [الأنبياء: 23] وَالثَّالِثُ تَفْسِيرٌ لِقَوْلِهِ: ﴿إِنَّمَا قَوْلُنَا لِشَىْءٍ إِذَآ أَرَدْنَٰهُ أَن نَّقُولَ لَهُۥ كُن فَيَكُونُ ﴿٤٠﴾﴾ [النحل: 40] ثَبَّتَنَا الله وَإِيَّاكَ عَلَى التَّوْحِيدِ وَالإِثْبَاتِ وَالتَّنْزِيهِ، وَجَنَّبَنَا طَرَفي الضَّلاَلَةِ وَالْغَوَايَةِ مِنَ التَّعْطِيلِ وَالتَّشْبِيهِ بِمَنِّهِ وَرَحْمَتِهِ.

Imam Abul-Qasim Al-Qusheiry, may Allah have mercy upon him, explained the aforementioned statement to make it more apparent, and said: that narration consists of the comprehensive issues of Islamic Monotheism and how His (Allah) self resembles the created self while It (Allah's Self) is independent, and how His Action is similar to that of the creature while It (Allah's Action) occurs without aiming at bringing about entertainment or repulsing any deficiency; and takes place without any thoughts or targets; and emerges without directing or dealing. By contrast, the actions of the creatures are restricted within these aforementioned aspects.

One of the scholars of sacred knowledge said: What you have conceived with your imagination and realized with your minds, is generated the same as you are.

Imam Abul-Ma'aly Al-Juweiny said:

How pleasant is the statement of Dhu an-Nun Al-Masry, namely: the fact of Islamic Monotheism focuses on the notion that you are to know that speech is marvelous, valuable and verified.

The other part interpreted Allah's Statement, "there is nothing like Him"; the

second part interpreted His Statement, "He cannot be questioned as to what He does, while they will be questioned"; [1] and the third one interpreted His Statement, "Verily!. Our Word unto a thing when we intend it, is only that We say unto it: 'Be'- and it is'. [2] May Allah make you and us adhere to Islamic Monotheism, true identification (of Allah) and exaltation of Allah above all things; and keep us from the two extremes of going astray and erring including the misinterpretation of the qualities of Allah and giving similarity to His Grace and Mercy.

الباب الرابع

فيما أظهره الله تعالى على يديه من المعجزات وشرفه به من الخصائص والكرامات

قَالَ الْقَاضِي أَبُو الْفَضْلِ: حَسْبُ الْمُتَأَمِّلِ أَنْ يُحقِّقَ أَنَّ كِتَابَنَا هَذَا لَمْ نَجْمَعْهُ لِمُنْكِرِ نُبُوَّةِ نَبِيِّنَا ﷺ وَلاَ لِطَاعِنٍ فِي مُعْجِزَاتِهِ فَنَحْتَاجُ إِلَى نَصْبِ الْبَرَاهِينِ عَلَيْهَا وَتَحْصِينِ حَوْزَتِهَا حَتَّى لاَ تَتَوَصَّلَ الْمُطَاعِنُ إِلَيْهَا وَنَذْكُرَ شُرُوطَ الْمُعْجِزِ وَالتَّحَدِّي وَحْدَهُ وَفَسَادَ قَوْلِ مَنْ أَبْطَلَ نَسْخَ الشَّرَائِعِ وَرَدَّهُ. بَلْ أَلَّفْنَاهُ لأَهْلِ مِلَّتِهِ الْمُلَبِّينَ لِدَعْوَتِهِ الْمُصَدِّقِينَ لِنُبُوَّتِهِ لِيَكُونَ تَأْكِيداً فِي مَحَبَّتِهِمْ لَهُ وَمَنْمَاةً لأَعْمَالِهِمْ وَ﴿لِيَزْدَادُوٓا۟ إِيمَٰنًا مَّعَ إِيمَٰنِهِمْ﴾ [الفتح: 5] وَنِيَّتُنَا أَنْ نُثْبِتَ فِي هَذَا الْبَابِ أُمَّهَاتٍ لِمُعْجِزَاتِهِ وَمَشَاهِيرَ آيَاتِهِ لِتَدُلَّ عَلَى عَظِيمِ قَدْرِهِ عِنْدَ رَبِّهِ وَأَتَيْنَا مِنْهَا بِالْمُحَقَّقِ وَالصَّحِيحِ الإِسْنَادِ، وَأَكْثَرُهُ مِمَّا بَلَغَ الْقَطْعَ أَوْ كَادَ وَأَضَفْنَا إِلَيْهَا بَعْضَ مَا وَقَعَ فِي مَشَاهِيرِ كُتُبِ الأَئِمَّةِ؛ وَإِذَا تَأَمَّلَ الْمُتَأَمِّلُ الْمُنْصِفُ مَا قَدَّمْنَاهُ مِنْ جَمِيلِ أَثَرِهِ وَحَمِيدِ سِيَرِهِ وَبَرَاعَةِ عِلْمِهِ وَرَجَاحَةِ عَقْلِهِ وَحِلْمِهِ وَجُمْلَةِ كَمَالِهِ وَجَمِيعِ خِصَالِهِ وَشَاهِدِ حَالِهِ وَصَوَابِ مَقَالِهِ لَمْ يَمْتَرِ فِي صِحَّةِ نُبُوَّتِهِ وَصِدْقِ دَعْوَتِهِ وَقَدْ كَفَى هَذَا غَيْرَ وَاحِدٍ فِي إِسْلاَمِهِ وَالإِيمَانِ بِهِ فَرَوَيْنَاهُ عَنِ التِّرْمِذِيِّ وَابْنِ قَانِعٍ وَغَيْرِهِمَا بِأَسَانِيدِهِمْ أَنَّ عَبْدَ اللهِ بْنَ سَلاَمٍ قَالَ: لَمَّا قَدِمَ رَسُولُ اللهِ ﷺ الْمَدِينَةَ جِئْتُهُ لأَنْظُرَ إِلَيْهِ فَلَمَّا اسْتَبَنْتُ وَجْهَهُ عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ.

Fourth Section

The Miracles manifested by Allah for the Prophet (pbuh) & the Favours and Graces Honouring him (pbuh)

Al-Qadi Abul-Fadl said: It is sufficient for the contemplating one to verify that our book has not been compiled for the one who denies the Prophethood of our Prophet (pbuh), or the one who maligns his miracles which subsequently

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(1) [Surah 21: 23].   (2) [Surah 16: 40].

will require the proofs to be set for and the aspects to be evidenced in order that calumnies should not attain them.

As well, we have not composed it to state the conditions set for the one who is gifted with miracles; the challenge; its identified boundary; and the false statement invalidating the abrogation of laws, along with our echo reply disproving it. Yet, we have verily written it for the sake of the followers of his religion who respond to his call (to Islamic Monotheism) and believe in his Prophethood, so that it can stress their love for him and be a cause of accruing their righteous deeds and increasing them in faith.

In this section, our intention is based on the main miracles and famous signs of the Prophet (pbuh) signifying his great status with his Lord. We stated in its course the narrations of sound and trustworthy chain of transmission, and most of them have achieved certainty or on its threshold.

Further, we have added to them the version found in the Imams famous books. Were the speculating one, who is equitable, to reflect on what we have presented of the Prophet's pleasant traditions, praiseworthy biography, erudite knowledge, sagacity, Forbearance, overall perfection, all qualities, and right statements, he would not doubt about the truth of his Prophethood and his trustworthy call (to Islamic Monotheism). Therefore, this is enough for more than one as for Islamic Monotheism and belief.

We related on the authority of At-Tirmidhi, Ibn Qani' and others through their chain of transmission that 'Abdullah bin Salam said: When Allah's Messenger (pbuh) came to Medina, I went to see him (pbuh). Having recognized his face, I knew that his face is not an untruthful face.

حَدَّثَنَا بِهِ الْقَاضِي الشَّهِيدُ أَبُو عَلِيٍّ رَحِمَهُ الله قَالَ: حَدَّثَنَا أَبُو الْحُسَيْنِ الصَّيْرَفِيُّ وَأَبُو الْفَضْلِ بْنُ خَيْرُونَ عَنْ أَبِي يَعْلَى الْبَغْدَادِيِّ عَنْ أَبِي عَلِيٍّ السِّنْجِيِّ عَنِ ٱبْنِ مَحْبُوبٍ عَنِ التِّرْمِذِيِّ، حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ وَمُحَمَّدُ بْنُ جَعْفَرٍ وَٱبْنُ أَبِي عَدِيٍّ وَيَحْيَى بْنُ سَعِيدٍ عَنْ عَوْف بْنِ أَبِي جَمِيلَةَ الأَعْرَابِيِّ عَنْ زُرَارَةَ بْنِ أَوْفَى عَنْ عَبْدِ الله بْنِ سَلاَمٍ الْحَدِيثَ. وَعَنْ أَبِي رِمْثَةَ التَّيْمِيِّ قال: إِنِّي أَتَيْتُ النَّبِيَّ ﷺ وَمَعِي ٱبْنٌ لِي فَأُرِيتُهُ فَلَمَّا رَأَيْتُهُ قُلْتُ هَذَا نَبِيُّ الله؛ وَرَوَى مُسْلِمٌ وَغَيْرُهُ أَنَّ ضِمَاداً لَمَّا وَفَدَ عَلَيْهِ فَقَالَ لَهُ النَّبِيُّ ﷺ: أَنِ الْحَمْد لله نَحْمَدُهُ وَنَسْتَعِينُهُ مَنْ يَهْدِهِ الله فَلاَ مُضِلَّ لَهُ وَمَنْ يُضْلِلْ فَلاَ هَادِيَ لَهُ وَأَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ الله وَحْدَهُ لاَ شَرِيكَ لَهُ وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ قَالَ لَهُ أَعِدْ عَلَيَّ كَلِمَاتِكَ هَؤُلاَءِ فَلَقَدْ بَلَغْنَ قَامُوسَ الْبَحْرِ هَاتِ يَدَكَ أُبَايِعْكَ. وَقَالَ جَامِعُ بْنُ شَدَّادٍ كَانَ رَجُلٌ مِنَّا يُقَالُ لَهُ طَارِقٌ فَأَخْبَرَ أَنَّهُ رَأَى النَّبِيَّ ﷺ بِالْمَدِينَةِ فَقَالَ هَلْ مَعَكُمْ شَيْءٌ تَبِيعُونَهُ قُلْنَا هَذَا الْبَعِيرَ قَالَ بِكَمْ قُلْنَا بِكَذَا وَكَذَا وَسْقاً مِنْ تَمْرٍ فَأَخَذَ بِخِطَامِهِ وَسَارَ إِلَى الْمَدِينَةِ فَقُلْنَا بِعْنَا مِنْ رَجُلٍ لاَ نَدْرِي مَنْ هُوَ وَمَعَنَا ظَعِينَةٌ فَقَالَتْ أَنَا ضَامِنَةٌ لِثَمَنِ الْبَعِيرِ رَأَيْتُ وَجْهَ رَجُل مِثْلَ الْقَمَرِ

لَيْلَةَ الْبَدْرِ لاَ يَخِيسُ بِكُمْ فَأَصْبَحْنَا فَجَاءَ رَجُلٌ بِتَمْرٍ فَقَالَ أَنَا رَسُولُ رَسُولِ الله ﷺ إِلَيْكُمْ يَأْمُرُكُمْ أَنْ تَأْكُلُوا مِنْ هَذَا التَّمْرِ وَتَكْتَالُوا حَتَّى تَسْتَوْفُوا فَفَعَلْنَا. وَفِي خَبَرِ الْجُلَنْدَى مَلِكُ عُمَانَ لَمَّا بَلَغَهُ أَنَّ رَسُولَ الله ﷺ يَدْعُوهُ إِلَى الإِسْلاَمِ قَالَ الْجُلَنْدَى: وَالله لَقَدْ دَلَّنِي عَلَى هَذَا النَّبِيِّ الأُمِّيِّ أَنَّهُ لاَ يَأْمُرُ بِخَيْرٍ إِلاَّ كَانَ أَوَّلَ آخِذٍ بِهِ وَلاَ يَنْهَى عَنْ شَيْءٍ إِلاَّ كَانَ أَوَّلَ تَارِكٍ لَهُ وَأَنَّهُ يَغْلِبُ فَلاَ يَبْطَرُ وَيُغْلَبُ فَلاَ يَضْجَرُ وَيَفِي بِالْعَهْدِ وَيُنْجِزُ الْمَوْعُودَ، وَأَشْهَدُ أَنَّهُ نَبِيٌّ وَقَالَ نَفْطَوَيْهِ فِي قَوْلِهِ تَعَالَى: ﴿يَكَادُ زَيْتُهَا يُضِيٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ﴾ [النور: 35] هَذَا مَثَلٌ ضَرَبَهُ الله تَعَالَى لِنَبِيِّهِ ﷺ يَقُولُ يَكَادُ مَنْظَرُهُ يَدُلُّ عَلَى نُبُوَّتِهِ وَإِنْ لَمْ يَتْلُ قُرْآناً كَمَا قَالَ ابْنُ رَوَاحَةَ:

لَوْ لَمْ تَكُنْ فِيهِ آيَاتٌ مُبَيِّنَةٌ   لَكَانَ مَنْظَرُهُ يُنْبِيكَ بِالْخَبَرِ

وَقَدْ آنَ أَنْ نَأْخُذَ فِي ذِكْرِ النُّبُوَّةِ وَالْوَحْيِ وَالرِّسَالَةِ وَبَعْدَهُ فِي مُعْجِزَةِ الْقُرْآنِ وَمَا فِيهِ مِنْ بُرْهَانٍ وَدلاَلَةٍ.

Abu Ramtha At-Taimy said: I went to the Prophet (pbuh) along with a son of mine, and having watched him (pbuh), I said: this is Allah's Prophet.

Muslim and others reported: When Dammad bin Tha'laba Al-Azady came to the Prophet (pbuh), the Prophet (pbuh) said to him, "Praise be to Allah. We send praises to Him and Ask for His Aid. He whom Allah guides, none can misguides, and he whom Allah misguides, none can guide. And I testify that there is no god but Allah Alone Who Has no partners (in His Dominion) and Muhammad is His Slave and Messenger." Thereupon, Dammad Said: Repeat these words again to me, for they have reached the depth of the Sea (i.e. very impressive and effective). Give me your hand so as to pledge the allegiance of obedience to you.

Gami' bin Shaddad said: A man from amongst us who was called Tariq (bin Abdullah Al-Maharby) related: I saw the Prophet (pbuh) in Medina, who asked: Do you have anything to sell? We replied: (we have) this camel. He (pbuh) asked: How much is it? We replied: for so and so Wasaq (135 Kg. approx.) of dates.

He (pbuh) then took hold of its bridle and went to Medina (while not paying its price yet). We thereupon said: We sold it to a man whom we do not know.

Therein a woman, who was along with us, said: I guarantee the price of the camel, for I have watched a man's face resembling the full moon and devoid of (any mark of) acting treacherously against you.

When we entered upon the morning, a man (i.e. the Prophet (pbuh) came with dates saying: I am Allah's Messenger to you, who commands you to eat off dates, and receive the full measure due to you. Thereupon, we did so.

In the narration of Al-Galandy, King of Oman, it is related: When he has been told that Allah's Messenger (pbuh) calls him to embrace Islam, Al-Galandy said: By Allah, what has led me to (the proof set for) that illiterate Prophet is that he has not enjoined the good except that he would be the first to follow it, and has not prohibited anything except that he would be the first to

abandon it; he becomes victorious without being haughty; he is defeated while not being annoyed; he keeps his covenant and fulfills the promise, thereby I testify that he is a Prophet.

Neftaweiyh said: Concerning Allah's Statement, "whose oil would almost glow forth (of itself), though no fire touched it," it is a parable set by Allah for His Prophet (pbuh), meaning: His [the Prophet's] appearance almost would indicate his Prophethood though the Qur'an was not yet revealed to him. This corresponds with the poetic verses recited by 'Abdullah bin Rawaha, namely:

It is high time to take to stating about the Prophethood, Revelation and Messengership; and to follow it by mentioning the miracle of the holy Qur'an along with its proofs and evidences.

فصل

ٱعْلَمْ أَنَّ الله جَلَّ ٱسْمُهُ قَادِرٌ عَلَى خَلْقِ الْمَعْرِفَةِ فِي قُلُوبِ عِبَادِهِ وَالْعِلْمِ بِذَاتِهِ وَأَسْمَائِهِ وَصِفَاتِهِ وَجَمِيعِ تَكْلِيفَاتِهِ ٱبْتِدَاءً دُونَ وَاسِطَةٍ لَوْ شَاءَ كَمَا حُكِيَ عَنْ سُنَّتِهِ فِي بَعْضِ الْأَنْبِيَاءِ وَذَكَرَهُ بَعْضُ أَهْلِ التَّفْسِيرِ فِي قَوْلِهِ تَعَالَى: ﴿وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا﴾ [الشورى: 51] وَجَائِزٌ أَنْ يُوصِلَ إِلَيْهِمْ جَمِيعَ ذَلِكَ بِوَاسِطَةٍ تُبَلِّغُهُمْ كَلاَمَهُ وَتَكُونُ تِلْكَ الْوَاسِطَةُ إِمَّا مِنْ غَيْرِ الْبَشَرِ كَالْمَلاَئِكَةِ مَعَ الْأَنْبِيَاءِ أَوْ مِنْ جِنْسِهِمْ كَالْأَنْبِياءِ مَعَ الْأُمَمِ وَلاَ مَانِعَ لِهَذَا مِنْ دَلِيلِ الْعَقْلِ وَإِذَا جَازَ هَذَا وَلَمْ يَسْتَحِلْ وَجَاءَتِ الرُّسُلُ بِمَا دَلَّ عَلَى صِدْقِهِمْ مِنْ مُعْجِزَاتِهِمْ وَجَبَ تَصْدِيقُهُمْ فِي جَمِيعِ مَا أَتَوْا بِهِ لأَنَّ الْمُعْجِزَة مَعَ التَّحَدِّي مِنَ النَّبِيِّ ﷺ قَائِمٌ مَقَامَ قَوْلِ الله صَدَقَ عَبْدِي فَأَطِيعُوهُ وَٱتَّبِعُوهُ وَشَاهِدٌ عَلَى صِدْقِهِ فِيمَا يَقُولُهُ وَهَذَا كَافٍ، وَالتَّطْوِيلُ فِيهِ خَارِجٌ عَنِ الْغَرَضِ فَمَنْ أَرَادَ تَتَبُّعَهُ وَجَدَهُ مُسْتَوْفًى فِي مُصَنَّفَاتِ أَئِمَّتِنَا رَحِمَهُمُ الله فَالنُّبُوَّةُ فِي لُغَةِ مَنْ هَمَزَ مَأْخُوذَةٌ مِنَ النَّبَإِ وَهُوَ الْخَبَرُ وَقَدْ لاَ يُهْمَزُ عَلَى هَذَا التَّأْوِيلِ تَسْهِيلاً، وَالْمَعْنَى أَنَّ الله تَعَالَى أَطْلَعَهُ عَلَى غَيْبِهِ وَأَعْلَمَهُ أَنَّهُ نَبِيُّهُ فَيَكُونَ نَبِيٌّ مُنَبَّأً، فَعِيلٌ بِمَعْنَى مَفْعُولٍ أَوْ يَكُونُ مُخْبِراً عَمَّا بَعَثَهُ الله تَعَالَى بِهِ وَمُنَبِّئاً بِمَا أَطْلَعَهُ الله عَلَيْهِ فَعِيلٌ بِمَعْنَى فَاعِلٍ، ويَكُونُ عِنْدَ مَنْ لَمْ يَهْمِزْهُ مِنَ النَّبْوَةِ، وَهُوَ مَا ٱرْتَفَعَ مِنَ الْأَرْضِ مَعْنَاهُ أَنَّ لَهُ رُتْبَةً شَرِيفَةً وَمَكَانَةً نَبِيهَةً عِنْدَ مَوْلاَهُ مَنِيفَةً فَالْوَصْفَانِ فِي حَقِّهِ مُؤْتَلِفَانِ، وَأَمَّا الرَّسُولُ فَهُوَ الْمُرْسَلُ، وَلَمْ يَأْتِ فَعُولٌ بِمَعْنَى مُفْعَلٍ فِي اللُّغَةِ إِلاَّ نَادِراً وَإِرْسَالُهُ أَمْرُ الله لَهُ بِالإِبْلاَغِ إِلَى مَنْ أَرْسَلَهُ إِلَيْهِ، وَٱشْتِقَاقُهُ مِنَ التَّتَابُعِ وَمِنْهُ قَوْلُهُمْ جَاءَ النَّاسُ أَرْسَالاً إِذَا تَبِعَ بَعْضُهُمْ بَعْضاً فَكَأَنَّهُ أُلْزِمَ تَكْرِيرَ التَّبْلِيغِ أَوْ أُلْزِمَتِ الْأُمَّةُ ٱتِّبَاعَهُ.

Prophethood & Revelation & Messengership

Chapter: Let you be aware that Allah-the Most-Exalted be He- is able to generate knowledge in the hearts of His Slaves, along with cognizance of His

Self, Names, Qualities and all Ordinances without any medium if He wills, as narrated about His Course with some Prophets, and mentioned by some commentators concerning Allah's Statement, "It is not given to any human being that Allah should speak to him unless (it be) by Revelation." (1)

Yet, it is permissible that He conveys to them (human beings) all that without any medium to inform them about His speech. That medium may be either apart from mankind such as the case of the angels with Prophets, or through mankind such as the case of the Prophets with their nations. This does not contradict the evidence of the mind, and if it got possible and the Messengers came with what signifies their truthfulness as for their miracles, they should be believed as to all that revealed to them. This is because the miracle along with the challenge of the Prophet (pbuh) stand for Allah's Statement: Verily My Slave is truthful, so obey and follow him, and I am a witness over his truthful speech. Thus, this is sufficient and it will deviate from its objective if we elaborate on it, thereby whoever intends to trace it, he will find it available in the compiled books of our Imams; may Allah have mercy upon them.

In Lexicology, the term "Nubuwa" (Prophethood) is originally derived from "Naba" (an item of news). It may not be relevant to that easy explanation. Yet, the intended meaning is that Allah the Supreme made him acquaint with His unseen and informed him that he was His Prophet. Thereby he would be a foretold Prophet; that is he is a passive participle, or a Prophet telling about the Message revealed to him by Allah and foretelling about what Allah enabled him to know; that is he is an active participle.

Apart from its being derived, it may mean every elevated area upon earth; that is he attained high rank and noble Status with his Patron. Therefore, the two definitions are applicable to the Prophet (pbuh).

As for the term 'Messenger', it refers to the one who is sent, thereby it rarely comes in the form of present participle. His Messengership is the Ordinance of Allah given to him to convey it to those for whom he is sent.

It originates from 'succession' as illustrated by some commentators saying: People came in sequence succeeding each others (in groups). Thereby, it is as if incumbent on him (the Messenger) to repeat the conveyance, or it is obligatory for the nation to follow him.

وَٱخْتَلَفَ الْعُلَمَاءُ هَلِ النَّبِيُّ الرَّسُولُ بِمَعْنَى أَوْ بِمَعْنَيَيْنِ؟ فَقِيلَ هُمَا سَوَاءٌ وَأَصْلُهُ مِنَ الْإِنْبَاءِ وَهُوَ الْإِعْلَامُ وَٱسْتَدَلُّوا بِقَوْلِهِ تَعَالَى: ﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ﴾ [الحج: 52] فَقَدْ أَثْبَتَ لَهُمَا الْإِرْسَالَ مَعاً، قَالَ وَلاَ يَكُونُ النَّبِيُّ إِلاَّ رَسُولاً وَلاَ الرَّسُولُ إِلاَّ نَبِيّاً وَقِيلَ هُمَا مُفْتَرِقَانِ مِنْ وَجْهٍ إِذْ قَدِ ٱجْتَمَعَا فِي النُّبُوَّةِ الَّتِي هِيَ الْإِطْلَاعُ عَلَى الْغَيْبِ وَالْإِعْلَامُ بِخَوَاصِّ النُّبُوَّةِ أَوِ الرِّفْعَةِ لِمَعْرِفَةِ ذَلِكَ وَحَوْزِ دَرَجَتِهَا وَٱفْتَرَقَا فِي زِيَادَةِ الرِّسَالَةِ

(1) [Surah 42: 51].

لِلرَّسُولِ وَهُوَ الْأَمْرِ بِالْإِنْذَارِ وَالْإِعْلَامِ كَمَا قُلْنَا وَحُجَّتُهُمْ مِنَ الآيَةِ نَفْسِهَا التَّفْرِيقُ بَيْنَ الاسْمَيْنِ وَلَوْ كَانَا شَيْئاً وَاحِداً لَمَا حَسُنَ تَكْرَارُهُمَا فِي الْكَلَامِ الْبَلِيغِ قَالُوا وَالْمَعْنَى وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَى أُمَّةٍ أَوْ نَبِيٍّ وَلَيْسَ بِمُرْسَلٍ إِلَى أَحَدٍ وَقَدْ ذَهَبَ بَعْضُهُمْ إِلَى أَنَّ الرَّسُولَ مَنْ جَاءَ بِشَرْعٍ مُبْتَدإٍ وَمَنْ لَمْ يَأْتِ بِهِ نَبِيٌّ غَيْرُ رَسُولٍ، وَإِنْ أُمِرَ بِالْإِبْلَاغِ وَالْإِنْذَارِ، وَالصَّحِيح وَالذِي عَلَيْهِ الْجَمَّاءُ الْغَفِيرُ أَنَّ كُلَّ رَسُولٍ نَبِيٌّ وَلَيْسَ كُلُّ نَبِيٍّ رَسُولاً . وَأَوَّلُ الرُّسُلِ آدَمُ وَآخِرُهُمْ مُحَمَّدٌ ﷺ وَفِي حَدِيثِ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ: أَنَّ الْأَنْبِيَاءَ مِائَةُ أَلْفٍ وَأَرْبَعَةٌ وَعِشْرُونَ أَلْفَ نَبِيٍّ وَذَكَرَ أَنَّ الرُّسُلَ مِنْهُمْ ثَلَاثُمِائَةٍ وَثَلَاثَةَ عَشَرَ، أَوَّلُهُمْ آدَمُ عَلَيْهِ السَّلَامُ، فَقَدْ بَانَ لَكَ مَعْنَى النُّبُوَّةِ وَالرِّسَالَةِ وَلَيْسَتَا عِنْدَ الْمُحَقِّقِينَ ذَاتاً لِلنَّبِيِّ وَلاَ وَصْفَ ذَاتٍ خِلَافاً لِلْكَرَّامِيَّةِ فِي تَطْوِيلٍ لَهُمْ وَتَهْوِيلٍ لَيْسَ عَلَيْهِ تَعْوِيلٌ

Scholars of Profound knowledge differed: Do the terms 'Prophet' and 'Messenger' have the same meaning or two distinguished meanings? It is said: they are equal (in meaning), and originally spring from the term "Inba' "[informing and telling]; that is 'notification'. They inferred so from Allah's Statement, "Never did We send a Messenger or a Prophet before you." (1) Thereby, sending is confirmed for them both. It is added: the Prophet is none but a Messenger, and the Messenger is none but a Prophet.

It is also said: they are different in a certain aspect. They combined the very meaning of Prophecy; that is being cognizant of the unseen and being informed about the attributes of Prophethood or exaltation so as to know and attain its degree. They differed as to the addition of Messengership to the Messenger, which is the ordinance to warn (people) and convey (the Message of Monotheism to them), as we formerly said. They pleaded by the very aforementioned verse for distinguishing between the two terms. Had they been of the same meaning, it would not have been better to repeat them in the eloquent Statement (of Allah).

They said: It (the aforementioned verse) means in effect of that: We did not send either a Messenger to nation or a Prophet who was not a Messenger to anyone.

One of them went on to say that the Messenger is the one who came with initial law revealed to no Prophet who was not a Messenger, even though he was ordained to convey (his Message) and warn (people).

Thus, the sound statement upon which the Majority of scholars agreed is: Every Messenger is a Prophet, but every Prophet is not necessarily a Messenger.

The first of Messengers is 'Adam' and the last of them is 'Muhammad'. The hadith narrated by Abu Dharr (may Allah be pleased with him) reads: the Prophets amount to a hundred thousand and twenty-four thousand Prophets, of

(1) [Surah 22: 52].

which three hundred and thirteen Messengers were mentioned, and the first of them was Adam.

Therefore, the meaning of Prophethood and Messengership has become obvious to you. They are not deemed by the commentators to be the selfsame of the Prophet or the characterization of a Self.

[معنى الوحي]

وَأَمَّا الْوَحْيُ فَأَصْلُهُ الْإِسْرَاعُ فَلَمَّا كَانَ النَّبِيُّ يَتَلَقَّى مَا يَأْتِيهِ مِنْ رَبِّهِ بِعَجَلٍ سُمِّيَ وَحْياً وَسُمِّيَتْ أَنْوَاعُ الْإِلْهَامَاتِ وَحْياً تَشْبِيهاً بِالْوَحْيِ إِلَى النَّبِيِّ وَسُمِّيَ الْخَطُّ وَحْياً لِسُرْعَةِ حَرَكَةِ يَدِ كَاتِبِهِ، وَوَحْيُ الْحَاجِبِ وَاللَّحْظِ سُرْعَةُ إِشَارَتِهِمَا وَمِنْهُ قَوْلُهُ تَعَالَى: ﴿فَأَوْحَىٰٓ إِلَيْهِمْ أَن سَبِّحُوا۟ بُكْرَةً وَعَشِيًّا﴾ [مريم: 11] أَيْ أَوْمَأَ وَرَمَزَ وَقِيلَ كَتَبَ وَمِنْهُ قَوْلُهُمْ الْوَحَا الْوَحَا أَيِ السُّرْعَةَ السُّرْعَةَ وَقِيلَ أَصْلُ الْوَحْيِ السِّرُّ وَالْإِخْفَاءُ، وَمِنْهُ سُمِّيَ الْإِلْهَامُ وَحْياً وَمِنْهُ قَوْلُهُ تَعَالَى: ﴿وَإِنَّ ٱلشَّيَـٰطِينَ لَيُوحُونَ إِلَىٰٓ أَوْلِيَآئِهِمْ﴾ [الأنعام: 121] أَيْ يُوَسْوِسُونَ فِي صُدُورِهِمْ وَمِنْهُ قَوْلُهُ: ﴿وَأَوْحَيْنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ﴾ [القصص: 7] أَيْ أُلْقِيَ فِي قَلْبِهَا وَقَدْ قِيلَ ذَلِكَ فِي قَوْلِهِ تَعَالَى: ﴿وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا﴾ [الشورى: 51] أَيْ ما يُلْقِيهِ فِي قَلْبِهِ دُونَ وَاسِطَةٍ.

The Concept of 'Wahy' (Revelation)

'Wahy' (Divine Revelation) originally means 'acceleration.' Since the Prophet (pbuh) used to receive what had been revealed to him from Allah in haste, it was called 'wahy.' All kinds of inspiration are called 'wahy' (Revelation) as a resemblance to the Revelation revealed to the Prophet (pbuh). As well, the handwriting is called 'wahy' (Revelation) due to the accelerated movement of the writer's hand. Likewise, the 'wahy' of the eyebrow or the glance of the eye means their quick gestures, and this corresponds with Allah's Statement, namely, "and he told them by signs to glorify Allah's Praises in the morning and in the afternoon";(1) meaning he used signs and gestures, and it is said: he wrote to them. It is also said: 'wahy' is 'waha' meaning the speed and velocity.

It is said: the term 'wahy' originally means the 'secret' and 'concealment', in effect of which 'inspiration' is named 'wahy' (Revelation).

Allah's Statement reads, "And certainly, the devils do inspire their friends (from mankind)";(2) that is they whisper (evil) in their hearts. As well, Allah's Statement reads, "And We inspired the mother of Musa (Moses)";(3) that is He instilled into her heart.

Likewise, this is included in Allah's Statement, namely, "It is not given to any human being that Allah should speak to him unless (it be) by Revelation";(4)

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(1) [Surah 19: 11].
(2) [Surah 6: 121].
(3) [Surah 28: 7].
(4) [Surah 42: 51].

that is He should not speak to him unless it be by a medium.

فصل

اعْلَمْ أَنَّ مَعْنَى تَسْمِيَتِنَا مَا جَاءَتْ بِهِ الْأَنْبِيَاءُ مُعْجِزَةً هُوَ أَنَّ الْخَلْقَ عَجَزُوا عَنِ الْإِتْيَانِ بِمِثْلِهَا وَهِيَ عَلَى ضَرْبَيْنِ، ضَرْبٌ هُوَ مِنْ نَوْعِ قُدْرَةِ الْبَشَرِ فَعَجَزُوا عَنْهُ فَتَعْجِيزُهُمْ عَنْهُ فِعْلٌ لله دَلَّ عَلَى صِدْقِ نَبِيِّهِ كَصَرْفِهِمْ عَنْ تَمَنِّي الْمَوْتِ وَتَعْجِيزِهِمْ عَنِ الْإِتْيَانِ بِمِثْلِ الْقُرْآنِ عَلَى رَأْيِ بَعْضِهِمْ وَنَحْوِهِ وَضَرْبٌ هُوَ خَارِجٌ عَنْ قُدْرَتِهِمْ فَلَمْ يَقْدِرُوا عَلَى الْإِتْيَانِ بِمِثْلِهِ كَإِحْيَاءِ الْمَوْتَى وَقَلْبِ الْعَصَا حَيَّةً وَإِخْرَاجِ نَاقَةٍ مِنْ صَخْرَةٍ وَكَلَامِ شَجَرَةٍ وَنَبْعِ الْمَاءِ مِنَ الْأَصَابِعِ وَانْشِقَاقِ الْقَمَرِ مِمَّا لاَ يُمْكِنُ أَنْ يَفْعَلَهُ أَحَدٌ إِلاَّ الله فَيَكُونُ ذَلِكَ عَلَى يَدِ النَّبِيِّ ﷺ مِنْ فِعْلِ الله تَعَالَى وَتَحَدِّيهِ مَنْ يُكَذِّبُهُ أَنْ يَأْتِيَ بِمِثْلِهِ تَعْجِيزٌ لَهُ. وَاعْلَمْ أَنَّ الْمُعْجِزَاتِ الَّتِي ظَهَرَتْ عَلَى يَدِ نَبِيِّنَا ﷺ وَدَلَائِلَ نُبُوَّتِهِ وَبَرَاهِينَ صِدْقِهِ مِنْ هَذَيْنِ النَّوْعَيْنِ مَعاً وَهُوَ أَكْثَرُ الرُّسُلِ مُعْجِزَةً وَأَبْهَرُهُمْ آيَةً وَأَظْهَرُهُمْ بُرْهَاناً كَمَا سَنُبَيِّنُهُ وَهِيَ فِي كَثْرَتِهَا لاَ يُحِيطُ بِهَا ضَبْطٌ فَإِنَّ وَاحِداً مِنْهَا وَهُوَ الْقُرْآنُ لاَ يُحْصَى عَدَدُ مُعْجِزَاتِهِ بِأَلْفٍ وَلا أَلْفَيْنِ وَلاَ أَكْثَرَ لِأَنَّ النَّبِيَّ ﷺ قَدْ تَحَدَّى بِسُورَةٍ مِنْهُ فَعُجِزَ عَنْهَا، قَالَ أَهْلُ الْعِلْمِ وَأَقْصَرُ السُّوَرِ ﴿إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ۝١﴾ [الكوثر: 1] فَكُلُّ آيَةٍ أَوْ آيَاتٍ مِنْهُ بِعَدَدِهَا وَقَدْرِهَا مُعْجِزَةٌ ثُمَّ فِيهَا نَفْسِهَا مُعْجِزَاتٌ عَلَى مَا سَنُفَصِّلُهُ فِيمَا انْطَوَى عَلَيْهِ مِنَ الْمُعْجِزَاتِ.

The Concept of the 'Miracle'

(Chapter) Let you be aware that we have assigned what was revealed to the Prophets with the name 'miracle' due to the inability of anyone of the creation to perform its like. It is of two kinds: One kind is relevant to the capability of the human beings, which they failed to accomplish. It is the act of Allah disabling them and being a token of the truthfulness of His Prophet, such as turning them away from wishing death and making them fail in revealing something equal to the Qur'an as some relaters viewed.

Another kind is beyond their capabilities and they could not perform its like, such as giving life to the dead; turning the stick into a serpent; getting a she-camel out of a rock; speaking to a tree; gushing water from among the fingers; the cleaving of the moon; and all that which none but Allah can do. Yet, the Prophet (pbuh) accomplished that due to the Act of Allah and His Challenge weakening anyone denying him to perform its equal.

Let you know that the miracles manifested for our Prophet (pbuh), which are the evidences of his Prophethood and the proofs of his truthfulness, combined both of these kinds. Prophet Muhammad (pbuh) surpassed all Messengers as for his numerous miracles, dazzling signs and transparent proofs, as well as what we will illustrate thereafter. However plentiful they are, they can

not be restricted, for one of them, namely the Qur'an can not be enumerated as to the exact number of its miracles, whether it be a thousand, two thousands or more. Since the Prophet (pbuh) challenged anyone to state any Surah (chapter) equal to that of the Qur'an, but they all failed.

Scholars of Sacred knowledge said: As for the shortest Surah (Qur'anic chapter), namely 'Al-Kauthar', the holy Qur'an comprised a miracle in each Qur'anic verse or verses paralleled to its number or status. Further, it itself included the miracles bestowed upon him (pbuh), on which we are going to elaborate.

[أقسام معجزات رسول الله]

ثُمَّ مُعْجِزَاتُهُ ﷺ عَلَى قِسْمَيْنِ، قِسْمٌ مِنْهَا عُلِمَ قَطْعاً وَنُقِلَ إِلَيْنَا مُتَوَاتِراً كَالْقُرْآنِ فَلاَ مِرْيَةَ وَلاَ خِلاَفَ بِمَجِيءِ النَّبِيِّ بِهِ وَظُهُورِهِ مِنْ قِبَلِهِ وَٱسْتِدْلاَلِهِ بِحُجَّتِهِ وَإِنْ أَنْكَرَ هَذَا مُعَانِدٌ جَاحِدٌ فَهُوَ كَإِنْكَارِهِ وُجُودَ مُحَمَّدٍ ﷺ فِي الدُّنْيَا وَإِنَّمَا جَاءَ ٱعْتِرَاضُ الْجَاحِدِينَ فِي الْحُجَّةِ بِهِ فَهُوَ فِي نَفْسِهِ وَجَمِيعِ مَا تَضَمَّنَهُ مِنْ مُعْجِزٍ مَعْلُومٌ ضَرُورَةً، وَوَجْهُ إِعْجَازِهِ مَعْلُومٌ ضَرُورَةً وَنَظَراً كَمَا سَنَشْرَحُهُ، قَالَ بَعْض أَئِمَّتِنَا وَيَجْرِي هَذَا الْمَجْرَى عَلَى الْجُمْلَةِ أَنَّهُ قَدْ جَرَى عَلَى يَدَيْهِ ﷺ آيَاتٌ وَخَوارِقُ عَادَاتٍ إِنْ لَمْ يَبْلُغْ وَاحِدٌ مِنْهَا مُعَيَّناً الْقَطْعَ فَيَبْلُغُهَا جَمِيعُهَا، فَلاَ مِرْيَةَ فِي جَرَيَانِ مَعَانِيهَا عَلَى يَدْيهِ وَلاَ يَخْتَلِفُ مُؤْمِنٌ وَلاَ كَافِرٌ أَنَّهُ جَرَتْ عَلَى يَدَيْهِ عَجَائِبُ وَإِنَّمَا خِلاَفُ الْمُعَانِدِ فِي كَوْنِهَا مِنْ قِبَلِ اللهِ وَقَدْ قَدَّمْنَا كَوْنَهَا مِنْ قِبَلِ اللهِ وَأَنَّ ذَلِكَ بِمَثَابَةِ قَوْلِهِ صَدَقْتَ فَقَدْ عُلِمَ وَقُوعُ مِثْلِ هَذَا أَيْضاً مِنْ نَبِيِّنَا ضَرُورَةً لاتِّفَاقِ مَعَانِيهَا كَمَا يُعْلَمُ ضَرُورَةً جُودُ حَاتِمٍ وَشَجَاعَةُ عَنْتَرَةَ، وَحِلْمُ الأَحْنَفِ لاتِّفَاقِ الْأَخْبَارِ الْوَارِدَةِ عَنْ كُلِّ وَاحِدٍ مِنْهُمْ عَلَى كَرَمِ هَذَا وَشَجَاعَةِ هَذَا وَحِلْمِ هَذَا، وَإِنْ كَانَ كُلُّ خَبَرٍ بِنَفْسِهِ لاَ يُوجِبُ الْعِلْمَ وَلاَ يُقْطَعُ بِصِحَّتِهِ. وَالْقِسْمُ الثَّانِي مَا لَمْ يَبْلُغْ مَبْلَغَ الضَّرُورَةِ وَالْقَطْعِ وَهُوَ عَلَى نَوْعَيْنِ نَوْعٌ مُشْتَهِرٌ مُنْتَشِرٌ رَوَاهُ الْعَدَدُ وَشَاعَ الْخَبَرُ بِهِ عِنْدَ الْمُحَدِّثِينَ وَالرُّوَاةِ وَنَقَلَةِ السِّيَرِ وَالْأَخْبَارِ كَنَبْعِ الْمَاءِ مِنْ بَيْنِ الْأَصَابِعِ وَتَكْثِيرِ الطَّعَامِ. وَنَوْعٌ مِنْهُ ٱخْتَصَّ بِهِ الْوَاحِدُ وَالاثْنَانِ وَرَوَاهُ الْعَدَدُ الْيَسِيرُ وَلَمْ يَشْتَهِرِ ٱشْتِهَارَ غَيْرِهِ لَكِنَّهُ إِذَا جُمِعَ إِلَى مِثْلِهِ ٱتَّفَقَا فِي الْمَعْنَى وَٱجْتَمَعَا عَلَى الْإِتْيَانِ بِالْمُعْجِزِ كَمَا قَدَّمْنَاهُ.

The Types of the Prophet's Miracles

His Miracles are divided into two types: One of them is definitely and absolutely known and recurrently conveyed to us such as the Qur'an. It is no doubt that the Qur'an emerged before the Prophet (pbuh), who came with it thereafter and took it as evidence refuting any argument. So, if any stubborn atheist denies that, then he denies the existence of Muhammad in the world. Yet, the protest of the deniers was against setting it as a proof. So, it itself with all its compilation is miraculous and known essentially.

Some of the religious scholars said: on the whole, many miracles and supernatural habits took place by the Prophet (pbuh), and attained all its sense.

Neither a believer nor a disbeliever disagrees as regards those miracles bestowed upon him. Yet, the obstinate infidel's disagreement is as regards its being granted by Allah. We have already mentioned that they were conferred by Allah, yet they were carried out by the Prophet (pbuh). The second type comprises that which was not essentially or absolutely known, and it is of two kinds; one is common and prevalent among a number of narrators, whose narration was outspread by the narrators and transmitted by the traditionalists, such as the gushing of water in between his fingers and multiplying food. Another kind was known by one or two persons and narrated by a great number, yet it is not famous the same as others, however, it supplements the others' sense and they both proceed upon generating the miraculous thing.

قَالَ الْقَاضِي أَبُو الْفَضْلِ وَأَنَا أَقُولُ صَدْعاً بِالْحَقِّ إِنَّ كَثِيراً مِنْ هَذِهِ الآيَاتِ الْمَأْثُورَةِ عَنْهُ ﷺ مَعْلُومَةٌ بِالْقَطْعِ؛ أَمَّا ٱنْشِقَاقُ الْقَمَرِ، فَالْقُرْآنُ نَصَّ بِوُقُوعِهِ وَأَخْبَرَ عَنْ وُجُودِهِ وَلاَ يُعْدَلُ عَنْ ظَاهِرٍ إِلاَّ بِدَلِيلٍ وَجَاءَ بِرَفْعِ ٱحْتِمَالِهِ صَحِيحُ الْأَخْبَارِ مِنْ طُرُقٍ كَثِيرَةٍ وَلاَ يُوهِنُ عَزْمَنَا خِلاَفُ أَخْرَقَ مُنحَلٍّ عُرَى الدِّينِ وَلاَ يُلْتَفَتُ إِلَى سَخَافَةِ مُبْتَدِعٍ يُلْقِي الشَّكَّ عَلَى قُلُوبِ ضُعَفَاءِ الْمُؤْمِنِينَ بَلْ نُرْغِمُ بِهَذا أَنْفَهُ وَنَنْبِذُ بِالْعَرَاءِ سُخْفَهُ وَكَذَلِكَ قِصَّةُ نَبْعِ الْمَاءِ وَتَكْثِيرِ الطَّعَامِ رَوَاهَا الثِّقَاتُ وَالْعَدَدُ الْكَثِيرُ عَنِ الْجَمَّاءِ الْغَفِيرِ عَنِ الْعَدَدِ الْكَثِيرِ مِنَ الصَّحَابَةِ وَمِنْهَا مَا رَوَاهُ الْكَافَّةُ عَنِ الْكَافَّةِ مُتَّصِلاً عَمَّنْ حَدَّثَ بِهَا مِنْ جُمْلَةِ الصَّحَابَةِ وَأَخْيَارِهِمْ أَنَّ ذَلِكَ كَانَ فِي مَوْطِنِ ٱجْتِمَاعِ الْكَثِيرِ مِنْهُمْ فِي يَوْمِ الْخَنْدَقِ وَفِي غَزْوَةِ بُوَاطٍ وَعُمْرَةِ الْحُدَيْبِيَةِ وَغَزْوَةِ تَبُوكَ وَأَمْثَالِهَا مِنْ مَحَافِلِ الْمُسْلِمِينَ وَمَجْمَعِ الْعَسَاكِرِ وَلَمْ يُؤْثَرْ عَنْ أَحَدٍ مِنَ الصَّحَابَةِ مُخَالَفَةٌ لِلرَّاوِي فِيمَا حَكَاهُ وَلاَ إِنْكَارٌ عَمَّا ذُكِرَ عَنْهُمْ أَنَّهُمْ رَأَوْهُ كَمَا رَوَاهُ، فَسُكُوتُ السَّاكِتِ مِنْهُمْ كَنُطْقِ النَّاطِقِ إِذْ هُمُ الْمُنَزَّهُونَ عَنِ السُّكُوتِ عَلَى بَاطِلٍ وَالْمُدَاهَنَةِ فِي كَذِبٍ وَلَيْسَ هُنَاكَ رَغْبَةٌ وَلاَ رَهْبَةٌ تَمْنَعُهُمْ وَلَوْ كَانَ مَا سَمِعُوهُ مُنْكَراً عِنْدَهُمْ وَغَيْرَ مَعْرُوفٍ لَدَيْهِمْ لأَنْكَرُوهُ كَمَا أَنْكَرَ بَعْضُهُمْ عَلَى بَعْضٍ أَشْيَاءَ رَوَاهَا مِنَ السُّنَنِ وَالسِّيَرِ وَحُرُوفِ الْقُرْآنِ وَخَطَّأَ بَعْضُهُمْ بَعْضاً وَوَهَّمَهُ فِي ذَلِكَ مِمَّا هُوَ مَعْلُومٌ فَهَذَا النَّوْعُ كُلُّهُ يُلْحَقُ بِالْقَطْعِيِّ مِنْ مُعْجِزَاتِهِ لِمَا بَيَّنَّاهُ، وَأَيْضاً فَإِنَّ أَمْثَالَ الْأَخْبَارِ الَّتِي لاَ أَصْلَ لَهَا وَبُنِيَتْ عَلَى بَاطِلٍ لاَ بُدَّ مَعَ مُرُورِ الْأَزْمَانِ وَتَدَاوُلِ النَّاسِ وَأَهْلِ الْبَحْثِ مِنَ ٱنْكِشَافِ ضَعْفِهَا وَخُمُولِ ذِكْرِهَا كَمَا يُشَاهَدُ فِي كَثِيرٍ مِنَ الْأَخْبَارِ الْكَاذِبَةِ وَالْأَرَاجِيفِ الطَّارِئَةِ. وَأَعْلاَمُ نَبِيِّنَا ﷺ هَذِهِ الْوَارِدَةُ مِنْ طَرِيقِ الآحَادِ لاَ تَزْدَادُ مَعَ مُرُورِ الزَّمَانِ إِلاَّ ظُهُوراً وَمَعَ تَدَاوُلِ الفِرَقِ وَكَثْرَةِ طَعْنِ الْعَدُوِّ وَحِرْصِهِ عَلَى تَوْهِينِهَا وَتَضْعِيفِ أَصْلِهَا وَإِجْهَادِ الْمُلْحِدِ عَلَى إِطْفَاءِ نُورِهَا إِلاَّ قُوَّةً وَقَبُولاً وَلاَ لِلطَّاعِنِ عَلَيْهَا إِلاَّ حَسْرَةً وَغَلِيلاً وَكَذَلِكَ إِخْبَارُهُ عَنِ الْغُيُوبِ وَإِنْبَاؤُهُ بِمَا يَكُونُ وَكَانَ، مَعْلُومٌ مِنْ آيَاتِهِ عَلَى الْجُمْلَةِ بِالضَّرُورَةِ، وَهَذَا حَقٌّ لاَ غِطَاءَ عَلَيْهِ وَقَدْ قَالَ بِهِ مِنْ أَئِمَّتِنَا الْقَاضِي وَالأُسْتَاذُ أَبُو بَكْرٍ وَغَيْرُهُمَا

رَحِمَهُم الله وَمَا عِنْدِي أَوْجَبَ قَوْلَ الْقَائِلِ إِنَّ هَذِهِ الْقِصَصَ الْمَشْهُورَةَ مِنْ بَابِ خَبَرِ الْوَاحِدِ إِلاَّ قِلَّةُ مُطَالَعَتِهِ لِلأَخْبارِ وَرِوَايَتِهَا، وَشُغْلُهُ بِغَيْرِ ذَلِكَ مِنَ الْمَعَارِفِ وَإِلاَّ فَمَنِ اعْتَنَى بِطُرُقِ النَّقْلِ وَطَالَعَ الأَحَادِيثَ وَالسِّيَرَ لَمْ يَرْتَبْ فِي صِحَّةِ هَذِهِ الْقِصَصِ الْمَشْهُورَةِ عَلَى الْوَجْهِ الَّذِي ذَكَرْنَاهُ وَلاَ يَبْعُدُ أَنْ يَحْصُلَ الْعِلْمُ بِالتَّوَاتُرِ عِنْدَ وَاحِدٍ وَلا يَحْصُلُ عِنْدَ آخَرَ فَإِنَّ أَكْثَرَ النَّاسِ يَعْلَمُونَ بِالْخَبَرِ كَوْنَ بَغْدَادَ مَوْجُودَةً وَأَنَّهَا مَدِينَةٌ عَظِيمَةٌ وَدارُ الإِمَامَةِ وَالْخِلاَفَةِ وَآحَادٌ مِنَ النَّاسِ لاَ يَعْلَمُونَ اسْمَهَا فَضْلاً عَنْ وَصْفِهَا وَهَكَذَا يَعْلَمُ الْفُقَهَاءُ مِنْ أَصْحَابِ مَالِكٍ بِالضَّرُورَةِ وَتَوَاتُرِ النَّقْلِ عَنْهُ أَنَّ مَذْهَبَهُ إِيجَابُ قِرَاءَةِ أُمِّ الْقُرْآنِ فِي الصَّلاَةِ لِلْمُنْفَرِدِ وَالإِمَامِ وَإِجْزَاءُ النِّيَّةِ فِي أَوَّلِ لَيْلَةٍ مِنْ رَمَضَانَ عَمَّا سِوَاهُ، وَأَنَّ الشَّافِعِيَّ يَرَى تَجْدِيدَ النِّيَّةِ كُلَّ لَيْلَةٍ وَالاقْتِصَارَ فِي الْمَسْحِ عَلَى بَعْضِ الرَّأْسِ وَأَنَّ مَذْهَبَهُمَا الْقِصَاصُ فِي الْقَتْلِ بِالْمُحَدَّدِ وَغَيْرِهِ وَإِيجَابُ النِّيَّةِ فِي الْوُضُوءِ وَاشْتِرَاطُ الْوَلِيِّ فِي النِّكَاحِ وَأَنَّ أَبَا حَنِيفَةَ رَضِيَ الله عَنْهُ يخَالِفُهُمَا فِي هَذِهِ الْمَسَائِلِ وَغَيْرُهُمْ مِمَّنْ لَمْ يَشْتَغِلْ بِمَذَاهِبِهِمْ وَلاَ رَوَى أَقْوَالَهُمْ لاَ يَعْلَمُ وَلَا يَعْرِفُ هَذَا مِنْ مَذَاهِبِهِمْ فَضْلاً عَمَّنْ سِوَاهُ. وَعِنْدَ ذِكْرِنَا آحَادَ هَذِهِ الْمُعْجِزَاتِ نَزِيدُ الْكَلاَمَ فِيهَا بَيَاناً إِنْ شَاءَ الله تَعَالَى.

Al-Qadi Abul- Fadl said: I say out of truth that plenty of these miracles and signs are known on the part of the Prophet (pbuh) and definitely related concerning him. As for the splitting of the moon, the Qur'an prescribed it in its text and the narrations about that incident were related by numerous chains of trustworthy narrators, as well as the story of gushing water and multiplying food. Plenty of these narrations were related by a great number of narrators on the authority of a multitude of the Companions, and on some of which the scholars unanimously agreed, through a connected chain of transmission, along with the news and narrations circulated by the immense gathering of the Companions who were attendant on the occurrence of these miracles, such as those pertaining to the battles of Al-Khandaq, Bewat, Tabuk and Al-Hudaibiyah and the like of the Muslim conference and their military camps. None of the Companions was reported to have disagreed with the narrator's narration concerning these miracles and signs, nor did they deny having witnessed those miracles the same as the narrations related. So, they kept silent on hearing any of these narrations (as they were true), as if they uttered their approval, since they were exalted above keeping silent at falsehood and free from agreeing upon the untruth. Had they heard any evil or unknown speech, they would have objected to it, the same as some of them denied some things done wrongfully by some people as regards the legal ways, biographies and Qur'anic letters.

Thereby, that kind attaches to the absolutely known miracles of the Prophet (Pbuh). Further, the false and groundless narrations would inevitably be revealed and rendered weak, owing to the elapse of times and the researchers (disproving them).

The Prophet's miracles, reported by the various trustworthy narrations, gain nothing but emergence, triumph, vigour and approval despite the calumnies

launched by the enemy who is anxious to weaken and invalidate its authenticity and the atheist's exertion to extinguish its light. Plus, the malignant will incur nothing but resentment and regret. The Prophet (Pbuh) also exposed the signs comprising his information about what will take place and what did, which are essentially known on the whole. That is the disclosed truth adopted by our Imams such as Al-Qadi Abu Bakr and others-may Allah have mercy upon them.

فـــصل في إعجاز القرآن

اعْلَمْ وَفَّقَنَا اللهُ وَإِيَّاكَ أَنَّ كِتَابَ اللهِ العَزِيزِ مُنْطَوٍ عَلَى وُجُوهٍ مِنَ الإِعْجَازِ كَثِيرَةٍ وَتَحْصِيلُهَا مِنْ جِهَةِ ضَبْطِ أَنْوَاعِهَا فِي أَرْبَعَةِ وُجُوهٍ: أَوَّلُهَا حُسْنُ تَأْلِيفِهِ وَالتِئَامُ كَلِمِهِ وَفَصَاحَتُهُ وَوُجُوهُ إِيجَازِهِ وَبَلاغَتُهُ الْخَارِقَةُ عَادَةَ الْعَرَبِ وَذَلِكَ أَنَّهُمْ كَانُوا أَرْبَابَ هَذَا الشَّأْنِ وَفُرْسَانَ الْكَلاَمِ قَدْ خُصُّوا مِنَ الْبَلاَغَةِ وَالْحِكَمِ مَا لَمْ يُخَصَّ بِهِ غَيْرُهُمْ مِنَ الأُمَمِ وَأُوتُوا مِنْ ذَرَابَةِ اللِّسَانِ مَا لَمْ يُؤْتَ إِنْسَانٌ وَمِنْ فَصْلِ الْخِطَابِ مَا يُقَيِّدُ الأَلْبَابَ جَعَلَ اللهُ لَهُمْ ذَلِكَ طَبْعاً وَخِلْقَةً وَفِيهِمْ غَرِيزَةً وَقُوَّةً يَأْتُونَ مِنْهُ عَلَى الْبَدِيهَةِ بِالعَجَبِ وَيُدْلُونَ بِهِ إِلَى كُلِّ سَبَبٍ فَيَخْطُبُونَ بَدِيهاً فِي الْمَقَامَاتِ وَشَدِيدِ الْخَطْبِ، وَيَرْتَجِزُونَ بِهِ بَيْنَ الطَّعْنِ وَالضَّرْبِ وَيَمْدَحُونَ وَيَقْدَحُونَ وَيَتَوَسَّلُونَ وَيَتَوَصَّلُونَ وَيَرْفَعُونَ وَيَضَعُونَ فَيَأْتُونَ مِنْ ذَلِكَ بِالسِّحْرِ الْحَلاَلِ وَيُطَوِّقُونَ مِنْ أَوْصَافِهِمْ أَجْمَلَ مِنْ سِمْطِ اللآل فَيَخْدَعُونَ الأَلْبَابَ وَيُذَلِّلُونَ الصِّعَابَ وَيُذْهِبُونَ الإِحَنَ وَيُهَيِّجُونَ الدِّمَنَ وَيُجَرِّئُونَ الْجَبَانَ وَيَبْسُطُونَ يَدَ الْجَعْدِ الْبَنَانِ وَيُصَيِّرُونَ النَّاقِصَ كَامِلاً وَيَتْرُكُونَ النَّبِيهَ خَامِلاً. مِنْهُم الْبَدَوِيُّ ذُو اللَّفْظِ الْجَزْلِ وَالْقَوْلِ الفَصْلِ وَالْكَلاَمِ الْفَخْمِ وَالطَّبْعِ الجَزْلِ وَالْقَوْلِ الفَصْلِ، وَالْكَلاَمِ الْفَخْمِ وَالطَّبْعِ الجَوْهَرِيِّ وَالمَنْزَعِ القَوِيِّ وَمِنْهُمُ الحَضَرِيُّ: ذُو الْبَلاَغَةِ الْبَارِعَةِ وَالأَلْفَاظِ النَّاصِعَةِ وَالْكَلِمَاتِ الْجَامِعَةِ وَالطَّبْعِ السَّهْلِ وَالتَّصَرُّفِ فِي الْقَوْلِ الْقَلِيلِ الْكُلْفَةِ الْكَثِيرِ الرَّوْنَقِ الرَّقِيقِ الْحَاشِيَةِ وَكِلاَ الْبَابَيْنِ فَلَهُمَا فِي الْبَلاَغَةِ الْحُجَّةُ الْبَالِغَةُ وَالْقُوَّةُ الدَّامِغَةُ وَالْقِدْحُ الْفَالِجُ وَالْمَهْيَعُ النَّاهِجُ لاَ يَشُكُّونَ أَنَّ الْكَلاَمَ طَوْعُ مُرَادِهِمْ وَالْبَلاَغَةَ مِلْكُ قِيَادِهِمْ قَدْ حَوَوْا فُنُونَهَا وَاسْتَنْبَطُوا عُيُونَهَا وَدَخَلُوا مِنْ كُلِّ بَابٍ مِنْ أَبْوَابِهَا وَعَلَوْا صَرْحاً لِبُلُوغِ أَسْبَابِهَا فَقَالُوا فِي الْخَطِيرِ وَالْمَهِينِ وَتَفَنَّنُوا فِي الْغَثِّ وَالسَّمِينِ وَتَقَاوَلُوا فِي الْقُلِّ وَالْكُثْرِ وَتَسَاجَلُوا فِي النَّظْمِ وَالنَّثْرِ فَمَا رَاعَهُم إِلاَّ رَسُولٌ كَرِيمٌ بِكِتَابٍ عَزِيزٍ ﴿لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾﴾ [فصلت: 42]

The Miraculous Nature of the Noble Qur'an

The First Aspect of Inimitability:

Let you - may Allah guide you and us to success - be aware that the Glorious Book of Allah (i.e. the Qur'an) encompasses a multitude of inimitability aspects whose kinds can be enumerated into four ones:

The first aspect implies its pleasant compilation, convenient words, eloquent speech, concise aspects and miraculous style that coincided with the habit of Arabs; since they were the masters in this respect and the cavaliers of the Language. They were favoured with eloquence and aphoristic sayings in a unique way matched by none of the other non-Arab nations. They were gifted with the purity of language apart from the other human beings, and endowed with the separating word that restrained the minds. Allah made it innate in their natural disposition, and instinctive for them to utter the vigorous and marvelous speech intuitively in the various circumstances. They used to deliver eloquent speech spontaneously, on the spur of the moment of any certain occasion or grave oration; and to recite Arajeez (stanzas of certain meters), using their pure language, in the range between calumniating and setting parables; praising and dispraising; entreating (others) and attaining (any objective); and exalting and disparaging (people). (1) Thereby, they presented them with the most enchanting style and the most encompassing characteristics that were more elegant than the pendants of pearls. Therefore, they outwitted the minds; overcame the obstacles; removed rancor; stirred up the relics;(2) emboldened the timid; made the hand of the niggard be generous;(3) changed the imperfect into being perfect; and turned the renowned into being unrenowned.

Some of them were from the Bedouins who had the lucid expressions, elaborate terms, pompous words, substantial essence and vehement tendency. Others were from the urban that had the dexterous eloquence, pure terms, comprehensive wording, simple essence, and expressions of less affectation and more glamour and geniality.

Yet, both of them reached the peak in eloquence since they had the fluent cogency, convincing capability, winning arrow (of progress in the good style), and straight and plain way (of Fluency and purity in Language).

They never felt doubtful that they could utter the good-styled speech voluntarily without preparation, and take hold of the reins of eloquence; possessing its arts; extracting out its sources; getting into every one of its doors and mounting the rostrum of attaining it. Thereby, they delivered speech as for the grave and slight matters; mastered the wording as to the inferior and superior affairs; pronounced fluent statements as to the insignificant and serious issues; and raced in poetry and prose.

None could gain their admiration and draw their attention but a Noble

(1) i.e. through their poems, they could upgrade the status of the inferior one and detract from the position of the prominent one.

(2) It is a reference to the impressive effect of eloquence on the stones, as if it caused them to speak.

(3) It refers to the impressive impact of eloquence on the miser who whose hand would turn into being liberal and open.

Messenger (pbuh) with an honourable well-fortified, respected Book (i.e. the Qur'an) stating, "Falsehood can not come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise (i.e. Allah)." (1)

أُحْكِمَتْ آيَاتُهُ وَفُصِّلَتْ كَلِمَاتُهُ وَبَهَرَتْ بَلاَغَتُهُ الْعُقُولَ وَظَهَرَتْ فَصَاحَتُهُ عَلَى كُلِّ مَقُولٍ وَتَظَافَرَ إِيجَازُهُ وَإِعْجَازُهُ وَتَظَاهَرَتْ حَقِيقَتُهُ وَمَجَازُهُ وَتَبَارَتْ فِي الْحُسْنِ مَطَالِعُهُ وَمَقَاطِعُهُ وَحَوَتْ كُلَّ الْبَيَانِ جَوَامِعُهُ وَبَدَائِعُهُ وَاعْتَدَلَ مَعَ إِيجَازِهِ حُسْنُ نَظْمِهِ وَانْطَبَقَ عَلَى كَثْرَةِ فَوَائِدِهِ مُخْتَارُ لَفْظِهِ وَهُمْ أَفْسَحُ مَا كَانُوا فِي هَذَا الْبَابِ مَجَالاً وَأَشْهَرُ فِي الْخِطَابَةِ رِجَالاً وَأَكْثَرُ فِي السَّجْعِ وَالشِّعْرِ سِجَالاً وَارْتِجَالاً وَأَوْسَعُ فِي الْغَرِيبِ وَاللُّغَةِ مَقَالاً بِلُغَتِهِم الَّتِي بِهَا يَتَحَاوَرُونَ وَمَنَازِعِهِمْ الَّتِي عَنْهَا يَتَنَاضَلُونَ صَارِخاً بِهِمْ فِي كُلِّ حِينٍ وَمُقَرِّعاً لَهُمْ بِضْعاً وَعِشْرِينَ عَاماً عَلَى رُؤُوسِ الْمَلإِ أَجْمَعِينَ ﴿أَمْ يَقُولُونَ ٱفْتَرَىٰهُ قُلْ فَأْتُوا۟ بِسُورَةٍ مِّثْلِهِۦ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٨﴾﴾ [يونس: 38] ﴿وَإِن كُنتُمْ فِى رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا۟ بِسُورَةٍ مِّن مِّثْلِهِۦ﴾ [البقرة: 23] إِلَى قَوْلِهِ ﴿وَلَن تَفْعَلُوا۟﴾ [البقرة: 24] ﴿قُل لَّئِنِ ٱجْتَمَعَتِ ٱلْإِنسُ وَٱلْجِنُّ عَلَىٰٓ أَن يَأْتُوا۟ بِمِثْلِ هَٰذَا ٱلْقُرْءَانِ﴾ [الإسراء: 88] الآيَة ﴿قُلْ فَأْتُوا۟ بِعَشْرِ سُوَرٍ مِّثْلِهِۦ مُفْتَرَيَٰتٍ﴾ [هود: 13] وَذَلِكَ أَنَّ الْمُفْتَرَى أَسْهَلُ وَوَضْعُ الْبَاطِلِ وَالْمُخْتَلَقِ عَلَى الاخْتِيَارِ أَقْرَبُ وَاللَّفْظُ إِذَا تَبِعَ الْمَعْنَى الصَّحِيحَ كَانَ أَصْعَبَ وَلِهَذَا قِيلَ فُلاَنٌ يَكْتُبُ كَمَا يُقَالُ لَهُ وَفُلاَنٌ يَكْتُبُ كَمَا يُرِيدُ وَلِلأَوَّلِ عَلَى الثَّانِي فَضْلٌ وَبَيْنَهُمَا شَأْوٌ بَعِيدٌ فَلَمْ يَزَلْ يُقَرِّعُهُمْ ﷺ أَشَدَّ التَّقْرِيعِ وَيُوَبِّخُهُمْ غَايَةَ التَّوْبِيخِ وَيُسَفِّهُ أَحْلاَمَهُمْ وَيُبْطِلُ أَعْمَالَهُمْ وَيَحُطُّ أَعْلاَمَهُمْ وَيُشَتِّتُ نِظَامَهُمْ وَيَذُمُّ آلِهَتَهُمْ وَإِيَّاهُمْ وَيَسْتَبِيحُ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَهُمْ فِي كُلِّ هَذَا نَاكِصُونَ عَنْ مُعَارَضَتِهِ مُحْجِمُونَ عَنْ مُمَاثَلَتِهِ يُخَادِعُونَ أَنْفُسَهُمْ بِالتَّشْغِيبِ بِالتَّكْذِيبِ وَالْإِغْرَاءِ بِالافْتِرَاءِ وَقَوْلِهِمْ: إِنْ هَذَا إِلاَّ قَوْلُ الْبَشَرِ؛ إِنْ هَذَا إِلاَّ سِحْرٌ يُؤْثَرُ؛ وَسِحْرٌ مُسْتَمِرٌّ وَإِفْكٌ افْتَرَاهُ، وَأَسَاطِيرُ الْأَوَّلِينَ وَالْمُبَاهَتَةِ وَالرِّضَى بِالدَّنِيئَةِ كَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ؛ وَفِي أَكِنَّةٍ مِمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ، وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ، وَلاَ تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ.

Its (the Qur'an's) verses are elaborate; its wording is expressed in detail (i.e. in their own language); its eloquence has dazzled the minds; and its fluency has been more outstanding than any other statement. It has overwhelmed with its conciseness and inimitability, and exposed its true sense along with its figurative language. Its opening verses have competed with its sections in the elegant style. Its rich terms and rhetorical wordings have comprised all aspects of eloquent

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(1) [Surah 41: 42].

style. Its pleasant compilation has paralleled with its terse expressions. In addition to its numerous advantages, its words have been selected and chosen appropriately.

Arabs since then were the greatest experts in that field (of eloquence and good style), the most famous for their well-spoken oratory; the most frequent in the competition of reciting rhymed prose and poetry; and the most fluent speakers of the exotic terms and pure language, due to their own language with which they lived near each other, as well as their objectives towards which they contested against each other. Therein, the Qur'an was revealed defying them constantly and knocking them down for more than twenty years before the whole creation.

Allah's Statement reads, "Or do they say: "He [Muhammad (pbuh) has forged it?" Say: "Bring then a Surah (chapter) like unto it, and call upon whomsoever you can besides Allah, if you are truthful." (1) As well, it reads, "And if you (Arab Pagans, Jews and Christians) are in doubt concerning that which we have sent down (i.e. the Qur'an) to our slave [Muhammad (pbuh), then produce a Surah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers." (2) Likewise, it reads, "Say: "If the mankind and the jinn were together to produce the like of the Qur'an, they could not produce the like thereof, even if they helped one another." (3)

It also reads, "Say: "Bring you then ten forged Surahs (chapters) like unto it." (4) this is because the forged text is easier to be produced, and it is closer (for anyone) to choose the false and fabricated wording (unlike that of the Qur'an). Yet, it is hard to make the word follow the true sense. Thereby, it is said: 'So-and-so writes according to what is said to him' and 'so-and-so writes according to what he wants.' The first one is superior to the latter one and there is a wide difference between them both.

The Prophet (pbuh) kept on overthrowing them (Arabs) vehemently, reproving them extremely, stultifying their minds, degrading their prominent people, dispersing their regime, dispraising them along with their idols, and making lawful the acquisition of their lands, houses and property. Having faced all that, they retreated from opposing him and refrained from imitating him. They deluded themselves with the turmoil of denial [of what was revealed to Muhammad (pbuh), i.e., the Qur'an], and misled themselves towards calumniation saying: this (the Qur'an) is nothing but a statement of a human being; an effective magic; a constant magic, a falsehood which he (pbuh) forged, and tales of the old men. They indulged in slander and got contented with the inferior state, as in their statement: Our hearts are wrapped (i.e. don't hear or understand Allah's Word).

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(1) [Surah 10: 38].
(2) [Surah 2: 23-24].
(3) [Surah 17: 88].
(4) [Surah 11: 13].

The Qur'anic verse reads, "And they say: "Our hearts are under coverings (screened) from that to which you invite us; and in our ears is deafness, and between us and you is a screen."(1) As well the Qur'anic verse reads; "And those who disbelieve say: "Listen not to this Qur'an, and make noise in the midst of its (recitation) that you may overcome."(2)

وَالادِّعَاءِ مَعَ الْعَجْزِ بِقَوْلِهِمْ: ﴿لَوْ نَشَآءُ لَقُلْنَا مِثْلَ هَٰذَآ﴾ [الأنفال: 31] وَقَدْ قَالَ لَهُمْ
الله ﴿وَلَن تَفْعَلُوا۟﴾ فَمَا فَعَلُوا وَلا قَدَرُوا وَمَنْ تَعاطَى ذَلِكَ مِنْ سُخَفَائِهِمْ كَمُسَيْلِمَةَ كَشَفَ
عُوَارَهُ لِجَمِيعِهِمْ وَسَلَبَهُمُ الله مَا أَلِفُوهُ مِنْ فَصِيحِ كَلامِهِمْ وَإِلاَّ فَلَمْ يَخْفَ عَلَى أَهْلِ المَيْزِ
مِنْهُمْ أَنَّهُ لَيْسَ مِنْ نَمَطِ فَصَاحَتِهِمْ وَلاَ جِنْسِ بَلاَغَتِهِمْ بَلَ وَلَّوْا عَنْهُ مُدْبِرِينَ وَأَتَوْا مُذْعِنِينَ مِنْ
بَيْنِ مُهْتَدٍ وَبَيْنَ مَفْتُونٍ وَلِهَذَا لَمَّا سَمِعَ الْوَلِيدُ بْنُ الْمُغِيرَةِ مِن النَّبِيِّ ﷺ ﴿إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ
وَٱلْإِحْسَٰنِ﴾ [النحل: 90] الآيَةَ قَالَ وَالله إِنَّ لَهُ لَحَلاَوَةً وَإِنَّ عَلَيْهِ لَطَلاَوَةً وَإِنَّ أَسْفَلَهُ لَمُغْدِقٌ
وَإِنَّ أَعْلاَهُ لَمُثْمِرٌ مَا يَقُولُ هَذَا بَشَرٌ؛ وَذَكَرَ أَبُو عُبَيْدٍ أَنَّ أَعْرَابِيّاً سَمِعَ رَجُلاً يَقْرَأُ ﴿فَٱصْدَعْ بِمَا
تُؤْمَرُ﴾ [الحجر: 94] فَسَجَدَ وَقَالَ سَجَدْتُ لِفَصَاحَتِهِ؛ وَسَمِعَ آخَرُ رَجُلاً يَقْرَأُ ﴿فَلَمَّا ٱسْتَيْـَٔسُوا۟
مِنْهُ خَلَصُوا۟ نَجِيًّا﴾ [يوسف: 80] فَقَالَ: أَشْهَدُ أَنَّ مَخْلُوقاً لاَ يَقْدِرُ عَلى مِثْلِ هَذَا الْكَلاَمِ،
وَحُكِيَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ الله عَنْهُ كَانَ يَوْماً نَائِماً فِي الْمَسْجِدِ فَإِذَا هُوَ بِقَائِمٍ عَلَى
رَأْسِهِ يَتَشَهَّدُ شَهَادَةَ الْحَقِّ فَاسْتَخْبَرَهُ فَأَعْلَمَهُ أَنَّهُ مِنْ بَطَارِقَةِ الرُّومِ مِمَّنْ يُحْسِنُ كَلاَمَ الْعَرَبِ
وَغَيْرِهَا وَأَنَّهُ سَمِعَ رَجُلاً مِنْ أَسْرَى الْمُسْلِمِينَ يَقْرَأُ آيَةً مِنْ كِتَابِكُمْ فَتَأَمَّلْتُهَا فَإِذَا قَدْ جُمِعَ فِيهَا
مَا أَنْزَلَ الله عَلَى عِيسَى ٱبْنِ مَرْيَمَ مِنْ أَحْوَالِ الدُّنْيَا وَالآخِرَةِ وَهِيَ قَوْله: ﴿وَمَن يُطِعِ ٱللَّهَ
وَرَسُولَهُۥ وَيَخْشَ ٱللَّهَ وَيَتَّقْهِ﴾ [النور: 52] الآيَة؛

They alleged that they could produce the like to the Qur'an, but they failed. The Qur'anic verse reads, "if we wish we can say the like of this."(3)

Allah said to them: 'and you can never do it', thereby they neither did so nor had the capability of doing so.

When any one of their insolent people dared to do so, such as Musailama,(4) Allah disclosed his defects and flaws before them all.

Allah distracted them from their common pure language (with the magnificent language of the Qur'an); thereby, it was apparent for those people amongst them to distinguish it as being of matchless eloquence and unparalleled

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(1) [Surah 41: 5]. (2) [Surah 41: 26]. (3) [Surah 8: 31].

(4) He embraced Islam, and thereafter apostatized from it when he came to Al-Yamama. Therein, he claimed to be a Prophet and alleged that he could utter a statement that would resemble the Qur'an. The Muslims under the command of Khalid bin Al-Walid fought him, and he was killed during the caliphate of Abu Bakr As-Siddiq (may Allah be pleased with him).

rhetorical language unlike theirs. Yet, some of them veered away from it, and others came subserviently in the state of being either rightly-guided or infatuated by it. So, when Al-Walid bin Al-Mughira heard the Prophet (pbuh) reciting "Verily, Allah Al-'Adl (i.e. justice and worshipping none but Allah Alone-Islamic Monotheism) and Al-Ihsan [i.e. to be patient in your duties to Allah, totally for Allah's Sake and in accordance with the Sunnah (legal ways) of the Prophet (pbuh) in a perfect manner], and giving help to Kith and Kin", he said: By Allah, it (i.e. the Qur'an) is full of sweetness and gracefulness. Its lower part is affluent, and its higher part is fruitful. None of the human beings can say that (statement of the Qur'an).

Abu 'Ubaida narrated: when a Bedouin heard a man reciting the verse, "therefore proclaim openly (Allah's Message- Islamic Monotheism) that which you are commanded",(2) he went into prostration and said: I prostrated due to its eloquence. Another one heard a man reading the verse "So, when they despaired of him, they held a conference in private",(3) and thereupon he said: I bear witness that no creature can produce such speech.

It is narrated that 'Umar bin Al-Khattab (may Allah be pleased with him) was sleeping in the mosque one day when a man stood by him reciting the testimony of truth [i.e. Saying: I bear witness that none is worthy to be worshipped but Allah and bear witness that Muhammad is Allah's Messenger]. Thereupon, 'Umar inquired of him, when he told him that he was one of the Roman patriarchs, who was acquainted with the language of Arabs and non-Arabs, and that he heard a man of the Muslim captives reciting a Qur'anic verse, on which he reflected and found out that it combined what had been revealed to 'Isa (Jesus) the son of Maryam (Mary) pertaining to the matters of the worldly-life and the Hereafter. The verse was (as follows): "And whosoever obeys Allah and His Messenger (pbuh), fears Allah, and keeps his duty (to Him), such are the successful."(4)

وَحَكَى الْأَصْمَعِيُّ أَنَّهُ سَمِعَ كَلاَمَ جَارِيَةٍ فَقَالَ لَهَا: قَاتَلَكِ الله مَا أَفْصَحَكِ! فَقَالَتْ أَوَيُعَدُّ هَذَا فَصَاحَةً بَعْدَ قَوْلِ الله تَعَالَى: ﴿وَأَوْحَيْنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ أَنْ أَرْضِعِيهِۖ﴾ [القصص: 7] الآيَةَ فَجَمَعَ فِي آيَةٍ وَاحِدَةٍ بَيْنَ أَمْرَيْنِ وَنَهْيَيْنِ وَخَبَرَيْنِ وَبِشَارَتَيْنِ فَهَذَا نَوْعٌ مِنْ إِعْجَازِهِ مُنْفَرِدٌ بِذَاتِهِ غَيْرُ مُضَافٍ إِلَى غَيْرِهِ عَلَى التَّحْقِيقِ وَالصَّحِيحِ مِنَ الْقَوْلَيْنِ وَكَوْنُ الْقُرْآنِ مِنْ قِبَلِ النَّبِيِّ ﷺ وَأَنَّهُ أَتَى بِهِ مَعْلُومٌ ضَرُورَةً وَكَوْنُهُ ﷺ مُتَحَدِّيًا بِهِ مَعْلُومٌ ضَرُورَةً وَعَجْزُ الْعَرَبِ عَنِ الإِتْيَانِ بِهِ مَعْلُومٌ ضَرُورَةً وَكَوْنُهُ فِي فَصَاحَتِهِ خَارِقاً لِلْعَادَة مَعْلُومٌ ضَرُورَةً لِلْعَالِمِينَ بِالْفَصَاحَةِ وَوُجُوهِ الْبَلاَغَةِ وَسَبِيلُ مَنْ لَيْسَ مِنْ أَهْلِهَا عِلْمُ ذَلِكَ بِعَجْزِ الْمُنْكِرِينَ مِنْ أَهْلِهَا عَنْ مُعَارَضَتِهِ

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(1) [Surah 16: 90].
(2) [Surah 15: 94].
(3) [Surah 12: 80].
(4) [Surah 24: 52].

وَٱعْتِرَافِ الْمُقِرِّينَ بِإِعْجَازِ بَلاَغَتِهِ وَأَنْتَ إِذَا تَأَمَّلْتَ قَوْلَهُ تَعَالَى: ﴿وَلَكُمْ فِي ٱلْقِصَاصِ حَيَوٰةٌ﴾ [البقرة: 179] وَقَوْلَهُ: ﴿وَلَوْ تَرَىٰٓ إِذْ فَزِعُوا۟ فَلَا فَوْتَ وَأُخِذُوا۟ مِن مَّكَانٍ قَرِيبٍ ۝٥١﴾ [سبأ: 51] وَقَوْلُهُ: ﴿ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ﴾ [فصلت: 34] وَقَوْلَهُ ﴿وَقِيلَ يَٰٓأَرْضُ ٱبْلَعِى مَآءَكِ وَيَٰسَمَآءُ أَقْلِعِى﴾ [هود: 44] الآيَة. وَقَوْلَهُ: ﴿فَكُلًّا أَخَذْنَا بِذَنۢبِهِۦ فَمِنْهُم مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا﴾ [العنبكوت: 40] الآيَةَ وَأَشْبَاهَهَا مِنَ الآيِ بَلْ أَكْثَرَ الْقُرْآنِ حَقَّقْتَ مَا بَيَّنْتُهُ مِنْ إِيجَازِ أَلْفَاظِهَا وَكَثْرَةِ مَعَانِيهَا وَدِيبَاجَةِ عِبَارَتِهَا وَحُسْنِ تَأْلِيفِ حُرُوفِهَا وَتَلاؤُمِ كَلِمِهَا وَأَنَّ تَحْتَ كُلِّ لَفْظَةٍ مِنْهَا جُمَلاً كَثِيرَةً وَفُصُولاً جَمَّةً وَعُلُوماً زَوَاخِرَ مُلِئَتِ الدَّوَاوِينُ مِنْ بَعْضِ مَا ٱسْتُفِيدَ مِنْهَا وَكَثُرَتِ الْمَقَالاَتُ فِي الْمُسْتَنْبَطَاتِ عَنْهَا ثُمَّ هُوَ فِي سَرْدِ الْقِصَصِ الطِّوَالِ وَأَخْبَارِ الْقُرُونِ السَّوَالِفِ الَّتِي يَضْعفُ فِي عَادَةِ الْفُصَحَاءِ عِنْدَهَا الْكَلاَمُ وَيَذْهَبُ مَاءُ الْبَيَانِ آيَةٌ لِمُتَأَمِّلِهِ مِنْ رَبْطِ الْكَلاَمِ بَعْضِهِ بِبَعْضٍ وَالْتِئَامِ سَرْدِهِ وَتَنَاصُفِ وُجُوهِهِ كَقِصَّةِ يُوسُفَ عَلَى طُولِهَا ثُمَّ إِذَا تَرَدَّدَتْ قِصَصُهُ ٱخْتَلَفَتِ الْعِبَارَاتُ عَنْهَا عَلَى كَثْرَةِ تَرَدُّدِهَا حَتَّى تَكَادَ كُلُّ وَاحِدَةٍ تُنَسِّي فِي الْبَيَانِ صَاحِبَتَهَا وَتُنَاصِفُ فِي الْحُسْنِ وَجْهَ مُقَابِلَتِهَا وَلاَ نُفُورَ لِلنُّفُوسِ مِنْ تَرْدِيدِهَا وَلاَ مُعَادَاةَ لِمُعَادِهَا.

Al-Asma'i related that he heard speech delivered by a slave girl, when he said to her: May Allah fight you! How eloquent you are!

She thereupon said: Is it deemed to be eloquent after the revelation of Allah's Statement, namely, "And We inspired the mother of Musa (Moses): (telling): "Suckle him [Musa (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers," (1) in which Allah combined two commands, two prohibitions, two news and two glad tidings. Thereby, this is a type of its miraculous and inimitable nature.

The true one of both statements and the fact that the Qur'an had existed before the Prophet who came with it is necessarily known. It is essentially known that the Prophet (pbuh) challenged (Arabs) in effect of the Qur'an, and that Arabs failed to produce its equal. It is substantially known for Al-'Alamin [mankind, jinn, and all that exists] that its eloquence is extraordinary and it contains all aspects of good style.

Further, the non-Arabs realized the disability of Arabs to oppose it, and the confessors acknowledged its rhetorical style to be miraculous.

Let you reflect on Allah's Statements, "And there is (a saving of) life for you in Al-Qisas (the law of equality in punishment), O men of understanding," (2) and, "And if you could but see, when they will be terrified with no escape (from them), and they will be seized from a near place," (3) and, "Repel (the evil) with

(1) [Surah 28: 7]. (2) [Surah 2: 179]. (3) [Surah 34: 51].

one which is better (i.e. Allah's orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend"[1], and, "And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was made to subside and the Decree (of Allah) was fulfilled (i.e. the destruction of the people of Nuh (Noah). And it (the ship) rested on (Mount) Judi, and it was said: "Away with the people who are Zalimun (polytheists and wrong doers)", [2]and, "So We punished each (of them) for his sins; of them were some on whom We sent Hasib (a violent wind with shower of stones) [as on the people of Lut (Lot)], and of them were some who were overtaken by As-Saihah [(torment- awful cry) (as Thamud or Shu'aib's people], and of them were some whom We caused the earth to swallow [as Qarun (Korah)], and of them were some whom We drowned [as the people of Nuh (Noah), or Fir'aun (Pharaoh) and his people]. It was not Allah Who wronged them, but they wronged themselves." [3]

You will find that its like of the other verses and the majority of the Qur'an have achieved what it (the Qur'an) demonstrated, namely the concise terms, abundant senses, elegant-styled expressions, good composition of letters, and convenient words. Behind the curtain of each term, there are many expressions, affluent chapters and overflowing knowledge which the books have been thronged with some of its benefits. Moreover, articles have spread over its extracted inferences.

It (the Qur'an) relates the long stories and the news about the by-gone generations in such a way that the most eloquent people fail to express. For any speculating one, its rhetorical language is a miraculous sign, due to the coherent terms, interlinked narration and equitable aspects, such as the story of Yusuf (Joseph) despite being lengthy.

Yet, in case of repeating its (the Qur'an's) stories, the expressions will be different (from those mentioned formerly concerning the very stories) despite being frequent, so that each one of them would about to vary from its fellow one as for its rhetorical expressions, and be equivalent to its peer as to being elegantly-styled. Therefore, people would not be bored nor abstinent from repeating it.

فصل

الوَجْهُ الثَّانِي مِنْ إِعْجَازِهِ صُورَةُ نَظْمِهِ العَجِيبِ، وَالْأُسْلُوبُ الْغَرِيبُ الْمُخَالِفُ لِأَسَالِيبِ كَلاَمِ الْعَرَبِ وَمَنَاهِجِ نَظْمِهَا وَنَثْرِهَا الذِي جَاءَ عَلَيْهِ وَوَقَفَتْ مَقَاطِعُ آيِهِ وَٱنْتَهَتْ فَوَاصِلُ كَلِمَاتِهِ إِلَيْهِ وَلَمْ يُوجَدْ قَبْلَهُ وَلاَ بَعْدَهُ نَظِيرٌ لَهُ وَلاَ ٱسْتَطَاعَ أَحَدٌ مُمَاثَلَةَ شَيْءٍ مِنْهُ بَلْ

(1) [Surah 41: 34]. (2) [Surah 11: 44]. (3) [Surah 29: 40].

حَارَتْ فِيهِ عُقُولُهُمْ وَتَدلَّهَتْ دُونَهُ أَحْلاَمُهُمْ ولَمْ يَهْتَدُوا إِلَى مِثْلِهِ فِي جِنْسِ كلاَمِهِمْ مِنْ نَثْرٍ أَوْ نَظْمٍ أَوْ سَجْعٍ أَوْ رَجَزٍ أَوْ شِعْرٍ وَلَمَّا سَمِعَ كَلاَمَهُ ﷺ الْوَلِيدُ بْنُ الْمُغِيرَةِ وَقَرَأَ عَلَيْهِ الْقُرْآنَ رَقَّ فَجَاءَهُ أَبُو جَهْلٍ مُنْكِراً عَلَيْهِ قَالَ: وَاللهِ مَا مِنْكُمْ أَحَدٌ أَعْلَمُ بِالْأَشْعَارِ مِنِّي، واللهِ مَا يُشْبِهُ الذِي يَقُولُ شَيْئاً مِنْ هَذَا؛ وَفِي خَبَرِهِ الآخرِ حِينَ جَمعَ قُرَيْشاً عِنْدَ حُضُورِ الْمَوْسِمِ وَقَال: إِنّ وُفُودَ الْعَرَبِ تَرِدُ فَأَجْمِعُوا فِيهِ رَأْياً لاَ يُكَذِّبُ بَعْضُكُمْ بَعْضاً فَقَالُوا: نَقُولُ كَاهِنٌ قَالَ وَاللهِ مَا هُوَ بِكَاهِنٍ مَا هُوَ بِزَمْزَمَتِهِ وَلاَ سَجْعِهِ قَالُوا: مَجْنُونٌ، قَالَ مَا هُوَ بِمَجْنُونٍ وَلاَ بِخَنْقِهِ وَلاَ وَسْوَسَتِهِ، قَالُوا: فَنَقُول شَاعِرٌ، قَالَ مَا هُوَ بِشَاعِرٍ قَدْ عَرَفْنَا الشِّعر كُلَّهُ رَجزَهُ وَهَزَجَهُ وَقَرِيضَهُ وَمَبْسُوطَهُ وَمَقْبُوضَهُ، مَا هُوَ بِشَاعِرٍ قَالُوا: فَنَقُولُ سَاحِرٌ، قَالَ مَا هُوَ بِسَاحِرٍ وَلاَ نَفْثِهِ وَلاَ عَقْدِهِ قَالُوا: فَمَا تَقُولُ قَالَ مَا أَنْتُمْ بِقَائِلِينَ مِنْ هَذَا شَيْئاً إِلاَّ وَأَنَا أَعْرِفُ أَنَّهُ بَاطِلٌ وَإِنَّ أَقْرَبَ الْقَوْلِ أَنَّهُ سَاحِرٌ فَإِنَّهُ سِحْرٌ يُفَرِّقُ بَيْنَ الْمَرْءِ وَابْنِهِ وَالْمَرْءِ وَأَخِيهِ وَالْمَرْءِ وزَوْجِهِ وَالْمَرْءِ وَعَشِيرَتِهِ فَتَفَرَّقُوا وَجَلَسُوا عَلَى السُّبُلِ يُحَذِّرُونَ النَّاسَ، فَأَنْزَلَ اللهُ تَعَالَى فِي الْوَلِيدِ ﴿ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾﴾ [المدثر: 11] الآيَاتِ.

The Second aspect of Inimitability

The second aspect of its (the Qur'anis) miraculous nature is evident in the manner of its composition and its astonishing made, alien to the Arab manners of speech and their methods of composing poetry and prose. By virtue of which the sections of the Qur'anic verses came to a stop and its separative words terminated in it. Nothing either before or after it could match it, and no one could produce something similar to it. Yet, their minds got perplexed and stirred up by the Qur'an's inimitable nature, without being guided to something resembling it in their arts of speech, whether in prose, poetry, rhymed prose, or versification. Therefore, when Al-Walid bin Al-Mughira [a bitter enemy of the Prophet (pbuh)] heard the Prophet (pbuh) reciting the Qur'an, he relented, and when Abu Jahl [a vehement enemy of the Prophet (pbuh)] came and blamed him for that, he said: By Allah, none of you is more knowing of poetic verses than I am. By Allah, his statement does not resemble anything of them.

In another version about him: Al-Walid bin Al-Mughira summoned up Quraish with the advent of the season (of pilgrimage in Mecca), and said: the Arab delegations are coming, so let you (O Quraish people) settle on a specific term nominated for him [i.e. the Prophet (pbuh)], concerning which you shall not contradict one another.

They Said: We are to say: (He is) a prognosticator. He said: By Allah, he (i.e. the Prophet (pbuh) is not a prognosticator. He vocalizes neither delirium nor assonance the same as the prognosticator.

They said: We are to say: (He is) (a) mad (man).

He said: Verily, he is not mad. He is neither insane nor scrupulous as a mad man is.

They said: Then we are to say: (he is) a poet.

He said: No, he is not a poet, since we have known all kinds of versification.So, he is not a poet.

They said: Then we are to say: (He is) a magician.

He commented: He is not a magician. He neither practices witchcraft nor blows in the knots like him.They asked: Then, what shall we say?" He replied: I definitely know that anything you shall say is false, but the most persuasive term nominated for him is 'a magician', for it (the Qur'an) is a magic which causes separation between a man and his son; a man and his brother; a man and his wife; and a man and his kin.

Therein, they (Quraish) parted and sat by the roads warning the people [against Muhammad (pbuh)].

Thereupon, Allah the Supreme revealed His Qur'anic verses concerning Al-Walid bin Al-Mughira, namely, "Leave Me Alone (to deal) with whom I created lonely (without any wealth or children etc, i.e. Al-Walid bin Al-Mughira Al-Makhzumi). And then granted him resources in abundance. And children to be by his side. And made life smooth and comfortable for him. After all that he desires that I should give more. Nay! Verily, he has been opposing our Ayat (proofs, evidences, verses, lessons, signs, revelations),......"(1)

وَقَالَ عُتْبَةُ بْنُ رَبِيعَةَ حِينَ سَمِعَ الْقُرْآنَ: يَا قَوْمِ قَدْ عَلِمْتُمْ أَنِّي لَمْ أَتْرُكْ شَيْئاً إِلاَّ وَقَدْ عَلِمْتُهُ وَقَرَأْتُهُ وَقُلْتُهُ، وَالله لَقَدْ سَمِعْتُ قَوْلاً وَالله مَا سَمِعْتُ مِثْلَهُ قَطُّ، مَا هُوَ بِالشِّعْرِ وَلاَ بِالسِّحْرِ وَلاَ بِالْكَهَانَةِ؛ وَقَالَ النَضْرُ بْنُ الْحَارِثِ نَحْوَهُ وَفِي حَدِيثِ إِسْلاَمِ أَبِي ذَرٍّ وَوَصَفَ أَخَاهُ أُنيساً فَقَالَ: وَالله مَا سَمِعْتُ بِأَشْعَرَ مِنْ أَخِي أُنَيْسٍ لَقَدْ نَاقَضَ ٱثْنَي عَشَرَ شَاعِراً فِي الْجَاهِلِيَّةِ أَنَا أَحَدُهُمْ وَأَنَّهُ ٱنْطَلَقَ إِلَى مَكَّةَ وَجَاءَ إِلَى أَبِي ذَرٍّ بِخَبَرِ النَّبِيِّ ﷺ قُلْتُ فَمَا يَقُولُ النَّاسُ؟ قَالَ يَقُولُونَ شَاعِرٌ كَاهِنٌ سَاحِرٌ لَقَدْ سَمِعْتُ قَوْلَ الْكَهَنَةِ فَمَا هُوَ بِقَوْلِهِمْ وَلَقَدْ وَضَعْتُهُ عَلَى أَقْرَاءِ الشِّعْرِ فَلَمْ يَلْتَئِمْ وَمَا يَلْتَئِمُ عَلَى لِسَانِ أَحَدٍ بَعْدِي أَنَّهُ شِعْرٌ وَإِنَّهُ لَصَادِقٌ وَإِنَّهُمْ لَكَاذِبُونَ؛ وَالْأَخْبَارُ فِي هَذَا صَحِيحَةٌ كَثِيرَةٌ وَالْإِعْجَازُ بِكُلٍّ وَاحِدٍ مِنَ النَّوْعَيْنِ: الْإِيجَازُ وَالْبَلاَغَةُ بِذَاتِهَا، وَالْأُسْلُوبُ الغَرِيبُ بِذَاتِهِ كُلٌّ وَاحِدٍ مِنْهُمَا نَوْعُ إِعْجَازٍ عَلَى التَّحْقِيقِ لَمْ تَقْدِرِ الْعَرَبُ عَلَى الْإِتْيَانِ بِوَاحِدٍ مِنْهُمَا إِذْ كُلٌّ وَاحِدٍ خَارِجٌ عَنْ قُدْرَتِهَا مُبَايِنٌ لِفَصَاحَتِهَا وَكَلاَمِهَا؛ وَإِلَى هَذَا ذَهَبَ غَيْرُ وَاحِدٍ مِنْ أَئِمَّةِ الْمُحَقِّقِينَ وَذَهَبَ بَعْضُ الْمُقْتَدَى بِهِمْ إِلَى أَنَّ الْإِعْجَازَ فِي مَجْمُوعِ الْبَلاَغَةِ وَالْأُسْلُوبِ وَاسْتَدَلَّ عَلَى ذَلِكَ بِقَوْلٍ تَمُجُّهُ الْأَسْمَاعُ وَتَنْفِرُ مِنْهُ الْقُلُوبُ. وَالصَّحِيحُ مَا قَدَّمْنَاهُ، وَالْعِلْمُ بِهَذَا كُلِّهِ ضَرُورَةً وَقَطْعاً وَمَنْ تَفَنَّنَ فِي عُلُومِ الْبَلاَغَةِ وَأَرْهَفَ خَاطِرَهُ وَلِسَانَهُ أَدَبُ هَذِهِ الصِّنَاعَةِ لَمْ يَخْفَ عَلَيْهِ مَا قُلْنَاهُ وَقَدِ ٱخْتَلَفَ أَئِمَّةُ أَهْلِ السُّنَّةِ فِي وَجْهِ عَجْزِهِمْ عَنْهُ فَأَكْثَرُهُمْ يَقُولُ إِنَّهُ مِمَّا جُمِعَ فِي قُوَّةِ جَزَالَتِهِ وَنَصَاعَةِ أَلْفَاظِهِ

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(1) [Surah 74: 11-30].

وَحُسْنِ نَظْمِهِ وَإِيجَازِهِ وَبَدِيع تَأْلِيفِهِ وَأُسْلُوبِهِ لاَ يَصِحُّ أَنْ يَكُونَ فِي مَقْدُورِ الْبَشَرِ وَأَنَّهُ مِنْ بَابِ الْخَوَارِقِ الْمُمْتَنِعَةِ عَنْ أَقْدَارِ الْخَلْقِ عَلَيْهَا كَإِحْيَاءِ الْمَوْتَى وَقَلْبِ الْعَصَا وَتَسْبِيحِ الْحَصَا وَذَهَبَ الشَّيْخُ أَبُو الْحَسَنِ إِلَى أَنَّهُ مِمَّا يُمْكِنُ أَنْ يَدْخُلَ مِثْلُهُ تَحْتَ مَقْدُورِ الْبَشَرِ، وَيُقدرُهُمُ اللهُ عَلَيْهِ وَلَكِنَّهُ لَمْ يَكُنْ هَذَا وَلاَ يَكُونُ فَمَنَعَهُمُ اللهُ هَذَا وَعَجَّزَهُمْ عَنْهُ، وَقَالَ بِهِ جَمَاعَةٌ مِنْ أَصْحَابِهِ وَعَلى الطَّرِيقَيْنِ فَعَجْزُ الْعَرَبِ عَنْهُ ثَابِتٌ وَإِقَامَةُ الْحُجَّةِ عَلَيْهِمْ بِمَا يَصِحُّ أَنْ يَكُونَ فِي مَقْدُورِ الْبَشَرِ، وَتَحَدِّيهِمْ بِأَنْ يَأْتُوا بِمِثْلِهِ قَاطِعٌ وَهُوَ أَبْلَغُ فِي التَّعْجِيزِ وَأَحْرَى بِالتَّقْرِيعِ وَالاحْتِجَاجُ بِمَجِيءِ بَشَرٍ مِثْلِهِمْ بِشَيْءٍ لَيْسَ مِنْ قُدْرَةِ الْبَشَرِ لاَزِمٌ وَهُوَ أَبْهَرُ آيَةٍ وَأَقْمَعُ دَلاَلَةٍ وَعَلَى كُلِّ حَالٍ فَمَا أَتَوْا فِي ذَلِكَ بِمَقَالٍ بَلْ صَبَرُوا عَلَى الْجَلاَءِ وَالْقَتْلِ وَتَجَرَّعُوا كَاسَاتِ الصَّغَارِ وَالذُّلِّ وَكَانُوا مِنْ شُمُوخِ الأُنُفِ وَإِبَاءَةِ الضَّيْمِ بِحَيْثُ لاَ يُؤْثِرُونَ ذَلِكَ اخْتِيَاراً وَلاَ يَرْضَوْنَهُ إِلاَّ اضْطِراراً وَإِلاَّ فَالْمُعَارَضَةُ لَوْ كَانَتْ مِنْ قُدَرِهِمْ وَالشُّغْلِ بِهَا أَهْوَنُ عَلَيْهِمْ وَأَسْرَعُ بِالنُّجْحِ وَقَطْعِ الْعُذْرِ وَإِفْحَامِ الْخَصْمِ لَدَيْهِمْ وَهُمْ مِمَّنْ لَهُمْ قُدْرَةٌ عَلَى الْكَلاَمِ وَقُدْوَةٌ فِي الْمَعْرِفَةِ بِهِ لِجَمِيعِ الأَنَامِ وَمَا مِنْهُمُ إِلاَّ مَنْ جَهَدَ جَهْدَه وَاسْتَنْفَذَ مَا عِنْدَهُ فِي إِخْفَاءِ ظُهُورِهِ وَإِطْفَاءِ نُورِهِ فَمَا جَلَوْا فِي ذَلِكَ خَبِيئَةً مِنْ بَنَاتِ شِفَاهِهِمْ وَلاَ أَتَوْا بِنُطْفَةٍ مِنْ مُعِينِ مِيَاهِهِمْ مع طُولِ الأَمَدِ وَكَثْرَةِ الْعَدَدِ وَتَظاهُرِ الْوَالِدِ وَمَا وَلَدَ بَلْ أَبْلَسُوا فَمَا نَبَسُوا وَمُنِعُوا فَانْقَطَعُوا فَهَذانِ النَّوْعَانِ مِنْ إِعْجَازِهِ.

When 'Utba bin Rabi'a (a bitter enemy of the Prophet (pbuh) heard the recitation of the Qur'an, he said: O people, you have known that I have not left anything without that I have known, read and stated about. By Allah, I have not heard such a statement before. It is neither poetry, magic nor soothsaying.

An-Nadr bin Al-Harith uttered a similar speech to the aforementioned one.

The narration about Abu Dharr, when he embraced Islam and described his brother Unais, relates: [Abu Dharr said:] By Allah, I have never heard any one poetizing more fluently than my brother Unais who has contested against twelve poets comprising me in the Pre-Islamic period of Ignorance. He set out to Mecca and then came back to Abu Dharr informing him about the Prophet (pbuh). Abu Dharr said: what are people saying? He replied: They say he is a poet, a soothsayer and a magician. Yet, I have heard soothsaying, but his statement (the Qur'an) is not similar to it.

Further, I have matched it with the meters of poetic verses, but it does not go well with them, so it is not appropriate for anyone after me to allege that it is the form of poetry. Thereby he [i.e. Muhammad (pbuh)] is verily truthful and they (the Quraish polytheists) are liars.

The narrations concerning this are sound and abundant. Yet, Arabs could not produce any one of the two aspects of its inimitable and miraculous nature, whether in the course of the conciseness and rhetoric style or the marvelous mode of composition. Each one of them is confirmed to be inimitable. Thereby,

they could not submit its similar as each inimitable aspect is beyond their capabilities and is conflicting with their eloquence and common speech.

The Imams of the Sunnah [the compilers of the Prophetic Ahadith on Islamic Jurisprudence] differed as for the aspect that caused the failure of Arabs to imitate it (the Qur'an). The majority of them said: Due to what it (the Qur'an) has combined of vigorous eloquence, pure language, well-composed mode, elegant conciseness, marvelous composition and dazzling style thereby it is not true that mankind have the ability to imitate it, since it falls under the doors of the supernatural transcending the capabilities of the creation, such as reviving the dead, turning the stick (into a serpent) and the praises glorified by the pebbles.

Sheikh Abul-Hasan Al-Ash'ary went on to say that it was possible your mankind to have the ability to imitate it, and Allah may enable them to do so, but neither was this nor would it be possible, thereby Allah prevented and disabled them to do so. A group of his companions stated the same speech.

At both inimitable aspects, Arabs are confirmed to have failed, and the proof was set against them absolutely as a challenge to imitate it. Thus, this is more severe than disabling them and more adequate than reproving them. So, defying them with the coming of a humanbeing similar to them with a thing going beyond the capabilities of humanbeings is prerequisite, and it is the most marvelous sign (miracle) and the most suppressing evidence.

Anyhow, they never presented any statement (to imitate it), but became patient at being evacuated and killed. They drank from the goblets of inferiority and humiliation, while having been haughty and high self-esteemed. They never preferred that state but were obliged to fall into its whirl. Therefore, if they had the ability to oppose it (with the convincing evidence), they would do so, since it would be easier for them and faster towards success, decisive evidence and dumbfounding the opponent.

They (Arabs) had the omnipotence over speech and were the identical example of knowledge for all humanbeings. Each one of them exerted his utmost and used up all his efforts to annihilate its emergence and turn off its light, but they could not be but speechless, nor be aided by the water source of their pure language despite the elapse of long period of time, their great numbers and the ostentation of the offspring. Thus, they got perplexed, ineffective, and speechless, and desisted from withstanding and resistance owing to those two inimitable aspects.

فصل

الْوَجْهُ الثَّالِثُ مِنَ الْإِعْجَازِ مَا انْطَوَى عَلَيْهِ مِنَ الْأَخْبَارِ بِالْمُغَيَّبَاتِ وَمَا لَمْ يَكُنْ وَلَمْ يَقَعْ فَوُجِدَ كَمَا وَرَدَ عَلَى الْوَجْهِ الذِي أَخْبَرَ كَقَوْلِهِ تَعَالَى: ﴿لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ﴾ [الفتح: 27] وَقَوْلِهِ تَعَالَى: ﴿وَهُم مِّنۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ﴾ [الروم: 3]

وَقَوْلِهِ: ﴿لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ﴾ [الفتح: 33] وَقَوْلِهِ ﴿وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ﴾ [النور: 55] الآية وَقَوْلِهِ: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ﴿١﴾﴾ [النصر: 1] إِلَى آخِرِهَا فَكَانَ جَمِيعُ هَذَا كَمَا قَالَ فَغَلَبَتِ الرُّومُ فَارِسَ فِي بِضْعِ سِنِينَ؛ وَدَخَلَ النَّاسُ فِي الإِسْلاَمِ أَفْوَاجاً فَمَا مَاتَ ﷺ وَفِي بِلادِ الْعَرَبِ كُلِّهَا مَوْضِعٌ لَمْ يَدْخُلْهُ الإِسْلاَمُ وَٱسْتَخْلَفَ الله الْمُؤْمِنِينَ فِي الأَرْضِ وَمَكَّنَ فِيهَا دِينَهُمْ وَمَلَّكَهُمْ إِيَّاهَا مِنْ أَقْصَى الْمَشَارِقِ إِلَى أَقْصَى الْمَغَارِبِ كَمَا قَالَ ﷺ زُوِيَتْ لِي الأَرْضُ فَأُرِيتُ مَشَارِقَهَا وَمَغَارِبَهَا وَسَيَبْلُغُ مُلْكُ أُمَّتِي مَا زُوِيَ لِي مِنْهَا وَقَوْلِهِ: ﴿إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿٩﴾﴾ [الحجر: 9] فَكَانَ كَذَلِكَ لاَ يَكَادُ يُعَدُّ مَنْ سَعَى فِي تَغْيِيرِهِ وَتَبْدِيلِ مُحْكَمِهِ مِنَ الْمُلْحِدَةِ وَالْمُعَطِّلَةِ لاَ سِيَّمَا الْقَرَامِطَةُ فَأَجْمَعُوا كَيْدَهُمْ وَحَوْلَهُمْ وَقُوَّتَهُمُ الْيَوْمَ نَيِّفاً عَلَى خَمْسِمِائَةِ عَامٍ فَمَا قَدَرُوا عَلَى إِطْفَاءِ شَيْءٍ مِنْ نُورِهِ وَلاَ تَغْيِيرِ كَلِمَةٍ مِنْ كَلاَمِهِ وَلاَ تَشْكِيكِ الْمُسْلِمِينَ فِي حَرْفٍ مِنْ حُرُوفِهِ وَالْحَمْدُ لله وَمِنْهُ قَوْلُهُ ﴿سَيُهْزَمُ ٱلْجَمْعُ وَيُوَلُّونَ ٱلدُّبُرَ ﴿٤٥﴾﴾ [القمر: 45] وَقَوْلُهُ تعالى: ﴿قَٰتِلُوهُمْ يُعَذِّبْهُمُ ٱللَّهُ بِأَيْدِيكُمْ﴾ [التوبة: 14] الآيَةَ وَقَوْلُهُ: ﴿هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ﴾ [التوبة: 33] الآيَةَ

The Third aspect of Inimitability

(Chapter) The third aspect of its inimitability involves its information about the things that were unknown and that did not nor would take place, according to the aspect corresponding with Allah's Statement such as, "Certainly, you shall enter Al-Masjid-al-Haram, if Allah wills, secure" (1)and, "and they (i.e. the Romans), after their defeat, will be victorious" (2), and, "to make it victorious over all (other) religions" (3), and, "Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the Land" (4), and, "When there comes the Help of Allah [to you, O Muhammad (pbuh) against your enemy] and the conquest (of Mecca)....." (5)

Thereby, all these events took place according to what it had formerly stated: Then the Romans won the victory over the Persians within a few years (three to nine years). The people entered Allah's Religion (Islam) in crowds, so that the Prophet (pbuh) had not died except when Islam spread in each spot of all the Arab lands. Allah granted the believers succession (to the present rulers therein) in the land, established their religion (Islam) therein and gave them Power and authority over the eastward and westward of the world. This corresponds with the statement of the Prophet (pbuh), namely: "the land was assembled (and

(1) [Surah 48: 27]. (2) [Surah 30: 3].
(3) [Surah 9: 33], [Surah 48: 387], [Surah 61: 9].
(4) [Surah 24: 55]. (5) [Surah 110: 1].

displayed) to me so that I could see its eastward and westward, and my followers will attain Power over what has been assembled of it before me."

Likewise, the Qur'anic verse reads, "Verily, We (Allah), it is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption)." And it has been safeguarded although the disbelievers and malignant conspirators especially Qaramita had sought to change and alternate its content. They summoned up all their plots, might and strength over five hundred years ago, but they failed to extinguish the trace of the light of the Qur'an, or change a single word of it, or cause the Muslims to doubt about any single letter of it, thanks to Allah.

As well, the Qur'anic verse reads, "their multitude will be put to flight, and they will show their backs" (4), and, "Fight against them so that Allah will punish them by your hands" (5), and, "It is He Who has sent His Messenger [Muhammad (pbuh)] with guidance and the religion of truth (Islam), to make it superior over all religions even though the Mushrikun (polytheists, Pagans, idolaters, disbelievers in the oneness of Allah) hate (it)" (6), and, "they will do you no harm, barring a trifling annoyance;

وَقَوْلُهُ تعالى: ﴿لَن يَضُرُّوكُمْ إِلَّآ أَذًى ۖ وَإِن يُقَـٰتِلُوكُمْ﴾ [آل عمران: 111] الآيَةَ فَكَانَ كُلُّ ذَلِكَ وَمَا فِيهِ مِنْ كَشْفِ أَسْرَارِ الْمُنَافِقِينَ وَالْيَهُودِ وَمَقالِهِمْ وَكَذِبِهِمْ فِي حَلِفِهِمْ وَتَقْرِيعِهِمْ بِذَلِكَ كَقَوْلِهِ تعالى: ﴿وَيَقُولُونَ فِىٓ أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا ٱللَّهُ بِمَا نَقُولُ﴾ [المجادلة: 8] وَقَوْلُهُ تعالى: ﴿يُخْفُونَ فِىٓ أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ﴾ [آل عمران: 154] الآيَة وَقَوْلُهُ تعالى: ﴿مِنَ ٱلَّذِينَ هَادُوا۟ سَمَّـٰعُونَ لِلْكَذِبِ﴾ [المائدة: 41] الآيَةَ، وَقَوْلُهُ تعالى: ﴿مِّنَ ٱلَّذِينَ هَادُوا۟ يُحَرِّفُونَ ٱلْكَلِمَ عَن مَّوَاضِعِهِۦ﴾ - إلى قوله تعالى - ﴿فِى ٱلدِّينِ﴾ [النساء: 46] وَقَدْ قَالَ مُبْدِياً مَا قَدَّرَهُ الله وَٱعْتَقَدَهُ الْمُؤْمِنُونَ يَوْمَ بَدْرٍ ﴿وَإِذْ يَعِدُكُمُ ٱللَّهُ إِحْدَى ٱلطَّآئِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ ٱلشَّوْكَةِ تَكُونُ لَكُمْ﴾ [الأنفال: 7] وَمِنْهُ قَوْلُهُ تَعَالَى: ﴿إِنَّا كَفَيْنَـٰكَ ٱلْمُسْتَهْزِءِينَ ﴿٩٥﴾﴾ [الحجر: 95] وَلَمَا نَزَلَتْ بَشَّرَ النَّبِيُّ ﷺ بِذَلِكَ أَصْحَابَهُ بِأَنَّ الله كَفَاهُ إِيَّاهُمْ وَكَانَ الْمُسْتَهْزِئُونَ نَفَراً بِمَكَّةَ يُنَفِّرُونَ النَّاسَ عَنْهُ وَيُؤْذُونَهُ فَهَلَكُوا؛ وَقَوْلُهُ تعالى: ﴿وَٱللَّهُ يَعْصِمُكَ

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(1) Reported by Muslim and At-Tirmidhi.

(2) [Surah 15: 9].

(3) A straying group which made mischief in the land and attacked the pilgrims in the Sacred House of Allah (the Ka'bah in Mecca). They could pull the Black Stone out of its position in the Ka'bah, and killed a thousand of pilgrims. Thereafter, they came back with the Black Stone which was restored afterwards to its former position, after many years of continuous fights.

(4) [Surah 54: 45].

(5) [Surah 9: 14].

(6) [Surah 9: 33], [48: 38], [61: 9].

مِنَ ٱلنَّاسِۗ﴾ [المائدة: 67] فَكَانَ كَذَلِكَ عَلَى كَثْرَةِ مَنْ رَامَ ضُرَّهُ وَقَصَدَ قَتْلَهُ وَالأَخْبَارُ بِذَلِكَ مَعْرُوفَةٌ صَحِيحَةٌ.

And if they fight against you, they will show their backs, and they will not be helped." (1) the afore-mentioned verses revealed what would happen afterwards.

Thus, the Qur'an informed about the forthcoming events. It disclosed the secrets of the hypocrites and Jews, along with their (concealed) speech and untruthful oath taking, and reproached them as in the Qur'anic verse, "and say within themselves: "Why should Allah punish us not for what we say?" (2) and, "they hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here" (3), and, "And of the Jews are men who listen much and eagerly to lies-listen to others who have not come to you" (4), and, "Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word [O Muhammad (pbuh)] and disobey," and hear nothing." And Ra'ina (be careful, listen to us, and we listen to you) with a twist of their tongues and as a mockery of the religion (Islam)." (5)

Moreover, the Qur'an manifested what Allah decreed and what the believers thought on the Day of Badr (Battle), Saying: "And (remember) when Allah promised you (Muslims) one of the two parties (of the enemy, i.e. either the army or the caravan) that it should be yours; you wished that the one not armed (the caravan) should be yours." (6) And the Qur'anic verse also reads, "Truly! We will suffice you against the scoffers." (7)

When that afore-mentioned verse had been revealed, the Prophet (pbuh) gave his companions the glad tidings that Allah sufficed him (pbuh) against the mockers. The scoffers (8)

As well, the Qur'anic verse reads, "Allah will protect you from mankind." (9) Thereby, Allah safeguarded the Prophet (pbuh) from all attempts intended to harm or kill him (pbuh), and the sound and well-known narrations were related concerning that.

فصل

الْوَجْهُ الرَّابِعُ مَا أَنْبَأَ بِهِ مِنْ أَخْبَارِ الْقُرُونِ السَّالِفَةِ وَالأُمَمِ البَائِدَةِ وَالشَّرَائِعِ الدَّاثِرَةِ مِمَّا

(1) [Surah 3: 111]. (2) [Surah 58: 572]. (3) [Surah 3: 154].
(4) [Surah 5: 41]. (5) [Surah 4: 46]. (6) [Surah 8: 7].
(7) [Surah 15: 95].
(8) They were Al-Walid bin Al-Mughira, Al-'Ass bin Wa'el, 'Adi bin Qais, Al-Aswad bin 'Abdel-Mutalib and Al-Aswad bin Yaghuth. Allah dispatched Jibril (Gabriel- peace be upon him) while they were around the Ka'bah. He therein cast a signal to each one of them, and they all were destructed. (Tafsir Al-Galalain).
(9) [Surah 5: 67].

كَانَ لاَ يَعْلَمُ مِنْهُ الْقِصَّةَ الْوَاحِدَةَ إِلاَّ الْفَذُّ مِنْ أَحْبَارِ أَهْلِ الْكِتَابِ الذِي قَطَعَ عُمُرَهُ فِي تَعَلُّمِ ذَلِكَ فَيُورِدُهُ النَّبِيُّ ﷺ عَلَى وَجْهِهِ وَيَأْتِي بِهِ عَلَى نَصِّهِ فَيَعْتَرِفُ الْعَالِمُ بِذَلِكَ بِصِحَّتِهِ وَصِدْقِهِ وَأَنَّ مِثْلَهُ لَمْ يَنَلْهُ بِتَعْلِيمٍ وَقَدْ عَلِمُوا أَنَّهُ ﷺ أُمِّيٌّ لاَ يَقْرَأُ وَلاَ يَكْتُبُ وَلاَ ٱشْتَغَلَ بِمُدَارَسَةٍ وَلاَ مُثَافَنَةٍ وَلَمْ يَغِبْ عَنْهُمْ وَلاَ جَهِلَ حَالَهُ أَحَدٌ مِنْهُمْ وَقَدْ كَانَ أَهْلُ الْكِتَابِ كَثِيراً مَا يَسْأَلُونَهُ ﷺ عَنْ هَذَا فَيَنْزِلُ عَلَيْهِ مِنَ الْقُرْآنِ مَا يَتْلُو عَلَيْهِمْ مِنْهُ ذِكْراً كَقِصَصِ الأَنْبِيَاءِ مَعَ قَوْمِهِمْ وَخَبَرِ مُوسَى وَالْخَضِرِ وَيُوسُفَ وَإِخْوَتِهِ وَأَصْحَابِ الْكَهْفِ وَذِي الْقَرْنَيْنِ وَلُقْمَانَ وَٱبْنِهِ وَأَشْبَاهِ ذَلِكَ مِنَ الأَنْبَاءِ وَبَدْءِ الْخَلْقِ وَمَا فِي التَّوْرَاةِ وَالإِنْجِيلِ وَالزَّبُورِ وَصُحُفِ إِبْرَاهِيمَ وَمُوسَى مِمَّا صَدَّقَهُ فِيهِ الْعُلَمَاءُ بِهَا وَلَمْ يَقْدِرُوا عَلَى تَكْذِيبِ مَا ذُكِرَ مِنْهَا بَلْ أَذْعَنُوا لِذَلِكَ فَمِنْ مُوَفَّقٍ آمَنَ بِمَا سَبَقَ لَهُ مِنْ خَيْرٍ وَمِنْ شَقِيٍّ مُعَانِدٍ حَاسِدٍ، وَمَعَ هَذَا لَمْ يُحْكَ عَنْ وَاحِدٍ مِنَ النَّصَارَى وَالْيَهُودِ عَلَى شِدَّةِ عَدَاوَتِهِمْ لَهُ وَحِرْصِهِمْ عَلَى تَكْذِيبِهِ وَطُولِ ٱحْتِجَاجِهِ عَلَيْهِمْ بِمَا فِي كُتُبِهِمْ وَتَقْرِيعِهِمْ بِمَا ٱنْطَوَتْ عَلَيْهِ مَصَاحِفُهُمْ وَكَثْرَةِ سُؤَالِهِمْ لَهُ ﷺ وَتَعْنِيتِهِمْ إِيَّاهُ عَنْ أَخْبَارِ أَنْبِيَائِهِمْ وَأَسْرَارِ عُلُومِهِمْ وَمُسْتَوْدَعَاتِ سِيَرِهِمْ وَإِعْلاَمِهِ لَهُمْ بِمَكْتُومِ شَرَائِعِهِمْ وَمُضَمَّنَاتِ كُتُبِهِمْ مِثْلَ سُؤَالِهِمْ عَنِ الرُّوحِ وَذِي الْقَرْنَيْنِ وَأَصْحَابِ الْكَهْفِ وَعِيسَى وَحُكْمِ الرَّجْمِ وَمَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ وَمَا حُرِّمَ عَلَيْهِمْ مِنَ الأَنْعَامِ وَمِنْ طَيِّبَاتٍ كَانَتْ أُحِلَّتْ لَهُمْ فَحُرِّمَتْ عَلَيْهِمْ بِبَغْيِهِمْ، وَقَوْلِهِ تعالى: ﴿ذَٰلِكَ مَثَلُهُمْ فِي ٱلتَّوْرَىٰةِ وَمَثَلُهُمْ فِي ٱلْإِنجِيلِ﴾ [الفتح: 29] وغَيْرِ ذَلِكَ مِنْ أُمُورِهِمْ التِي نَزَلَ فِيهَا الْقُرآنُ فَأَجَابَهُمْ وَعَرَّفَهُمْ بِمَا أُوحِيَ إِلَيْهِ مِنْ ذَلِكَ أَنَّهُ أَنْكَرَ ذَلِكَ أَوْ كَذَّبَهُ بَلْ أَكْثَرُهُمْ صَرَّحَ بِصِحَّةِ نُبُوَّتِهِ وَصِدْقِ مَقَالَتِهِ وَٱعْتَرَفَ بِعِنَادِهِ وَحَسَدِهِ إِيَّاهُ كَأَهْلِ نَجْرَانَ وَٱبْنِ صُورِيَا وَٱبْنَيْ أَخْطَبَ وَغَيْرِهِمْ وَمَنْ بَاهَتَ فِي ذَلِكَ بَعْضَ الْمُبَاهَتَةِ وَٱدَّعَى أَنَّ فِيمَا عِنْدَهُمْ مِنْ ذَلِكَ لِمَا حَكَاهُ مُخَالَفَةً دُعِيَ إِلَى إِقَامَةِ حُجَّتِهِ وَكَشْفِ دَعْوَتِهِ فَقِيلَ لَهُ ﴿قُلْ فَأْتُوا۟ بِٱلتَّوْرَىٰةِ فَٱتْلُوهَآ إِن كُنتُمْ صَٰدِقِينَ﴾ إِلَى قَوْلِهِ: ﴿ٱلظَّٰلِمُونَ﴾ [آل عمران: 93 ـ 94] فَقَرَّعَ وَوَبَّخَ وَدَعَا إِلَى إِحْضَارِ مُمْكِنٍ غَيْرِ مُمْتَنِعٍ فَمِنْ مُعْتَرِفٍ بِمَا جَحَدَهُ وَمُتَوَاقِحٍ يُلْقِي عَلَى فَضِيحَتِهِ مِنْ كِتَابِهِ يَدَهُ وَلَمْ يُؤْثَرْ أَنَّ وَاحِداً مِنْهُمْ أَظْهَرَ خِلاَفَ قَوْلِهِ مِنْ كُتُبِهِ وَلاَ أَبْدَى صَحِيحاً وَلاَ سَقِيماً مِنْ صُحُفِهِ قَالَ الله تعالى: ﴿يَٰٓأَهْلَ ٱلْكِتَٰبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنتُمْ تُخْفُونَ مِنَ ٱلْكِتَٰبِ وَيَعْفُوا۟ عَن كَثِيرٍ﴾ [المائدة: 15] الآيَتَيْنِ.

The Fourth Aspect of its Inimitability

(Chapter) The fourth aspect of its inimitability is its information about the past generations, by-gone nations and extinctive creeds, about a single story of which none but an individual of the rabbis of the people of Scriptures could know, after having spent most of his life on learning it.

Thus, the Prophet (pbuh) stated its basic aspect and original text, and then

the one knowing of it would acknowledge it to be trustworthy and authentic, and admit that he (pbuh) had not attained it through learning. They had been aware that the Prophet (pbuh) was illiterate, who neither read nor wrote, nor engaged in a study or accompaniment, since, he (pbuh) was not far from them, and none of them was heedless of his circumstances.

The people of the Books (Jews and Christians) used to ask him about these (stories and news), and therein the Qur'anic verses would be revealed to him (pbuh) to recite to them something of those stories, such as the stories of the Prophets and their people, as well as the news about Musa (Moses) and Khadir, Yusuf (Joseph) and his brothers, the people of the Cave, Dhul-Qarnain (a man wearing two horns of a ram on his head), and Luqman and his son and the like of that news, in addition to what had been revealed in the Torah, Gospel, Psalms and the Books of Ibrahim (Abraham) and Musa (Moses), about which the scholars of the Scriptures believed him (pbuh) and dared not deny what he (pbuh) mentioned and got subservient. Some of them were rightly-guided and believed in the good having approached them, but others were unfortunate, stubborn and full of envy (against Islam and the Qur'an).

Nevertheless, it had never been narrated that anyone of the Christians and Jews had denied what the Prophet (pbuh) had mentioned, regardless of their severe hostility; their keenness on denying him (pbuh); the Prophet's lengthy evident proof set against them with the aid of their books; the Prophet's reproving them by virtue of their scriptures; and their frequent questions directed to the Prophet (pbuh) so as to distress him (pbuh) with the news of their Prophets, the secrets of their knowledge and the depository of their biographies.

Yet, The Prophet (pbuh) had informed them about the concealed things of their religious laws and the contents of their Scriptures.

Such questions were about the Spirit[1], Dhul-Qarnain (a two -horned man), [2] the people of the cave[3], 'Isa (Jesus), the penalty prescribed for stoning (the adulterer or adulteress), what Israel made unlawful for himself[4], and what had been made lawful for them of the cattle and certain good foods owing to their wrong deeds.[5]

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(1) As in Allah's Statement, "And they ask you [O Muhammad (pbuh)] about the Spirit; Say: "The Spirit is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little." [17: 85].

(2) As in Allah's Statement, "And they ask you about Dhul-Qarnain. Say: "I shall recite to you something of this story." [18: 83].

(3) As in Allah's Statement, "Do you think that the people of the cave and the Inscription (the news or names of the people of the Cave) were wonder among Our Signs? (Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave.." [18: 9].

(4) As in Allah's Statement, "All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Torah was revealed." [3:93].

(5) As in Allah's Statement, "For the wrong doing of the Jews, We made unlawful for =

Allah's Statement reads, "Muhammad (pbuh) is the Messenger of Allah. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good pleasure the mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayer). This is the description in the Taurat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them." (1)

In effect of the afore-mentioned verse, the Qur'an informed the people of the Scriptures of the marks and characteristics of the followers of Prophet Muhammad (pbuh), of which they were full cognizant in their Books. Furthermore, it told them about a multitude of matters about which the Qur'anic verses had been revealed, and the Prophet (pbuh) answered their questions and told them about what had been revealed to him.

Yet, none of the people of Scriptures (The Jews and Christians) had either denied or belied the Prophet's statement. On the contrary, the majority of them had declared that his Prophethood was true and his statement (of the Quar'an) was trustworthy and truthful. They admitted being obstinate and envious of the Prophet (pbuh), such as the people of Najran (who had been Christians), Ibn (the son of) Suria, the sons of Akhtab (2) and others.

Whoever of them fabricated some lies against that and alleged that its statements contradicted what had been mentioned in their books, he was called to set an evidence to prove his claim which was therein disgraced, and then it was said to the Prophet, "Say (O Muhammad (pbuh): "Bring here the Taurat (Torah) and recite it if you are truthful." Then after that, whosoever shall invent a lie against Allah,... such shall indeed be the Zalimun (disbelievers)."(3)

Thus, The Prophet (pbuh) aided by The Qur'an reproved and admonished them to set forth what was possible, not impossible. Yet, some of them confessed what they denied and got insolent and disgraceful out of having fabricated a statement of their own handwriting. However, it was not related that anyone of them either had demonstrated a statement of the Scriptures which was contradictory to the Qur'an, or exposed any right or ill text of their Scriptures.

= them certain good foods which had been lawful for them - and for their hindering many from Allah's Way.." [4: 160-161].

(1) [Surah 48: 29] the people of the Scriptures knew that these were the characteristics of the followers of Prophet Muhammad (pbuh), which had been stated in their Books.

(2) Ibn Suria and Ibn Aktab were from the Jewish rabbis of Medina who bore hostility against the Prophet (pbuh) while having known about the trust worthiness of his Prophethood. The two sons of Akhtab were: Huyai bin Akhtab and Yasser bin Akhtab.

(3) [Surah 3: 93, 94].

Allah's Statement reads, "O people of the Scripture (Jews and Christians)! Now has come to you our Messenger [Muhammad (pbuh) explaining to you much of that which you used to hide from the Scripture and pass over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allah a light [Prophet Muhammad (pbuh)] and a plain Book (this Qur'an)."[1]

فــصل

هَذِهِ الْوُجُوهُ الْأَرْبَعَةُ مِنْ إِعْجَازِهِ بَيِّنَةٌ لاَ نِزَاعَ فِيهَا وَلاَ مِرْيَةَ وَمِنَ الْوُجُوهِ الْبَيِّنَةِ فِي إِعْجَازِهِ مِنْ غَيْرِ هَذِهِ الْوُجُوهِ آيٌ وَرَدَتْ بِتَعْجِيزِ قَوْمٍ فِي قَضَايَا وَإِعْلاَمِهِمْ أَنَّهُمْ لاَ يَفْعَلُونَهَا فَمَا فَعَلُوا وَلاَ قَدَرُوا عَلَى ذَلِكَ كَقَوْلِهِ لِلْيَهُودِ ﴿قُلْ إِن كَانَتْ لَكُمُ ٱلدَّارُ ٱلْآخِرَةُ عِندَ ٱللَّهِ خَالِصَةً﴾ [البقرة: 94] الآيَةَ قَالَ أَبُو إِسْحَاقَ الزَّجَّاجُ فِي هَذِهِ الآيَةِ أَعْظَمُ حُجَّةٍ وَأَظْهَرُ دلاَلَةٍ عَلَى صِحَّةِ الرِّسَالَةِ لِأَنَّهُ قَالَ لَهُمْ ﴿فَتَمَنَّوُا ٱلْمَوْتَ﴾ [الجمعة: 6] وَأَعْلَمَهُمْ أَنَّهُمْ لَنْ يَتَمَنَّوْهُ أَبَداً فَلَمْ يَتَمَنَّهُ وَاحِدٌ مِنْهُمْ؛ وَعَنِ النَّبِيِّ ﷺ: «**وَالذِي نَفْسِي بِيَدِهِ لاَ يَقُولُهَا رَجُلٌ مِنْهُمْ إلاَّ غُصَّ بِرِيقِهِ**» يَعْنِي يَمُوتُ مَكَانَهُ فَصَرَفَهُمُ الله عَنْ تَمَنِّيهِ وَجَزَّعَهُمْ لِيُظْهِرَ صِدْقَ رَسُولِهِ وَصِحَّةَ مَا أُوحِيَ إِلَيْهِ إِذْ لَمْ يَتَمَنَّهُ أَحَدٌ مِنْهُمْ وَكَانُوا عَلَى تَكْذِيبِهِ أَحْرَصَ لَوْ قَدَرُوا وَلَكِنِ الله يَفْعَلُ مَا يُرِيدُ فَظَهَرَتْ بِذَلِكَ مُعْجِزَتُهُ وَبَانَتْ حُجَّتُهُ؛ قَالَ أَبُو مُحَمَّدٍ الْأَصِيلِيُّ: مِن أَعْجَبِ أَمْرِهِمْ أَنَّهُ لاَ يُوجَدُ مِنْهُمْ جَماعَةٌ وَلاَ وَاحِدٌ مِنْ يَوْمِ أَمَرَ الله بِذَلِكَ نَبِيَّهُ يُقْدِمُ عَلَيْهِ وَلاَ يُجِيبُ إِلَيْهِ وَهَذَا مَوْجُودٌ مُشَاهَدٌ لِمَنْ أَرَادَ أَنَّ يَمْتَحِنَهُ مِنْهُمْ، وَكَذَلِكَ آيَةُ الْمُبَاهَلَةِ مِنْ هَذَا الْمَعْنَى حَيْثُ وَفَدَ عَلَيْهِ أَسَاقِفَةُ نَجْرَانَ وَأَبَوُا الْإِسْلاَمَ فَأَنْزَلَ الله تَعَالَى عَلَيْهِ آيَةَ الْمُبَاهَلَةِ بِقَوْلِهِ: ﴿فَمَنْ حَآجَّكَ فِيهِ﴾ [آل عمران: 61] الآيَةَ فَٱمْتَنَعُوا مِنْهَا وَرَضُوا بِأَدَاءِ الْجِزْيَةِ وَذَلِكَ أَنَّ الْعَاقِبَ عَظِيمَهُمْ قَالَ لَهُمْ قَدْ عَلِمْتُمْ أَنَّهُ نَبِيٌّ وَأَنَّهُ مَا لاَعَنَ قَوْماً نَبِيٌّ قَطُّ فَبَقِيَ كَبِيرُهُمْ وَلاَ صَغِيرُهُمْ وَمِثْلُهُ قَوْلُهُ تعالى: ﴿وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا﴾ [البقرة: 23] إِلَى قَوْلِهِ تعالى: ﴿فَإِن لَّمْ تَفْعَلُوا وَلَن تَفْعَلُوا﴾ [البقرة: 24] فَأَخْبَرَهُمْ أَنَّهُمْ لاَ يَفْعَلُونَ كَمَا كَانَ وَهَذِهِ الآيَةُ أَدْخَلُ فِي بَابِ الإِخْبَارِ عَنِ الْغَيْبِ وَلَكِنْ فِيهَا مِنَ التَّعْجِيزِ مَا فِي التِي قَبْلَهَا.

Manifestation of these (former) Aspects along with the other ones of its Inimitability

(Chapter) These (aforementioned) aspects of the miraculous nature of the Qur'an are evident, undoubtful and indisputable.

Apart from the previously mentioned evident aspects, there are additional ones manifested in the Qur'anic verses disabling some people as for some issues and informing them that they could not accomplish them, thereby they could

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(1) [Surah: 5: 15].

not either do so or have the ability to do so, such as Allah's Statement directed to the Jews, namely, "Say to (them)" "If the home of the Hereafter with Allah is indeed for you specially and not for others, of mankind, then long for death if you are truthful." (1)

Abu Ishaq Az-Zajjaj said: the above-mentioned verse is the most evident and manifested proof set for the trueness and truth of the Messengership, since Allah, by virtue of the Qur'an, asked them to wish death and informed them that they would never long for it. Thus, none of them yearned for it.

The Prophet (pbuh) said, "By the One in Whose Hand my Soul is, no man of them should say so except that he would demise (instantly) in his place." Allah turned them away from longing for death and made them fear of it, so as to prove the truthfulness of His Messenger (pbuh) and the validity of what had been revealed to him. This is because none of them longed for death. They had been keen on denying it (The Statement of the Qur'an), but they could not, as Allah does whatever He wills, and thereby its miracles and evidence got clear.

Abu Muhammad Al-Aseely said: the most astonishing thing is that no group of them or even a single individual, since Allah commanded His Prophet (pbuh) with what was revealed to him (pbuh), had the audacity to respond to him (pbuh) while he (pbuh) had been present and seen by anyone who intended to put him (pbuh) to a test. The same sense is compatible with the Qur'anic verse of 'praying and invocation', where the bishops of Najran came to the Prophet (pbuh) and refused to embrace Islam. Therein, Allah the Supreme revealed to him the Qur'anic verse as for ' Invoking (Allah's Curse)', namely, "Then whoever disputes with you concerning him ['Isa (Jesus)] after (all this) knowledge that has come to you [i.e. 'Isa (Jesus) being a slave of Allah, and having no share in Divinity], say: [O Muhammad (pbuh)] "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the Curse of Allah upon those who lie."(2) Therefore, they refrained from doing so [i.e. what the Prophet (pbuh) told them to do as commanded by Allah in effect of that verse] and agreed to pay the Jizyah. (3) They abstained from doing so because their archbishop said to them: "You have known that he is verily a Prophet, and no people engaged in cursing against a Prophet without their old and young ones having been annihilated."

Likewise, the Qur'anic verses read, "And if you (Arab Pagans, Jews, and Christians) are in doubt concerning that which we have sent down (i.e. the Qur'an) to Our Slave [Muhammad (pbuh)], then produce a Surah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers." (4)

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(1) [Surah 2: 94]. (2) [Surah 3: 590].

(3) A head tax imposed by Islam on all non-Muslims living under the protection of an Islamic government.

(4) [Surah 2: 23, 24].

In effect of the previously mentioned verse, Allah told them (the disbelievers that they would not do that. Further, that verse pertains to the information about the unseen, and it is compatible with the former one as to disabling the disbelievers.

فـــصل

وَمِنْهَا الرَّوْعَةُ التِي تَلْحَقُ قُلُوبَ سَامِعِيهِ وَأَسْمَاعَهُمْ عِنْدَ سَمَاعِهِ وَالْهَيْبَةُ التي تَعْتَرِيهِمْ عِنْدَ تِلاوَتِهِ لِقُوَّةِ حَالِهِ وَإِنَافَةِ خَطَرِهِ وَهِيَ عَلَى الْمُكَذِّبِينَ بِهِ أَعْظَمُ حَتَّى كَانُوا يَسْتَثْقِلُونَ سَمَاعَهُ وَيَزِيدُهُمْ نُفُوراً كَمَا قَالَ تَعَالَى: ﴿وَإِذَا ذَكَرْتَ رَبَّكَ فِي ٱلْقُرْءَانِ وَحْدَهُۥ وَلَّوْا عَلَىٰٓ أَدْبَٰرِهِمْ نُفُورًا﴾ [الإسراء: 46] وَيَوَدُّونَ ٱنْقِطَاعَهُ لِكَرَاهَتِهِمْ لَهُ وَلِهَذَا قَالَ ﷺ: «**إِنَّ الْقُرْآنَ صَعْبٌ مُسْتَصْعَبٌ عَلَى مَنْ كَرِهَهُ وَهُوَ الْحَكَمُ، وَأَمَّا الْمُؤْمِنُ فَلاَ تَزَالُ رَوْعَتُهُ بِهِ وَهَيْبَتُهُ إِيَّاهُ مَعَ تِلاوَتِهِ تُولِيهِ ٱنْجِذَاباً وَتَكْسِبُهُ هَشَاشَةً لِمَيْلِ قَلْبِهِ إِلَيْهِ وَتَصْدِيقِهِ بِهِ**» قَالَ الله تَعَالَى: ﴿تَقْشَعِرُّ مِنْهُ جُلُودُ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ ٱللَّهِ﴾ [الزمر: 23] وَقَالَ تعالى: ﴿لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ﴾ [الحشر: 21] الآيَةَ وَيَدُلُّ عَلَى أَنَّ هَذَا شَيْءٌ خُصَّ بِهِ أَنَّهُ يَعْتَرِي مَنْ لاَ يَفْهَمُ مَعَانِيَهُ وَلاَ يَعْلَمُ تَفَاسِيرَهُ كَمَا رُوِيَ عَنْ نَصْرَانِيٍّ أَنَّهُ مَرَّ بِقَارِىءٍ فَوَقَفَ يَبْكِي فَقِيلَ لَهُ مِمَّ بَكَيْتَ قَالَ لِلشَّجَا وَالنَّظْمِ وَهَذِهِ الرَّوْعَةُ قَدِ ٱعْتَرَتْ جَمَاعَةً قَبْلَ الْإِسْلاَمِ وَبَعْدَهُ فَمِنْهُمْ مَنْ أَسْلَمَ لَهَا لِأَوَّلِ وَهْلَةٍ وَآمَنَ بِهِ وَمِنْهُمْ مَنْ كَفَرَ، فَحُكِيَ فِي الصَّحِيحِ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ فَلَمَّا بَلَغَ هَذِهِ الآيَةَ ﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ ٱلْخَٰلِقُونَ ۝٣٥﴾ إلى قوله: ﴿ٱلْمُصَيْطِرُونَ﴾ [الطور: 35 ـ 37] كَادَ قَلْبِي أَنْ يَطِيرَ لِلإِسْلاَمِ؛ وَفِي رِوَايَةٍ وَذَلِكَ أَوَّلُ مَا وَقَرَ الْإِيمَانُ فِي قَلْبِي. وَعَنْ عُتْبَةَ بْنِ رَبِيعَةَ: أَنَّهُ كَلَّمَ النَّبِيَّ ﷺ فِيمَا جَاءَ بِهِ مِنْ خِلاَفِ قَوْمه فَتَلاَ عَلَيْهِمْ ﴿حمٓ ۝١﴾ [فصلت: 1] إلى قَوْلِهِ ﴿صَٰعِقَةً مِّثْلَ صَٰعِقَةِ عَادٍ وَثَمُودَ﴾ [فصلت: 13] فَأَمْسَكَ عُتْبَةُ بِيَدِهِ عَلَى فِي النَّبِيِّ ﷺ وَنَاشَدَهُ الرَّحِمَ أَنْ يَكُفَّ، وَفِي رِوَايَةٍ فَجَعَلَ النَّبِيُّ ﷺ يَقْرَأُ وَعُتْبَةُ مُصْغٍ مُلْقٍ يَدَيْهِ خَلْفَ ظَهْرِهِ مُعْتَمِدٌ عَلَيْهِمَا حَتَّى ٱنْتَهَى إِلَى السَّجْدَةِ فَسَجَد النَّبِيُّ ﷺ وَقَامَ عُتْبَةُ لاَ يَدْرِي بِمَ يُرَاجِعُهُ وَرَجَعَ إِلَى أَهْلِهِ وَلَمْ يَخْرُجْ إِلَى قَوْمِهِ حَتَّى أَتَوْهُ فَٱعْتَذَرَ لَهُمْ وَقَالَ وَالله لَقَدْ كَلَّمَنِي بِكَلاَمٍ وَالله مَا سَمِعَتْ أُذنايَ بِمِثْلِهِ قَطُّ فَمَا دَرَيْتُ مَا أَقُولُ لَهُ، وَقَدْ حُكِيَ عَنْ غَيْرِ وَاحِدٍ مِمَّنْ رَامَ مُعَارَضَتَهُ أَنَّهُ ٱعْتَرَتْهُ رَوْعَةٌ وَهَيْبَةٌ كَفَّ بِهَا عَنْ ذَلِكَ فَحُكِيَ أَنَّ ٱبْنَ الْمُقَفَّعِ طَلَبَ ذَلِكَ وَرَامَهُ وَشَرَعَ فِيهِ فَمَرَّ بِصَبِيٍّ يَقْرَأُ ﴿وَقِيلَ يَٰٓأَرْضُ ٱبْلَعِي مَآءَكِ﴾ [هود: 44] فَرَجَعَ فَمَحَا مَا عَمِلَ وَقَالَ أَشْهَدُ أَنَّ هَذَا لاَ يُعَارَضُ وَمَا هُوَ مِنْ كَلاَمِ الْبَشَرِ وَكَانَ مِنْ أَفْصَحِ أَهْلِ وَقْتِهِ وَكَانَ يَحْيَى بْنُ حَكَم الْغَزَالُ بَلِيغَ الْأَنْدَلُسِ فِي زَمَنِهِ فَحُكِيَ أَنَّهُ رَامَ شَيْئاً مِنْ هَذَا فَنَظَرَ في سُورَةِ الْإِخْلاَصِ لِيَحْذُو عَلَى

مِثَالِهَا وَيَنْسُجَ بِزَعْمِهِ عَلَى مِنْوَالِهَا، قَالَ: فَٱعْتَرَتْنِي مِنْهُ خَشْيَةٌ وَرِقَّةٌ حَمَلَتْنِي عَلَى التَّوْبَةِ وَالْإِنَابَةِ.

The wonderful Qur'anic Recitation is one of the Aspects of its Inimitability

(Chapter): One of the aspects of the inimitability of the Qur'an is the splendour of the Qur'anic recital affecting the heart and hearing of the one listening to it, as well as the gravity of its recitation befalling anyone with reverential fear due to its strong mode and grave seriousness. Yet, its impact on the disbelievers was greater to such an extent that they could not bear hearing it, which caused them to veer away as Allah stated [1], and to wish it to be ceased out of having hatred against it. So, the Prophet (pbuh) said, "Verily the Qur'an is hard and becomes hard on the one who dislikes it, and it is the judge (between the disbelievers and believers)."

As for the believer, the magnificence and solemnity of the Qur'anic recitation keep on attracting him and giving him softness and delight, due to the inclination of his heart towards the Qur'an and his belief in it.

Allah the Supreme said, "the skins of those who fear their Lord shiver from it [i.e. the Qur'an - when they recite it or hear it]. Then their skins and their hearts soften to the remembrance of Allah." [2] And He said, "Had we sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rent as under by the fear of Allah." [3] In effect of the afore-mentioned verses, the Qur'an is characterized by that attribute, namely to impress anyone who does not understand its meaning nor is aware of its interpretation. This corresponds with what was narrated about a Christian man who passed by a man who was reciting the Qur'an, and thereupon stopped and cried. It was said to that Christian man: what are you crying for? He replied: For the sorrow (mode) and (elevated) composition (of the Qur'an).

The magnificent Qur'anic recitation had an impressive effect on the groups before and after having embraced Islam. Some of them had embraced Islam and believed in it, on first consideration, out of that marvelous Qur'anic recital, while others disbelieved in it.

It is narrated in the Sahih (Authentic Book of Al-Bukhari and Muslim) that Jubair bin Mut'im said: I heard the Prophet (pbuh) reciting Surat (chapter of) At-Tur (Mount) in the Maghrib (Sunset) prayer. My heart was on the verge of flying to Islam when he (pbuh) reached the verses, "Were they created by nothing? Or were they themselves the creators? Or did they create the heavens

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(1) Allah said: And we have put coverings over their hearts lest they should understand it (the Qur'an), and in their ears deafness. And when you make mention of your Lord Alone in the Qur'an, they turn on their backs, fleeing in extreme dislike." [17: 46].

(2) [Surah 39: 23]. (3) [Surah 59: 21].

and the earth? Nay, but they have no firm belief. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?" [1]

In another narration, he said: this has been the first thing instilled into my heart and caused me to embrace Islam.

'Utba bin Rabi'a (a severe enemy to the Prophet (pbuh) narrated that he conducted a conversation with the Prophet (pbuh) about what had been revealed to him (pbuh), which caused him (pbuh) to be in conflict with his people. Therein the Prophet (pbuh) recited to them the Surah (Qur'anic chapter) of Fussilat (they are explained in details), from the verse, 'Ha'-Mim' to "But if they turn away, then say [O Muhammad (pbuh)]: "I have warned you of a Sa'iqah (a destructive awful cry, torment, hit, a thunderbolt) like the Sa'iqah which overtook 'Ad and Thamud (people)." [2]

Thereupon, 'Utba blocked the mouth of the Prophet (pbuh) with his hand calling upon him (pbuh) to have mercy (upon them) and cease reciting.

In another version: he Prophet (pbuh) kept on reciting (the Qur'anic verses), and in the meantime 'Utba was listening carefully while placing his hands behind his back and reclining on them. When the Prophet (pbuh) came across the Qur'anic verse of prostration, [3] he (pbuh) prostrated; whereas 'Utba stood up while not knowing the way with which he may refute him. Then 'Utba came back to his family without having got out to his people, who thereafter came to him.

Therein, he apologized to them and said: By Allah, he [i.e. Muhammad (pbuh)] conveyed to me a recital that I have never heard its equal before, thereby I have not known what to say to him (pbuh).

It was related through more than one person, who intended to oppose the Prophet (pbuh), that they had been impressed by the magnificence and gravity of the Qur'anic recital which caused him to give up the opposition.

It was narrated that 'Abdullah bin Al-Muqafa' intended, sought and proceeded upon that (opposition). No sooner had he passed by a boy who was reciting the Qur'anic verse, "And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was made to subside and the Decree (of Allah) was fulfilled (i.e. the destruction of the people of Nuh (Noah). And it (the ship) rested on (mount) Judi, and it was said: "Away with the people who are Zalimun (polytheists and wrong-doers)," [4] then he came back home and obliterated what he had done, and said: I bear witness that this (Qur'an) can not be opposed, and it is not the statement of a humanbeing. He was the most eloquent one among people during his lifetime.

Yahia bin Hakam Al-Ghazal had been the most eloquent person in Andalus (the area of Spain and Portugal) during his lifetime, who narrated that he sought for maligning the Qur'an and that he looked into the Surah (Qur'anic chapter)

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(1) [Surah 52: 35-37]. (2) [Surah 41: 1-13].

(3) The verses no. 37 and 38 in Surah No. 41.

(4) [Surah 11: 44].

of Al-Ikhlas (The Purity) to tread in its steps of composition and write its equal. He added: thereupon, I was befallen, on account of it (the Qur'an), with fear and tenderheartedness leading me to return to Allah in repentance.

فصل

وَمِنْ وُجُوهِ إِعْجَازِهِ الْمَعْدُودَةِ كَوْنُهُ آيَةً باقِيَةً لاَ تُعْدَمُ مَا بَقِيَتِ الدُّنْيَا مَعَ تَكَفُّلِ الله تَعَالَى بِحِفْظِهِ فَقَالَ تعالى: ﴿إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ۝٩﴾ [الحجر: 9] وَقَالَ ﴿لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ﴾ [فصلت: 42] الآيَةَ وَسَائِرُ مُعْجِزَاتِ الأَنْبِيَاءِ انْقَضَتْ بِانْقِضَاءِ أَوْقَاتِهَا فَلَمْ يَبْقَ إِلاَّ خَبَرُهَا وَالْقُرْآنُ الْعَزِيزُ الْبَاهِرَةُ آيَاتُهُ الظَّاهِرَةُ مُعْجِزَاتُهُ عَلَى مَا كَانَ عَلَيْهِ الْيَوْمَ مُدَّةَ خَمْسِمِائَةِ عَامٍ وَخَمْسٍ وَثَلاَثِينَ سَنَةً لأَوَّلِ نُزُولِهِ إِلَى وَقْتِنَا هَذَا حُجَّتُهُ قَاهِرَةٌ وَمُعَارَضَتُهُ مُمْتَنِعَةٌ وَالأَعْصَارُ كُلُّهَا طَافِحَةٌ بِأَهْلِ الْبَيَانِ وَحَمَلَةِ عِلْمِ اللِّسَانِ وَأَئِمَّةِ الْبَلاَغَةِ وَفُرْسَانِ الْكَلاَمِ وَجَهَابِذَةِ الْبَرَاعَةِ، وَالْمُلْحِدُ فِيهِمْ كَثِيرٌ وَالْمُعَادِي لِلشَّرْعِ عَتِيدٌ فَمَا مِنْهُمْ مَنْ أَتَى بِشَيْءٍ يُؤْثَرُ فِي مُعَارَضَتِهِ وَلاَ أَلَّفَ كَلِمَتَيْنِ فِي مُنَاقَضَتِهِ وَلاَ قَدَر فِيهِ عَلَى مَطْعَنٍ صَحِيحٍ وَلاَ قَدَحَ الْمُتَكَلِّفُ مِنْ ذِهْنِهِ فِي ذَلِكَ إِلاَّ بِزَنْدٍ شَحِيحٍ بَلِ الْمَأْثُورُ عَنْ كُلِّ مَنْ رَامَ ذَلِكَ إِلْقَاؤُهُ فِي الْعَجْزِ بِيَدَيْهِ وَالنُّكُوصُ عَلَى عَقِبَيْهِ.

Being an everlasting Sign (Miracle) is one of its Aspects of Inimitability:

(Chapter) One of the aspects of the miraculous nature of the Qur'an is that it is an everlasting sign (miracle) that can not be perished till the end of the worldly life, and is sponsored for being safeguarded by Allah Who said, "Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, we will guard it (from corruption)."(1)

And He also said, "Falsehood can not come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise (Allah)."(2)

The remainder of the miracles of the Prophets had come to an end according to the expiry of its time, and nothing about them remained except the news and narrations.

By contrast, the marvelous verses of the Qur'an along with its manifested miracles have lasted, since the outset of Islam till our contemporary time (i.e. for over fourteen centuries). Its cogency is invincible and no opposition can rise against it.

Ages have been thronged with the men of rhetoric, the bearers of linguistics, the Imams (masters) of eloquence, the cavaliers of good-styled speech, and the great scholars of dexterity. Most of them have been infidels, and other have prepared themselves for opposing the religion. Nevertheless, none of them has

(1) [Surah 15: 9]. (2) [Surah 41: 42].

set forth anything contrary to it, or fabricated two words contradicting it, or calumniated it with the aid of right evidence, or cudgeled the brain to malign it except with failure. Yet, it is known that anyone, who dared to disprove it, put himself to disappointment and turned tail.

فــصل

وَقَدْ عَدَّ جَمَاعَةٌ مِنَ الْأَئِمَّةِ وَمُقَلِّدِي الْأُمَّةِ فِي إِعْجَازِهِ وُجُوهاً كَثِيرَةً. مِنْهَا أَنَّ قَارِئَهُ لاَ يَمَلُّهُ وَسَامِعَهُ لاَ يَمُجُّهُ بَلِ الْإِكْبَابُ عَلَى تلاَوَتِهِ يَزِيدُهُ حَلاَوَةً وَتَرْدِيدُهُ يُوجِب لَهُ مَحَبَّةً لاَ يَزَالُ غَضّاً طَرِيّاً وَغَيْرُهُ مِنَ الْكَلاَمِ وَلَوْ بَلَغَ فِي الْحُسْنِ وَالْبَلاَغَةِ مَبْلَغَهُ يُمَلُّ مَعَ التَّرْدِيدِ وَيُعَادَى إِذَا أُعِيدَ وَكِتَابُنَا يُسْتَلَذُّ بِهِ فِي الْخَلَوَاتِ وَيُؤْنَسُ بِتِلاَوَتِهِ فِي الْأَزَمَاتِ وَسِوَاهُ مِنَ الْكُتُبِ لاَ يُوجَدُ فِيهَا ذَلِكَ حَتَّى أَحْدَثَ أَصْحَابُهَا لَهَا لُحُوناً وَطُرُقاً يَسْتَجْلِبُونَ بِتِلْكَ اللُّحُونِ تَنْشِيطَهُمْ عَلَى قِرَاءَتِهَا وَلِهَذَا وَصَفَ رَسُولُ اللهِ ﷺ الْقُرْآنَ بِأَنَّهُ: لاَ يَخْلَقُ عَلَى كَثْرَةِ الرَّدِّ وَلاَ تَنْقَضِي عِبَرُهُ وَلاَ تَفْنَى عَجَائِبُهُ، هُوَ الْفَصْلُ لَيْسَ بِالْهَزْلِ لاَ يَشْبَعُ مِنْهُ الْعُلَمَاءُ وَلاَ تَزِيغُ بِهِ الْأَهْوَاءُ وَلاَ تَلْتَبِسُ بِهِ الْأَلْسِنَةُ هُوَ الذِي لَمْ تَنْتَهِ الْجِنُّ حِينَ سَمِعَتْهُ أَنْ قَالُوا: ﴿إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ۝١ يَهْدِىٓ إِلَى ٱلرُّشْدِ﴾ [الجن: 1 ـ 2] وَمِنْهَا جَمْعُهُ لِعُلُوم وَمَعَارِفَ لَمْ تَعْهَدِ الْعَرَبُ عَامَّةً وَلاَ مُحَمَّدٌ ﷺ قَبْلَ نُبُوَّتِهِ خَاصَّةً بِمَعْرِفَتِهَا وَلاَ الْقِيام بِهَا وَلا يُحِيط بِهَا أَحَدٌ مِنْ عُلَمَاءِ الْأُمَم وَلاَ يَشْتَمِلُ عَلَيْهَا كِتَابٌ مِن كُتُبِهِمْ فَجُمِعَ فِيهِ مِنْ بَيَانِ عِلْم الشَّرَائِعِ وَالتَّنْبِيهِ عَلَى طُرُق الْحُجَجِ الْعَقْلِيَّاتِ وَالرَّدِّ عَلَى فِرَقِ الْأُمَم بِبَرَاهِينَ قَوِيَّةٍ وَأَدِلَّةٍ بَيِّنَةٍ سَهْلَةِ الْأَلْفَاظِ مُوجَزَة الْمَقَاصِدِ رَامَ الْمُتَحَذْلِقُونَ بَعْدُ أَنْ يَنْصِبُوا أَدِلَّةً مِثْلَهَا فَلَمْ يَقْدِرُوا عَلَيْهَا كَقَوْلِهِ تَعَالَى: ﴿أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِقَٰدِرٍ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم بَلَىٰ﴾ [يـــس: 81] ﴿قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ﴾ [يس: 79] ﴿لَوْ كَانَ فِيهِمَآ ءَالِهَةٌ إِلَّا ٱللَّهُ لَفَسَدَتَا﴾ [الأنبياء: 22] إِلَى مَا حَوَاهُ مِنْ عُلُومِ السِّيَرِ وَأَنْبَاءِ الْأُمَم، وَالْمَوَاعِظِ وَالْحِكَم وَأَخْبَار الدَّار الآخِرَةِ وَمَحَاسِنِ الآدَابِ وَالشِّيَم قَالَ اللهُ جَلَّ ٱسْمُهُ ﴿مَّا فَرَّطْنَا فِى ٱلْكِتَٰبِ مِن شَىْءٍ﴾ [الأنعام: 38] ﴿وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَٰبَ تِبْيَٰنًا لِّكُلِّ شَىْءٍ﴾ [النحل: 89] ﴿وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِى هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ﴾ [الروم: 58]

(Chapter)

A group of Imams and their followers have memorized Plentiful Aspects of its Inimitability

Of which one aspect implies that the one reading the Qur'an does not feel bored with it, as well as the one listening to it does not become sick of it. Thereby, the occupancy with reciting the Qur'an increases it in sweetness, and

repeating its recitation results in fresh love of it (as if it is read for the first time). By contrast, any statement apart from the Qur'an, regardless of its being pleasant and eloquent, becomes boring in case of being stated frequently, and is disliked if it is frequently repeated.

Yet, the Qur'an entertains anyone in his seclusion, and puts one in good mode when being afflicted with calamities. Contrary to it are the other books which are devoid of its pleasant effect, so that their authors added to them the rhymed and rhythmic statements and means with which they intended to give impetus to its readers. Thereby, Allah's Messenger (pbuh) described the Qur'an saying, "It does not become old due to being frequently repeated (i.e. when it is repeated, it becomes fresh, as if one reads or hears it for the first time). Its lessons never pass away. It is the separating word that separates (the truth from falsehood, and commands strict laws for mankind to eradicate evil), not a thing for amusement. The scholars don't feel fed up with it, the passions do not swerve against it, and the tongues do not get equivocal concerning it. It is the Qur'an, about which the jinn, after having heard it, said, "Verily, we have heard a wonderful Recitation (this Qur'an)! It guides to the Right path." (1)

Another aspect of which is that the Qur'an combined the sciences and knowledge, which neither Arabs in general nor Muhammad (pbuh) before his Prophethood in particular, had been acquainted or preoccupied with. None of the Scholars of the preceding nations comprehended them (before the revelation of the Qur'an), and none of their Books comprised them. Yet, the Qur'an presented the knowledge of Legislations, shed light on the methods of intellectual and logic cogency, and gave an echo reply to the groups of other nations, through the powerful proofs and clear evidences; which were exposed in simple terms characterized by being concise and meaningful; and to which the pedants made their attempts to set similar evidence and proofs, but they failed. This corresponds with Allah's statement, namely, "Is not He Who created the heavens and the earth, Able to create the like of them? Yes, indeed! He is the All-knowing Supreme Creator," (2) and, "Say [O Muhammad (pbuh)] "He will give life to them Who created them for the first time!" (3), and "Had there been therein (in the heavens and the earth) gods besides Allah, then verily both would have been ruined." (4)

In addition, it encompassed the knowledge of biographies (of by-gone nations, persons, Prophets); the stories of the other nations; the parables and aphorisms; the information pertaining to the Hearafter; and the good morals and attributes. Allah, to Him Glory belong, said, "We have neglected nothing in the Book," (5) and "And we have sent down to you the Book (the Qur'an) as an exposition of everything," and "And indeed we have set forth for mankind, in

(1) [Surah 72: 1, 2].
(2) [Surah 36: 81].
(3) [Surah 36: 79].
(4) [Surah 21: 22].
(5) [Surah 6: 38].
(6) [Surah 16: 89].

this Qur'an every kind of parable." (1)

وَقَال ﷺ: «إِنَّ الله أَنْزَلَ هَذَا الْقُرْآنَ آمِراً وَزَاجِراً وَسُنَّةً خَالِيَةً وَمَثَلاً مَضْرُوباً فِيهِ نَبَؤُكُمْ وَخَبَرُ مَا كَانَ قَبْلَكُمْ وَنَبَأُ مَا بَعْدَكُمْ وَحَكَمُ مَا بَيْنَكُمْ لاَ يُخْلِقُهُ طُولُ الرَّدِّ وَلاَ تَنْقَضِي عَجَائِبُهُ، هُوَ الْحَقُّ لَيْسَ بِالْهَزْلِ مَنْ قَالَ بِهِ صَدَقَ وَمَنْ حَكَمَ بِهِ عَدَلَ وَمَنْ خَاصَمَ بِهِ فَلَجَ وَمَنْ قَسَمَ بِهِ أَقْسَطَ وَمَنْ عَمِلَ بِهِ أُجِرَ وَمَنْ تَمَسَّكَ بِهِ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ وَمَنْ طَلَبَ الْهُدَى مِنْ غَيْرِهِ أَضَلَّهُ الله وَمَنْ حَكَمَ بِغَيْرِهِ قَصَمَهُ الله، هُوَ الذِّكْرُ الْحَكِيمُ وَالنُّورُ الْمُبِينُ وَالصِّرَاطُ الْمُسْتَقِيمُ وَحَبْلُ الله الْمَتِينُ وَالشِّفَاءُ النَّافِعُ؛ عِصْمَةٌ لِمَنْ تَمَسَّكَ بِهِ وَنَجَاةٌ لِمَنْ اتَّبَعَهُ، لاَ يَعْوَجُّ فَيُقَوَّمَ وَلاَ يَزِيغُ فَيُسْتَعْتَبُ وَلاَ تَنْقَضِي عَجَائِبُهُ وَلاَ يُخْلِقُ عَلى كَثْرَةِ الرَّدِّ».
وَنَحْوُهُ عَنِ ابْنِ مَسْعُودٍ وَقَالَ فِيهِ: «وَلاَ يَخْتَلِفُ وَلاَ يَتَشَانُّ، فِيهِ نَبَأُ الأَوَّلِينَ وَالآخِرِينَ».
وَفِي الْحَدِيثِ قَالَ الله تَعَالَى لِمُحَمَّدٍ ﷺ: **«إِنِّي مُنَزِّلٌ عَلَيْكَ تَوْرَاةً حَدِيثَةً تَفْتَحُ بِهَا أَعْيُناً عُمْياً وَآذَاناً صُمّاً وَقُلُوباً غُلْفاً فِيهَا يَنَابِيعُ الْعِلْمِ وَفَهْمُ الْحِكْمَةِ وَرَبِيعُ الْقُلُوبِ»** وَعَنْ كَعْبٍ **«عَلَيْكُمْ بِالْقُرْآنِ فَإِنَّهُ فَهْمُ الْعُقُولِ وَنُورُ الْحِكْمَةِ»** وَقَالَ تَعَالَى: ﴿إِنَّ هَٰذَا ٱلْقُرْءَانَ يَقُصُّ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَكْثَرَ ٱلَّذِى هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾﴾ [النمل: 76] وَقَالَ ﴿هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى﴾ [آل عمران: 138] الآيَةَ، فَجُمِعَ فِيهِ مَعَ وَجَازَةِ أَلْفَاظِهِ وَجَوامِعِ كَلِمِهِ أَضْعَافُ مَا فِي الْكُتُبِ قَبْلَهُ التي أَلْفَاظُهَا عَلى الضِّعْفِ مِنْهُ مَرَّاتٍ.

Ibn Mas'ud narrated a similar narration in which the Prophet (pbuh) said, "The news about the first and the later generations neither differs nor gets depleted in it (the Qur'an)."

In the hadith of the Prophet (pbuh), Allah the Supreme said, "I reveal to you a new Taurat (Torah), through which you are going to open the blind eyes, deaf ears and wrapped hearts (i.e. don't hear or understand Allah's Word). It comprises the sources of knowledge and the understanding of Wisdom and the spring of heats."

Ka'b narrated that the Prophet (pbuh) said: Adhere fast to the Qur'an since it is the comprehension understood by the minds and the light of wisdom. Allah's Statement reads, "Verily, this Qur'an narrates to the Children of Israel most of that in which they differ" (2), and "this (the Qur'an) is a plain statement for mankind, a guidance and instruction to those who are the pious." (3)Thereby, in addition to its concise terms and meaningful expressions, the Qur'an compiled doublefolds of the contents of the Books preceding it which had comprised doublefolds of the terms exceeding the terms of the Qur'an in number.

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(1) [Surah 30: 58]. (2) [Surah 27: 76]. (3) [Surah 3: 138].

وَمِنْهَا جَمْعُهُ فِيهِ بَيْنَ الدَّلِيلِ وَمَدْلُولِهِ وَذَلِكَ أَنَّهُ ٱحْتَجَّ بِنَظْمِ الْقُرْآنِ وَحُسْنِ وَصْفِهِ وَإِيجَازِهِ وَبَلاَغَتِهِ وَأَثْنَاءَ هَذِهِ الْبَلاَغَةِ أَمْرُهُ وَنَهْيُهُ وَوَعْدُهُ وَوَعِيدُهُ فَالتَّالِي لَهُ يَفْهَمُ مَوْضِعَ الْحُجَّةِ وَالتَّكْلِيفِ مَعاً مِنْ كَلاَمٍ وَاحِدٍ وَسُورَةٍ مُنْفَرِدَةٍ.

وَمِنْهَا أَنْ جَعَلَهُ فِي حَيِّزِ الْمَنْظُومِ الذِي لَمْ يُعْهَدْ وَلَمْ يَكُنْ فِي حَيِّزِ الْمَنْثُورِ لِأَنَّ الْمَنْظُومَ أَسْهَلُ عَلَى النُّفُوسِ وَأَوْعَى لِلْقُلُوبِ وَأَسْمَعُ فِي الآذَانِ وَأَحْلَى عَلَى الْأَفْهَامِ فَالنَّاسُ إِلَيْهِ أَمْيَلُ وَالْأَهْوَاءُ إِلَيْهِ أَسْرَعُ.

One of such inimitable aspects is that Allah combined in the Qur'an both the sign and significance. He maintained the compilation of the Qur'an, its pleasant description, its conciseness and rhetoric style, and in the meantime He made it combine His Instructions, Orders, Prohibitions, Promise, and Threat. So whoever recites it, understands the object of both denotation and obligation through a single statement in a single Surah (Qur'anic chapter).

One of these inimitable aspects is that Allah compiled it within the metrical frame, not the prosaic one. This is because the metrical frame is easier to the souls, more recognized by the hearts, more pleasant to the ears and better to be grasped. As people are more inclined to such form of speech and passion trend faster towards it.

وَمِنْهَا تَيْسِيرُهُ تَعَالَى حِفْظَهُ لِمُتَعَلِّمِيهِ وَتَقْرِيبُهُ عَلَى مُتَحَفِّظِيهِ قَالَ اللهُ تَعَالَى: ﴿وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ﴾ [القمر: 22] وَسَائِرُ الْأُمَمِ لاَ يَحْفَظُ كُتُبَهَا الْوَاحِدُ مِنْهُمْ فَكَيْفَ الْجَمَّاءُ عَلَى مُرُورِ السِّنِينَ عَلَيْهِمْ وَالقُرْآنُ مُيَسَّرٌ حِفْظُهُ لِلْغِلْمَانِ فِي أَقْرَبِ مُدَّةٍ.

One of these inimitable aspects is that Allah the Supreme made it easy for the learners of the Qur'an to memorize it, and brought it closer to any retaining one to understand. Allah the Supreme said, "And We have indeed made the Qur'an easy to understand and remember" (1).

By contrast, the other nations (non-Muslims) did not have a single individual who memorized their Books. Yet, greatest numbers (of Muslims) have memorized the Qur'an all over the years, and it is made easy for the children to memorize with a short term.

وَمِنْهَا مُشَاكَلَةُ بَعْضِ أَجْزَائِهِ بَعْضاً وَحُسْنُ ٱئْتِلاَفِ أَنْوَاعِهَا وَٱلْتِئَامِ أَقْسَامِهَا وَحُسْنُ التَّخَلُّصِ مِنْ قِصَّةٍ إِلى أُخْرَى وَالْخُرُوجِ مِنْ بَابٍ إِلَى غَيْرِهِ عَلَى ٱخْتِلاَفِ مَعَانِيهِ وَٱنْقِسَامِ السُّورَةِ الْوَاحِدَةِ إِلَى أَمْرٍ وَنَهْيٍ وَخَبَرٍ وَٱسْتِخْبَارٍ وَوَعْدٍ وَوَعِيدٍ وَإِثْبَاتِ نُبُوَّةٍ وَتَوْحِيدٍ وَتَفْرِيدٍ وَتَرْغِيبٍ وَتَرْهِيبٍ إِلى غَيْرِ ذَلِكَ مِنْ فَوَائِدِهِ دُونَ خَلَلٍ يَتَخَلَّلُ فُصُولَهُ؛ وَالْكَلاَمُ الْفَصِيحُ إِذَا

(1) [Surah 54: 17, 40].

اعْتَوَرَهُ مِثْلُ هَذَا ضَعُفَتْ قُوَّتُهُ وَلاَنَتْ جَزَالَتُهُ وَقَلَّ رَوْنَقُهُ وَتَقَلْقَلَتْ أَلْفَاظُهُ فَتَأَمَّلْ أَوَّلَ ﴿ص﴾ وَمَا جُمِعَ فِيهَا مِنْ أَخْبَارِ الْكُفَّارِ وَشِقَاقِهِمْ وَتَقْرِيعِهِمْ بِإِهْلاَكِ الْقُرُونِ مِنْ قَبْلِهِمْ وَمَا ذُكِرَ مِنْ تَكْذِيبِهِمْ بِمُحَمَّدٍ ﷺ وَتَعَجُّبِهِمْ مِمَّا أَتَى بِهِ وَالْخَبَرِ عَنِ اجْتِمَاعِ مَلَئِهِمْ عَلَى الْكُفْرِ وَمَا ظَهَرَ مِنَ الْحَسَدِ فِي كَلاَمِهِمْ وَتَعْجِيزِهِمْ وَتَوْهِينِهِمْ وَوَعِيدِهِمْ بِخِزْيِ الدُّنْيَا وَالآخِرَةِ وَتَكْذِيبِ الأُمَمِ قَبْلَهُمْ وَإِهْلاَكِ الله لَهُمْ وَوَعِيدِ هَؤُلاَءِ مِثْلَ مُصَابِهِمْ وَتَصْبِيرِ النَّبِيِّ ﷺ عَلَى أَذَاهُمْ وَتَسْلِيَتِهِ بِكُلِّ مَا تَقَدَّمَ ذِكْرُهُ ثُمَّ أَخَذَ فِي ذِكْرِ دَاوُدَ وَقِصَصِ الأَنْبِيَاءِ، كُلُّ هَذَا فِي أَوْجَزِ كَلاَمٍ وَأَحْسَنِ نِظَامٍ. وَمِنْهُ الْجُمْلَةُ الْكَثِيرَةُ التِي انْطَوَتْ عَلَيْهَا الْكَلِمَاتُ الْقَلِيلَةُ وَهَذَا كُلُّهُ وَكَثِيرٌ مِمَّا ذَكَرْنَا أَنَّهُ ذُكِرَ فِي إِعْجَازِ الْقُرْآنِ إِلى وُجُوهٍ كَثِيرَةٍ ذَكَرَهَا الأَئِمَّةُ لَمْ نَذْكُرْهَا إِذْ أَكْثَرُهَا دَاخِلٌ فِي بَابِ بَلاَغَتِهِ فَلاَ نُحِبُّ أَنْ يُعَدَّ فَنّاً مُنْفَرِداً فِي إِعْجَازِهِ إِلاَّ فِي بَابِ تَفْصِيلِ فُنُونِ الْبَلاَغَةِ وَكَذَلِكَ كَثِيرٌ مِمَّا قَدَّمْنَا ذِكْرَهُ عَنْهُمْ يُعَدُّ فِي خَوَاصِّهِ وَفَضَائِلِهِ لاَ فِي إِعْجَازِهِ؛ وَحَقِيقَةُ الإِعْجَازِ: الْوُجُوهُ الأَرْبَعَةُ التِي ذَكَرْنَا فَلْيُعْتَمَدْ عَلَيْهَا وَمَا بَعْدَهَا مِنْ خَوَاصِّ الْقُرْآنِ وَعَجَائِبِهِ التِي لاَ تَنْقَضِي وَالله وَلِيُّ التَّوْفِيقِ.

One of these inimitable aspects is that some of its (the Qur'an's) sections are corresponding to each other, of which the types are in harmony and the parts are co-ordinate. As well, it terminates one story aptly and then engages in another one appropriately, and turns properly from a passage towards another one of different meaningful senses. Further, the single Surah (Qur'anic chapter) is divided into the obligation and prohibition; information and investigation; Promise and menace; proofs of Prophethood and Monotheism; and admonition and exhortation, and so forth, without any disorder intervening into its chapters.

Yet, if any other eloquent speech (apart from the Qur'an) is intermingled with such aspect, its gravity becomes depleted, its good style turns bad, its elegance becomes slight and its terms get few and insignificant.

Let you contemplate the commencement of Surah (Qur'anic chapter) 'Sad'[1], in which He combined the news about the disbelievers along with their opposition, the reproach directed to them through stating about the devastation of the generations preceding them, their speech belying Muhammad (pbuh), their wonder at what was revealed to him (pbuh), the statement of the meeting of their leaders having agreed upon infidelity, their envious talk, and their being disabled and weakened and menaced by disgrace in the worldly life and the Hereafter. As well, it implied the statement about the disbelieving nations which came before them along with their destruction by Allah, and the promising threat against those (who disbelieved in Muhammad's Message) to meet their compatible end. In addition, it stated the counsel given to the Prophet (pbuh) to

(1) [Surah 38].

be patient at their harms, and consoling him (pbuh) with what was formerly mentioned. Then it turned to state the story of Dawud (David) and the other stories of the stories in the most concise and meaningful mode and the best compilation.

One of these inimitable aspects involves the few words of the Qur'an full of a multitude of meanings and significance. Thus, these are the miraculous aspects mentioned as for the Qur'an, along with these ones stated by the Imams. Yet, we have not mentioned most of them as they fall under the door of rhetoric, for we do not like them to be a unique art of its inimitability, except in the chapter of explaining the arts and techniques of rhetoric. Likewise, a lot of what we have previously mentioned is included in its qualities and virtues, not in its inimitability. Yet, the reality of its inimitability is incorporated in the principal four aspects, which we have stated, and upon which the attributes and marvels of the Qur'an, that don't deplete, depend, and Allah is the guardian of success.

فصل

انشقاق القمر وحبس الشمس

قَالَ الله تَعَالَى: ﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ ۝١ وَإِن يَرَوْا۟ ءَايَةً يُعْرِضُوا۟ وَيَقُولُوا۟ سِحْرٌ مُّسْتَمِرٌّ ۝٢﴾ [القمر: 1 ـ 2] أَخْبَرَ تَعَالَى بِوُقُوعِ ٱنْشِقَاقِهِ بِلَفْظِ الْمَاضِي وَإِعْرَاضِ الْكَفَرَةِ عَنْ آيَاتِهِ وَأَجْمَعَ الْمُفَسِّرُونَ وَأَهْلُ السُّنَّةِ عَلَى وُقُوعِهِ: أَخْبَرَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ الْحَافِظُ مِنْ كِتَابِهِ حَدَّثَنَا الْقَاضِي سِرَاجُ بْنُ عَبْدِ الله حَدَّثَنَا الْأَصِيلِيُّ حَدَّثَنَا الْمَرْوَزِيُّ حَدَّثَنَا الْفِرَبْرِيُّ حَدَّثَنَا الْبُخَارِي حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ وَسُفْيَانَ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ أَبِي مَعْمَرٍ عَنِ ٱبْنِ مَسْعُودٍ رَضِيَ الله عَنْهُ قَالَ: ٱنْشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ الله ﷺ فِرْقَتَيْنِ فِرْقَةً فَوْقَ الْجَبَلِ وَفِرْقَةً دُونَهُ، فَقَالَ رَسُولُ الله ﷺ ٱشْهَدُوا، وَفِي رِوَايَةِ مُجَاهِدٍ وَنَحْنُ مَعَ النَّبِيِّ ﷺ وَفِي بَعْضِ طُرُقِ الْأَعْمَشِ بِمِنًى وَرَوَاهُ أَيْضاً عَنِ ٱبْنِ مَسْعُودٍ الْأَسْوَدُ]، وَقَالَ: حَتَّى رَأَيْتُ الْجَبَلَ بَيْنَ فُرْجَتَي الْقَمَرِ وَرَوَاهُ عَنْهُ مَسْرُوقٌ أَنَّهُ كَانَ بِمَكَّةَ وَزَادَ فَقَالَ كُفَّارُ قُرَيْشٍ سَحَرَكُمُ ٱبْنُ أَبِي كَبْشَةَ فَقَالَ رَجُلٌ مِنْهُمْ إِنَّ مُحَمَّداً إِنْ كَانَ سَحَرَ الْقَمَرَ فَإِنَّهُ لاَ يَبْلُغُ مِنْ سِحْرِهِ أَنْ يَسْحَرَ الْأَرْضَ كُلَّهَا فَٱسْأَلُوا مَنْ يَأْتِيكُمْ مِنْ بَلَدٍ آخَرَ هَلَ رَأَوْا هَذَا فَأَتَوْا فَسَأَلُوهُمْ فَأَخْبَرُوهُمْ أَنَّهُمْ رأَوْا مِثْلَ ذَلِكَ وَحَكَى السَّمرقَنْدِيُّ عَنِ الضَّحَّاكِ نَحْوَهُ وَقَالَ فَقَالَ أَبُو جَهْلٍ هَذَا سِحْرٌ فَٱبْعَثُوا إِلَى أَهْلِ الآفَاقِ حَتَّى تَنْظُرُوا أَرَأَوْا ذَلِكَ أَمْ لاَ فَأَخْبَرَ أَهْلُ الآفَاقِ أَنَّهُمْ رَأَوْهُ مُنْشَقّاً فَقَالُوا يَعْنِي الْكُفَّارَ: هَذَا سِحْرٌ مُسْتَمِرٌّ، وَرَوَاهُ أَيْضاً عَنِ ٱبْنِ مَسْعُودٍ عَلْقَمَةُ فَهُؤلاَءِ الْأَرْبَعَةُ عَنْ عَبْد الله وَقَدْ رَوَاهُ غَيْرُ ٱبْنِ مَسْعُودٍ كَمَا رَوَاهُ ٱبْنُ مَسْعُودٍ مِنْهُمْ أَنَسٌ وَٱبْنُ

عَبَّاسٍ وَٱبْنُ عُمَرَ وَحُذَيْفَةَ وَعَلِيٌّ وَجُبَيْرُ بْنُ مُطْعِمٍ فَقَالَ عَلِيٌّ مِنْ رِوَايَةِ أَبِي حُذَيْفَةَ الأَرْحَبِيِّ: ٱنْشَقَّ الْقَمَرُ وَنَحْنُ مَعَ النَّبِيِّ ﷺ.

(Chapter)

The Cleaving of the Moon and Detention of the Sun

Allah the Supreme said, "the Hour has drawn near, and the moon has been cleft asunder (the people of Mecca requested Prophet Muhammad (pbuh) to show them a miracle, so he (pbuh) showed them the splitting of the moon). And if they see a sign, they turn away, and say: "This is continuous magic." [1] Allah, the Most Exalted be He, told about the splitting of the moon in the past form and the disbelievers veering away from His Signs. The people of exegesis and Sunnah [the compilers of the Prophetic Ahadith on Islamic Jurisprudence] unanimously agreed upon the occurrence of that event (i.e. the splitting of the moon).

'Abdullah bin Mas'ud (may Allah be pleased with him) narrated: During the lifetime of the Prophet (pbuh), the moon had been split into two parts; one part was (seen from) above the mountain and another part was in front of it. Thereupon, the Prophet (pbuh) said: "Let you (O Quraish people) utter the testimony of Faith (i.e. saying: We testify that there is none worthy of worship but Allah, and testify that Muhammad is Allah's Messenger).

In the narration of Mujahid: (it took place) while we were accompanying the Prophet (pbuh).

Al-A'mash narrated that it was at Mina.

Al-Aswad narrated on the authority of Ibn Masud saying: So that I could see the mountain in between the two parts of the moon.

As well, Masruq narrated it through him saying that it (the cleaving of the moon) toot place in Mecca. He added: the disbelieving folk of Quraish said: the son of Abu Kabsha [2] bewitched you (O people). Therein, a man from amongst them said: If Muhammad could bewitch the moon, his magic would not reach the limit where he can bewitch the whole universe, so ask the people coming to you from another country whether they watched that (splitting of the moon). They then asked them when they told them that they saw that.

As-Samrqandi narrated through Ad-Dahak a similar narration and said: Thereupon, Abu Jahl said: this is magic, so send someone to the people of distant lands so as to verify whether they saw that or not. The people of the distant lands told that they saw the moon being cleft into two sectioned parts.

(1) [Surah 54: 1,2].

(2) Abu Kabsha is the nickname of the husband of Halima As-Sa'idya, the foster mother of the Prophet (pbuh). The disbelievers, used to call the Prophet (pbuh)' the son of Abu Kabsha' on account of that.

Thereupon, they (the disbelieving people of Qur'aish) said: this is continuous magic.

'Alqama narrated a similar narration to the aforementioned ones, on the authority of Ibn Mas'ud.

In addition to the narration of Ibn Mas'ud, other narrators reported other versions including Anas, Ibn 'Abbas, Ibn 'Umar, Hudhaifa, 'Ali and Jubair bin Mut'im (may Allah be pleased with them all).

In the narration of Abu Hudhaifa Al-Arhaby, 'Ali said: the moon was cleft asunder while we were along with the Prophet (pbuh).

وَعَنْ أَنَسٍ: «سَأَلَ أَهْلُ مَكَّةَ النَّبِيَّ ﷺ أَنْ يُرِيَهُمْ آيَةً فَأَرَاهُمُ انْشِقَاقَ الْقَمَرِ مَرَّتَيْنِ حَتَّى رَأَوْا حِرَاءَ بَيْنَهُمَا». رَوَاهُ عَنْ أَنَسٍ قَتَادَةُ.

Anas narrated: The people of Mecca asked the Prophet (pbuh) to show them a sign (miracle). Thereby, he (pbuh) showed them (the miracle of) the cleaving of the moon twice so that they could see Hera' in between the two sections of the moon. Anas related it on the authority of Qatada.

وَفِي رِوَايَةِ مَعْمَرٍ وَغَيْرِهِ عَنْ قَتَادَةَ عَنْهُ أَرَاهُمُ الْقَمَرَ مَرَّتَيْنِ انْشِقَاقَهُ فَنَزَلَتْ ﴿اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ ①﴾ [القمر: 1] وَرَوَاهُ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ ابْنُهُ مُحَمَّدٌ وَابْنُ ابْنِهِ جُبَيْرُ بْنُ مُحَمَّدٍ وَرَوَاهُ عَنِ ابْنِ عَبَّاسٍ عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ، وَرَوَاهُ عَنِ ابْنِ عُمَرَ مُجَاهِدٌ وَرَوَاهُ عَنْ حُذَيْفَةَ أَبُو عَبْدِ الرَّحْمَنِ السُّلَمِيُّ وَمُسْلِمُ بْنُ أَبِي عِمْرَانَ الْأَزْدِيُّ، وَأَكْثَرُ طُرُقِ هَذِهِ الْأَحَادِيثِ صَحِيحَةٌ وَالآيَةُ مُصَرِّحَةٌ وَلاَ يُلْتَفَتُ إِلَى اعْتِرَاضِ مَخْذُولٍ بِأَنَّهُ لَوْ كَانَ هَذَا لَمْ يَخْفَ عَلَى أَهْلِ الْأَرْضِ إِذْ هُوَ شَيْءٌ ظَاهِرٌ لِجَمِيعِهِمْ إِذْ لَمْ يُنْقَلْ لَنَا عَنْ أَهْلِ الْأَرْضِ أَنَّهُمْ رَصَدُوهُ تِلْكَ اللَّيْلَةَ فَلَمْ يَرَوْهُ انْشَقَّ وَلَوْ نُقِلَ إِلَيْنَا عَمَّنْ لاَ يَجُوزُ تَمالُؤُهُمْ لِكَثْرَتِهِمْ عَلَى الْكَذِبِ لَمَا كَانَتْ عَلَيْنَا بِهِ حُجَّةٌ إِذْ لَيْسَ الْقَمَرُ فِي حَدٍّ وَاحِدٍ لِجَمِيعِ أَهْلِ الْأَرْضِ فَقَدْ يَطْلُعُ عَلَى قَوْمٍ قَبْلَ أَنْ يَطْلُعَ عَلَى الآخَرِينَ وَقَدْ يَكُونُ مِنْ قَوْمٍ بِضِدِّ مَا هُوَ مِنْ مُقَابِلِهِمْ مِنْ أَقْطَارِ الْأَرْضِ أَوْ يَحُولُ بَيْنَ قَوْمٍ وَبَيْنَهُ سَحَابٌ أَوْ جِبَالٌ وَلِهَذَا نَجِدُ الْكُسُوفَاتِ فِي بَعْضِ الْبِلاَدِ دُونَ بَعْضٍ وَفِي بَعْضِهَا جُزْئِيَّةً وَفِي بَعْضِهَا كُلِّيَّةً وَفِي بَعْضِهَا لاَ يَعْرِفُهَا إِلاَّ الْمُدَّعُونَ لِعِلْمِهَا؛ ﴿ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾ [يس: 38] وَآيَةُ الْقَمَرِ كَانَتْ لَيْلَةً وَالْعَادَةُ مِنَ النَّاسِ بِاللَّيْلِ الْهُدُوُّ وَالسُّكُونُ وَإِيجَافُ الْأَبْوَابِ وَقَطْعُ التَّصَرُّفِ وَلاَ يَكَادُ يَعْرِفُ مِنْ أُمُورِ السَّمَاءِ شَيْئاً إِلاَّ مَنْ رَصَدَ ذَلِكَ وَاهْتَبَلَ بِهِ وَلِذَلِكَ مَا يَكُونُ الْكُسُوفُ الْقَمَرِيُّ كَثِيراً فِي الْبِلاَدِ وَأَكْثَرُهُمْ لاَ يَعْلَمُ بِهِ حَتَّى يُخْبَرَ وَكَثِيراً مَا يُحَدِّثُ الثِّقَاتُ بِعَجَائِبَ يُشَاهِدُونَهَا مِنْ أَنْوَارٍ وَنُجُومٍ طَوَالِعَ عِظَامٍ تَظْهَرُ فِي الْأَحْيَانِ بِاللَّيْلِ فِي السَّمَاءِ وَلاَ عِلْمَ عِنْدَ أَحَدٍ مِنْهَا.

Ma'mar and others related on the authority of Qatada that the Prophet (pbuh) showed them the cleaving of the moon twice, and therein, the Qur'anic verse, "The Hour has drawn near, and the moon has been cleft asunder" was revealed.

A similar narration was reported on the authority of Jubair bin Mut'im, through his son Muhammad, and his grandson Jubair bin Muhammad.

Likewise, 'Ubaidullah bin 'Abdullah bin 'Utba narrated it on the authority of Ibn 'Abbas; Mujahid narrated it through Ibn 'Umar's authority; and Abu 'Abdur-Rahman As-Salamy and Muslim bin Abu 'Imran Al-Azady on the authority of Hudhaifa. Most of these narrations were reported through a sound chain of transmission.

Thus, the Qur'anic verse is clear, and it is not taken into account any disappointed objection that if it (the splitting of the moon) had been real, it would not have been concealed from the dwellers of the whole earth, for it was a clear thing seen by them all; and that it was not reported that the people of the (whole) earth had either witnessed it or seen it being split asunder. As well, any statement reported to us about the consensus of the disbelieving people that is impermissible, due to their frequent fabrication of untruth, it is not deemed to be a proof set against us. This is because the moon does not proceed in a single course for the whole people of the universe, since it may emerge to some people early before others. It may rise up to some people while being absent to those people of the facing countries of the earth, or either clouds or mountains may stand in obstruction against people to see it. Thereby, we find out that the eclipse of the moon takes place in some countries apart from others, and it may be partial in some of them while being overall in others. Further, that phenomenon is known, in some countries, by none but those who claimed to be cognizant of it, and this is the Decree of Allah, the Almighty and the All-Knowing.

The sign of (the cleaving of) the moon took place at night, while it was the habit of the people at night to keep calm and quiet, to close or let ajar the doors, and to stop actions. No one approximately knew the matters pertaining to the sky except through observance and being prepared and interested. Thereby, the lunar eclipse may be frequent in the lands, while most of its people do not know about it till being informed about.

The trustworthy people may relate frequently about some wonders they watch, comprising great lights and outstanding stars, which sometimes emerge in the sky at night; whereas no one has knowledge about them.

وَخَرَّجَ الطَّحَاوِيُّ فِي مُشْكِلِ الْحَدِيثِ عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ مِنْ طَرِيقَيْنِ أَنَّ النَّبِيَّ ﷺ كَانَ يُوحى إِلَيْهِ وَرَأْسُهُ فِي حِجْرِ عَلِيٍّ فَلَمْ يُصَلِّ الْعَصْرَ حَتَّى غَرَبَتِ الشَّمْسُ فقالَ رَسُولُ الله ﷺ «**أَصَلَّيْتَ يَا عَلِيُّ**» قَالَ: لاَ، فَقَالَ ﷺ: «**اللَّهُمَّ إِنَّهُ كَانَ فِي طَاعَتِكَ وَطَاعَةِ رَسُولِكَ فَارْدُدْ عَلَيْهِ الشَّمْسَ**» قَالَتْ أَسْمَاءُ فَرَأَيْتُهَا غَرَبَتْ ثُمَّ رَأَيْتُهَا طَلَعت بَعْدَ مَا غَرَبَتْ وَوَقَفَتْ عَلَى الْجِبَالِ وَالأَرْضِ وَذَلِكَ بِالصَّهْبَاءِ فِي خَيْبَرَ قَالَ:

وَهَذَانِ الْحَدِيثَانِ ثَابِتَانِ وَرُوَاتُهُمَا ثِقَاتٌ.

The Story of the Detention of the Sun

At-Tahawy reported a narration on the authority of Asma' bint Umais who said: The Prophet (pbuh) was being inspired by the Divine Revelation while having rested his head in the lap of 'Ali (may Allah be pleased with him), thereby he did not perform the 'Asr (Afternoon) prayer till the sun had set. Thereupon, the Prophet (pbuh) said: Haven't you offered the ('Asr) Prayer, O 'Ali? He said: No.

Therein, the Prophet (pbuh) said; "O Allah, he ('Ali) has been obeying you and your Messenger, so restore the sun to (rise again) to him."

Asma' said: I saw it setting, and then watched it shining again, after having set, and rising up over the mountains and the earth at As- Sahba'; a place near Khaibar.

He added: Both of those Ahadith are reported by trustworthy relaters.

وَحَكَى الطَّحَاوِيُّ أَنَّ أَحْمَدَ بْنَ صَالِحٍ كَانَ يَقُولُ لاَ يَنْبَغِي لِمَنْ سَبِيلُهُ الْعِلْمُ التَّخَلُّفُ عَنْ حِفْظِ حَدِيثِ أَسْمَاءَ لِأَنَّهُ مِنْ عَلاَمَاتِ النُّبُوَّةِ.

وَرَوى يُونُسُ بن بُكَيْرٍ فِي زِيادَةِ الْمَغَازِي بِرِوَايَتِهِ عَنِ ابْنِ إِسْحَاقَ لَمَّا أُسْرِيَ بِرَسُولِ اللهِ ﷺ وَأَخْبَرَ قَوْمَهُ بِالرُّفْقَةِ وَالْعَلاَمَةِ الَّتِي فِي الْعِيرِ قَالُوا: مَتَى تَجِيءُ قَالَ: يَوْمَ الأَرْبِعَاءِ فَلَمَّا كَانَ ذَلِكَ الْيَوْمُ أَشْرَفَتْ قُرَيْشٌ يَنْظُرُونَ وَقَدْ وَلَّى النَّهَارُ وَلَمْ تَجِيءْ فَدَعَا رَسُولُ اللهِ ﷺ فَزِيدَ لَهُ فِي النَّهَارِ سَاعَةً وَحُبِسَتْ عَلَيْهِ الشَّمْسُ.

At-Tahawy narrated that Ahmad bin Saleh used to say: whoever sought the way of religious knowledge should not neglect the hadith related by Asma', since it is one of the marks of Prophethood.

Yunus bin Bukair related a narration on the authority of Ibn Ishaq, namely: When the Prophet (pbuh) was taken for Isra' (the Nocturnal Journey) and then told his people about the coming of the company and the mark characterizing the caravan, they asked: when is it going to come? He (pbuh) replied: On Wednesday. Having entered upon that day, Quraish watched over, but the daytime had elapsed without its coming. Thereupon, the Prophet (pbuh) supplicated (to Allah) and subsequently for him (pbuh) the daytime was increased by an hour and the sun was detained (from setting).

فصل في نبع الماء من بين أصابعه وتكثيره ببركته

أَمَّا الْأَحَادِيثُ فِي هَذَا فَكَثِيرَةٌ جِدّاً رَوَى حَدِيثَ نَبْعِ الْمَاءِ مِنْ أَصَابِعِهِ ﷺ جَمَاعَةٌ مِنَ

الصَّحَابَةِ مِنْهُمْ أَنَسٌ وَجَابِرٌ وَابْنُ مَسْعُودٍ: حَدَّثَنَا أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ جَعْفَرٍ الْفَقِيهُ رَحِمَهُ اللهُ بِقِرَاءَتِي عَلَيْهِ حَدَّثَنَا الْقَاضِي عِيسَى بْنُ سَهْلٍ، حَدَّثَنَا أَبُو الْقَاسِمِ حَاتِمُ بْنُ مُحَمَّدٍ حَدَّثَنَا أَبُو عُمَرَ بْنُ الفَخَّارِ، حَدَّثَنَا أَبُو عِيسَى حَدَّثَنَا يَحْيَى حَدَّثَنَا مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ: رَأَيْتُ رَسُولَ اللهِ ﷺ وَحَانَتْ صَلاَةُ الْعَصْرِ فَالْتَمَسَ النَّاسُ الْوَضُوءَ فَلَمْ يَجِدُوهُ فَأُتِيَ رَسُولُ اللهِ ﷺ بِوَضُوءٍ فَوَضَعَ رَسُولُ اللهِ ﷺ فِي ذَلِكَ الإِنَاءِ يَدَهُ وَأَمَرَ النَّاسَ أَنْ يَتَوَضَّؤُوا مِنْهُ قَالَ فَرَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ فَتَوَضَّأَ النَّاسُ حَتَّى تَوَضَّؤُوا مِنْ عِنْدِ آخِرِهِمْ وَرَوَاهُ أَيْضاً عَنْ أَنَسٍ قَتَادَةُ وَقَالَ: بِإِنَاءٍ فِيهِ مَاءٌ يَغْمُرُ أَصَابِعَهُ أَوْ لاَ يَكَادُ يَغْمُرُ، قَالَ: كَمْ كُنْتُمْ؟ قَالَ: زُهَاءَ ثَلاَثِمِائَةٍ، وَفِي رِوَايَةٍ عَنْهُ وَهُمْ بِالزَّوْرَاءِ عِنْدَ السُّوقِ وَرَوَاهُ أَيْضاً حُمَيْدٌ وَثَابِتٌ وَالْحَسَنُ عَنْ أَنَسٍ وَفِي رِوَايَةِ حُمَيْدٍ قُلْتُ كَمْ كَانُوا؟ قَالَ: ثَمَانِينَ رَجُلاً، وَنَحْوُهُ عَنْ ثَابِتٍ عَنْهُ وَعَنْهُ أَيْضاً وَهُمْ نَحْوٌ مِنْ سَبْعِينَ رَجُلاً.

(Chapter)

Water Streaming affluently between the Prophet's Fingers out of his Blessings

A multitude of narrations were related with respect to that matter:

The hadith of water having overflowed between the fingers of the Prophet (pbuh) was related by a group of the companions such as Anas, Jabir and Ibn Mas'ud.

Malik related on the authority of Ishaq bin 'Abdullah bin Abu Talha, through the authority of Anas bin Malik (may Allah be pleased with him): when it was time of the 'Asr (Afternoon) prayer, the people searched for water for performing ablution, but they did not find any. Thereupon, I saw the Messenger of Allah (pbuh) being brought water for ablution. Therein, Allah's Messenger (pbuh) inserted his hand into the container and told the people to perform ablution from it. He added: Therein, I saw water streaming affluently in between his fingers, so that everyone of the people, to the last one of them, performed ablution.

As well, Qatada reported that narration on the authority of Anas and said: the Prophet (pbuh) was brought a container of water in which he (pbuh) submerged, or hardly submerged his fingers. He was asked: How many people were therein?

He replied: About three hundred ones.

In another narration reported by him, he related that they were at Az-Zawra' (1) by the market.

(1) A high place close to the Mosque of the Prophet (pbuh) in Medina.

As well, Humaid, thabit and Al-Hasan reported that hadith on the authority of Anas.

In the narration of Humaid, I asked: How many people were therein? He replied: Eighty men.

A similar narration was related by thabit who informed that they were approximately seventy men.

وَأَمَّا ٱبْنُ مَسْعُودٍ فَفِي الصَّحِيحِ مِنْ رِوَايَةِ عَلْقَمَةَ عَنْهُ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللهِ ﷺ وَلَيْسَ مَعَنَا مَاءٌ فَقَالَ لَنَا رَسُولُ اللهِ ﷺ: «**ٱطْلُبُوا مَنْ مَعَهُ فَضْلُ مَاءٍ**» فَأُتِيَ بِمَاءٍ فَصَبَّهُ فِي إِنَاءٍ ثُمَّ وَضَعَ كَفَّهُ فِيهِ فَجَعَلَ الْمَاءُ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِ رَسُولِ اللهِ ﷺ.

As for the narration related by 'Alqama in the Sahih (Authentic Books of Al-Bukhari and Muslim), Ibn Mas'ud narrated: While we were accompanying the Prophet (pbuh), without having water, he (pbuh) said to us: Go searching for water left over with anyone.

Therein, he (pbuh) was brought water which he (pbuh) poured in a container. Then he (pbuh) inserted his hand palm into it, so that water kept overflowing in between the fingers of Allah's Messenger (pbuh). (1)

وَفِي الصَّحِيحِ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ: عَطِشَ النَّاسُ يَوْمَ الْحُدَيْبِيَةِ وَرَسُولُ اللهِ ﷺ بَيْنَ يَدَيْهِ رَكْوَةٌ فَتَوَضَّأَ مِنْهَا وَأَقْبَلَ النَّاسُ نَحْوَهُ وَقَالُوا لَيْسَ عِنْدَنَا مَاءٌ إِلاَّ مَا فِي رَكْوَتِكَ، فَوَضَعَ النَّبِيُّ ﷺ يَدَهُ فِي الرَّكْوَةِ فَجَعَلَ الْمَاءُ يَفُورُ مِنْ بَيْنِ أَصَابِعِهِ كَأَمْثَالِ الْعُيُونِ، وَفِيهِ: فَقُلْتُ كَمْ كُنْتُمْ؟ قَالَ: لَوْ كُنَّا مِائَةَ أَلْفٍ لَكَفَانَا: كُنَّا خَمْسَ عَشْرَةَ مِائَةً. وَرُوِيَ مِثْلُهُ عَنْ أَنَسٍ عَنْ جَابِرٍ وَفِيهِ أَنَّهُ كَانَ بِالْحُدَيْبِيَةِ.

In the Sahih, Salem bin Abu Al-Ja'id narrated on the authority of Jabir bin 'Abdullah (may Allah be pleased with him) (the hereinafter): On the day of Hudaibiya (2), the people felt thirsty. Therein, the Messenger of Allah performed ablution from a small bucket before him. Thereupon, the people rushed towards him and said: We do not have any water except for that which is in your bucket.

Then, the Prophet (pbuh) placed his hand into the bucket and water welled up in between his fingers, as if it were out of the water springs.

I then asked: How many people were therein?

He replied: Were we to amount to a hundred thousand people, it would be sufficient for us all. We were therein a thousand and a half.

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(1) Reported by Ahmad and Abu Na'im.

(2) A well-known place about 16 k.m. from Mecca on the way to Jeddah. At this place a treaty was made in 6H. between the Prophet (pbuh) and the Quraish who stopped him and his companions from performing 'Umrah.

A similar narration was related by him on the authority of Anas, through Jabir's authority, saying that the Prophet (pbuh) was at Al-Hudaibiyah.

وَفِي رِوَايَةِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ عَنْهُ فِي حَدِيثِ مُسْلِم الطَّوِيلِ فِي ذِكْرِ غَزْوَةِ بُوَاطٍ قَالَ: قَالَ لِي رَسُولُ الله ﷺ: «**يَا جَابِرُ نَادِ الْوَضُوءَ**» وَذَكَرَ الْحَدِيثَ بِطُولِهِ وَأَنَّهُ لَمْ يَجِدْ إِلاَّ قَطْرَةً فِي عَزْلاَءِ شَجْبٍ فَأُتِيَ بِهِ النَّبِيُّ ﷺ [فَغَمَزَهُ وَتَكَلَّمَ بِشَيْءٍ لاَ أَدْرِي مَا هُوَ وَقَالَ: «**نَادِ بِجَفْنَةِ الرَّكْبِ فَأَتَيْتُ فَوَضَعْتُهَا بَيْنَ يَدَيْهِ**»، وَذَكَرَ أَنَّ النَّبِيَّ ﷺ بَسَطَ يَدَهُ] فِي الْجَفْنَةِ وَفَرَّقَ أَصَابِعَهُ وَصَبَّ جَابِرٌ عَلَيْهِ، وَقَالَ بِسْمِ الله، قَالَ فَرَأَيْتُ الْمَاءَ يَفُورُ مِنْ بَيْنِ أَصَابِعِهِ ثُمَّ فَارَتِ الْجَفْنَةُ وَٱسْتَدَارَتْ حَتَّى ٱمْتَلأَتْ وَأَمَرَ النَّاسَ بِالاسْتِقَاءِ فَٱسْتَقَوا حَتَّى رَوَوْا فَقُلْتُ هَلْ بَقِيَ أَحَدٌ لَهُ حَاجَةٌ؟ فَرَفَعَ رَسُولُ الله ﷺ يَدَهُ مِنَ الْجَفْنَةِ وَهِيَ مَلْأَى.

In the lengthy hadith reported by Muslim on the authority of Al-Walid bin 'Ubada bin As-Samit, concerning the battle of Bewat[1], Jabir said: the Messenger of Allah (pbuh) asked me to call for water for ablution. He stated the remainder of the hadith and that he found nothing but a drop of water in a skin that ran out of water. It was therein brought to the Prophet (pbuh) when he (pbuh) touched it and uttered a speech which I could not know.

Then he (pbuh) said: call for the utensil of the caravan. I fetched it and then placed it before his hands. Then the Prophet (pbuh) outspread his hand in the utensil having separated between his fingers. Jabir poured it over his hand saying: In the Name of Allah.

He (Jabir) added: Then I saw water overflowing between his fingers. Then, the utensil effervesced and got full. The Prophet (pbuh), thereupon, told people to drink. They therein drank and quenched their thirst.

I (Jabir) then said: Is there any one who is needy of water? Thereafter, the Prophet (pbuh) pulled his hand from the utensil while it was full of water.

وَعَنِ الشَّعْبِيِّ: أُتِيَ النَّبِيُّ ﷺ فِي أَسْفَارِهِ بِإِدَاوَةِ مَاءٍ وَقِيلَ مَا مَعَنَا يَا رَسُولَ الله مَاءٌ غَيْرُهَا فَسَكَبَهَا فِي رَكْوَةٍ وَوَضَعَ إِصْبَعَهُ وَسَطَهَا وَغَمَسَهَا فِي الْمَاءِ وَجَعَلَ النَّاس يَجِيئُونَ وَيَتَوضَّؤُونَ ثُم يَقُومُونَ؛ قَالَ التِّرْمِذِيُّ وَفِي الْبَابِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَمِثْلُ هَذَا فِي هَذِهِ الْمَوَاطِنِ الْحَفِلَةِ وَالْجُمُوعِ الْكَثِيرَةِ لاَ تَتَطَرَّقُ التُّهْمَةُ إِلَى الْمُحَدِّثِ بِهِ لِأَنَّهُمْ كَانُوا أَسْرَعَ شَيْءٍ إِلَى تَكْذِيبِهِ لِمَا جُبِلَتْ عَلَيْه النُّفُوسُ مِنْ ذَلِكَ وَلِأَنَّهُمْ كَانُوا مِمَّنْ لاَ يَسْكُتُ عَلى بَاطِلٍ، فَهَؤلاَءِ قَدْ رَوَوْا هَذَا وَأَشَاعُوهُ وَنَسَبُوا حُضُورَ الْجَمَّاءِ الْغَفِيرِ لَهُ وَلَمْ يُنْكِرْ أَحَدٌ مِنَ النَّاسِ

(1) Bewat and Radwa are two mountains branched from the chain of the connected mountains of Juhaina to the way of the Levant. That battle 'Bewat, was in 2 A.H.

عَلَيْهِمْ مَا حَدَّثُوا بِهِ عَنْهُمْ أَنَّهُمْ فَعَلُوهُ وَشَاهَدُوهُ فَصَارَ كَتَصْدِيقِ جَمِيعِهِمْ لَهُ.

Ash-Shu'aby narrated: During one of the journeys of the Prophet (pbuh), he (pbuh) was brought a water skin, and it was therein said: O Allah's Messenger (pbuh), we do not have any water except for it.

Thereupon, the Prophet (pbuh) poured it into a small bucket and placed his finger in its centre submerging it into water. He (pbuh) made the people come to perform ablution and then go away.

At-Tirmidhi said: 'Imran bin Husain related a similar narration concerning that chapter, along with the other versions related about the occurrence of that (miracle) in many places and amidst a plenty of groups. Thereby, the transmitters of those narrations could not be doubtful, since they were to be prior to being faster to belie that (miracle), for the souls are disposed by nature for (belying) that (supernatural thing), and because they did not keep quiet towards any falsehood.

Yet, they narrated about that, propagated it and confirmed the attendance of a multitude of groups during it (the miracle of water having gushed). Therein, No one of the people could deny their narrations about all that they acted and watched; thereby it got compatible with their belief in him (pbuh).

فصل

وَمِمَّا يُشْبِهُ هَذَا مِنْ مُعْجِزَاتِهِ تَفْجِيرُ الْمَاءِ بِبَرَكَتِهِ وَٱبْتِعَاثُهُ بِمَسِّهِ وَدَعْوَتِهِ.

فِيمَا رَوَى مَالِكٌ فِي الْمُوَطَّأ عَنْ مُعَاذِ بْنِ جَبَلٍ فِي قِصَّةِ غَزْوَةِ تَبُوكَ وَأَنَّهُمْ وَرَدُوا الْعَيْنَ وَهِيَ تَبِضُّ بِشَيْءٍ مِنْ مَاءٍ مِثْلِ الشِّرَاكِ فَغَرَفُوا مِنَ الْعَيْنِ بِأَيْدِيهِمْ حَتَّى ٱجْتَمَعَ فِي شَيْءٍ ثُمَّ غَسَلَ رَسُولُ الله ﷺ فِيهِ وَجْهَهُ وَيَدَيْهِ وَأَعَادَهُ فِيهَا فَجَرَتْ بِمَاءٍ كَثِيرٍ فَٱسْتَقَى النَّاسُ قَالَ فِي حَدِيثِ ٱبْنِ إِسْحَاقَ فَٱنْخَرَقَ مِنَ الْمَاءِ مَا لَهُ حِسٌّ كَحِسِّ الصَّوَاعِقِ ثُمَّ قَالَ: «**يُوشِكُ يَا مُعَاذُ إِنْ طَالَتْ بِكَ حَيَاةٌ أَنْ تَرَى مَا هَا هُنَا قَدْ مُلِيءَ جِنَاناً**».

(Chapter)

Water Gushing out of his Blessings

A similar miracle to the aforementioned one is the water having burst out due to his blessings, and its effervescence owing to his touching and his invocation.

In Al-Muwatta' , Imam Malik reported a narration on the authority of Mu'adh bin Jabal, concerning the story of the expedition of Tabuk , where

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(1) Al-Muwatta' or the 'Approved' is a Hadith book compiled by Imam Malik bin Anas, one of the four Fiqh Imams.

(2) A well-known town about 700 km north of Medina. It is invaded by the Prophet (pbuh).

they came to a well full of some water similar to the shoelace (i.e. scanty and insufficient). Then they scooped water from the water spring with their hands till putting it in a container. Therein the Prophet (pbuh) washed his face and hands from it. Then he (pbuh) restored the water into the water spring, when water gushed out of it affluently, so that the people could drink and quench their thirst.

In the narration of Ibn Ishaq, he said: Then water burst out of it, roaring like the thunderbolts. Thereupon, the Prophet (pbuh) said: O Mu'adh, if your life is prolonged, it will be close to you to see that herein (area) being filled with gardens.

وَفِي حَدِيثِ الْبَرَاءِ وَسَلَمَةَ بْنِ الْأَكْوَعِ وَحَدِيثُهُ أَتَمُّ فِي قِصَّةِ الْحُدَيْبِيَةِ وَهُمْ أَرْبَعَ عَشْرَةَ مِائَةً وَبِئْرُهَا لاَ تُرْوِي خَمْسِينَ شَاةً فَنَزَحْنَاهَا فَلَمْ نَتْرُكْ فِيهَا قَطْرَةً فَقَعَدَ رَسُولُ الله ﷺ عَلَى جَبَاهَا. قَالَ الْبَرَاءُ: وَأُتِيَ بِدَلْوٍ مِنَّا فَبَصَقَ فَدَعَا، وَقَالَ سَلَمَةُ: فَإِمَّا دَعَا وَإِمَّا بَصَقَ فِيهَا فَجَاشَتْ فَأَرْوَوْا أَنْفُسَهُمْ وَرِكَابَهُمْ وَفِي غَيْرِ هَاتَيْنِ الرِّوَايَتَيْنِ فِي هَذِهِ الْقِصَّةِ مِنْ طَرِيقِ ٱبْنِ شِهَابٍ فِي الْحُدَيْبِيَةِ فَأَخْرَجَ سَهْماً مِنْ كِنَانَتِهِ فَوَضَعَهُ فِي قَعْرِ قَلِيبٍ لَيْسَ فِيهِ مَاءٌ فَرَوِيَ النَّاسُ حَتَّى ضَرَبُوا بِعَطَنٍ.

The narration of Al-Bera' and Salma bin Al-Akwa', (1) which is more perfect as for the story of Al-Hudaibiyah, relates: Therein they were a thousand and four hundred ones; whereas its (Al-Hudaibiyah) well could not quench the thirst of fifty sheep. We used up all its water. Therein, Allah's Messenger (pbuh) sat at its edge. Al-Bera' added: the Messenger of Allah (pbuh) was brought a bucket out of it, when he (pbuh) spat into it and invoked (Allah). Salama added: He (pbuh) either supplicated (to Allah) or spat into it. Thereupon, water gushed in it and they drank along with their riding animals.

Ibn Shehab reported a similar narration about Al-Hudaibiyah saying: Then the Messenger of Allah extracted an arrow out of his quiver and placed it at the bottom of a well devoid of water. Therein, the people quenched their thirst and stationed around it (due to its affluent water).

وَعَنْ أَبِي قَتَادَةَ وَذَكَرَ أَنَّ النَّاسَ شَكَوْا إِلَى رَسُولِ الله ﷺ الْعَطَشَ فِي بَعْضِ أَسْفَارِهِ فَدَعَا بِالْمِيضَأَةِ فَجَعَلَهَا فِي ضِبْنِهِ ثُمَّ ٱلْتَقَمَ فَمَهَا فَالله أَعْلَمُ نَفَثَ فِيهَا أَمْ لاَ فَشَرِبَ النَّاسُ حَتَّى رَوُوا وَمَلَؤُوا كُلَّ إِنَاءٍ مَعَهُمْ فَخُيِّلَ إِلَيَّ أَنَّهَا كَمَا أَخَذَهَا مِنِّي وَكَانُوا ٱثْنَيْنِ وَسَبْعِينَ رَجُلاً؛ وَرَوَى مِثْلَهُ عِمْرَانُ بْنُ حُصَيْنٍ وَذَكَرَ الطَّبَرِيُّ حَدِيثَ أَبِي قَتَادَةَ عَلَى غَيْرِ مَا ذَكَرَهُ أَهْلُ الصَّحِيحِ أَنَّ النَّبِيَّ ﷺ خَرَجَ بِهِمْ مُمِدّاً لِأَهْلِ مُؤْتَةَ عِنْدَمَا بَلَغَهُ قَتْلُ الْأُمَرَاءِ وَذَكَرَ حَدِيثاً طَوِيلاً فِيهِ مُعْجِزَاتٌ وَآيَاتٌ لِلنَّبِيِّ ﷺ وَفِيهِ إِعْلاَمُهُمْ أَنَّهُمْ يَفْقِدُونَ الْمَاءَ فِي غَدٍ وَذَكَرَ حَدِيثَ

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(1) Reported by Al-Bukhari and Muslim in their Sahih books.

الْمِيضَأَةِ، قَالَ وَالْقَوْمُ زُهَاءُ ثَلاَثِمِائَةٍ وَفِي كِتَابِ مُسْلِمٍ أَنَّهُ قَالَ لِأَبِي قَتَادَةَ: «**اَحْفَظْ عَلَيَّ مِيضَأَتَكَ فَإِنَّهُ سَيَكُونُ لَهَا نَبَأٌ**» وَذَكَر نَحْوَهُ وِمِنْ ذَلِكَ حَدِيثُ عِمْرَانَ بْنِ حُصَيْنٍ حِينَ أَصَابَ النَّبِيَّ ﷺ وَأَصْحَابَهُ عَطَشٌ فِي بَعْضِ أَسْفَارِهِمْ فَوَجَّهَ رَجُلَيْنِ مِنْ أَصْحَابِهِ وَأَعْلَمَهُما أَنَّهما يَجِدَانِ ٱمْرَأَةً بِمَكَانِ كَذَا مَعَهَا بَعِيرٌ عَلَيْهِ مَزَادَتَانِ الْحَدِيثَ فَوَجَدَاهَا وَأَتَيَا بِهَا إِلَى النَّبِيِّ ﷺ فَجَعَلَ فِي إِنَاءٍ مِنْ مَزَادَتَيْهَا، وَقَالَ فِيهِ مَا شَاءَ الله أَنْ يَقُولَ ثُمَّ أَعَادَ الْمَاءَ فِي الْمَزَادَتَيْنِ ثُمَّ فُتِحَتْ عَزَالِيهِمَا وَأَمَرَ النَّاسَ فَمَلَؤُوا أَسْقِيَتَهُمْ حَتَّى لَمْ يَدَعُوا شَيْئاً إِلاَّ مَلَؤُوهُ قَالَ عِمْرَانُ وَيُخَيَّلُ إِلَيَّ أَنَّهُمَا لَمْ تَزْدَادَا إِلاَّ ٱمْتِلاَءً ثُمَّ أَمَرَ فَجُمِعَ لِلْمَرْأَةِ مِنَ الأَزْوَادِ حَتَّى مَلأَ ثَوْبَهَا وَقَالَ ٱذْهَبِي فَإِنَّا لَمْ نَأْخُذْ مِنْ مَائِكِ شَيْئاً وَلَكِنَّ الله سَقَانَا.

Abu Qatada narrated: The people complained to Allah's Messenger (pbuh) of thirst during one of his journeys. He (pbuh) therein called for a pail and placed it beneath his armpit. Then he (pbuh) drew its mouth close to his, and Allah knows best whether he (pbuh) expectorated in it or not. Then water burst out and the people quenched their thirst and supplied their vessels with water.

When I restored it, I imagined that I would take it as it was (empty of water at first, but it was still full of abundant water). The people, therein, amounted to seventy-two men. [1]

'Imran bin Husain related a similar narration to that above-mentioned one.

At-Tabary reported the narration of Abu Qatada in a different way to that of the Sihah, [2] namely: The Prophet (pbuh) went out along with them in an army to the people of Mu'ta [3], after having been informed about the killing of the commanders (of war which he (pbuh) dispatched). [4] He stated a lengthy narration comprising the miracles and signs of the Prophet (pbuh), which included his information that they will lose water the following day. He mentioned the narration of the pail and said: the people were about three hundred ones.

In the Book of Muslim, the Prophet (pbuh) said to Abu Qatada:

'Imran bin Husain narrated: The Prophet (pbuh) and his Companions got thirsty in one of their journeys. Then he (pbuh) commanded two men [5] of his

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(1) Reported by Al-Baihaqi.

(2) They are the six books of Ahadith: Compiled by Al-Bukhari, Muslim, Abu Dawud, An-Nisa'i, At-Tirmidhi and Ibn Majah.

(3) A Village between Tabuk and Houran.

(4) They were Zaid bin Haritha, the freed slave of Allah's Messenger (pbuh), Ja'far bin Abu Talib, and 'Abdullah bin Rawaha. Then Khalid bin Al-Walid took the banner (of command) after them and won the victory over the enemy.

(5) It is said: they were Az-Zubair bin Al-'Awwam and 'Ali bin Abu Talib, or 'Imran bin Husain and 'Ali bin Abu Talib.

Companions and told them that they would find a woman at a so-and-so place, who had a camel on which there were two water bags. Thereafter, they found her and then brought her to the Prophet (pbuh). The Prophet (pbuh) poured water from one of her water-bags into a utensil, and invoked whatever Allah wished him (pbuh) to invoke. Then he restored the water into the two water bags (and water gushed affluently). Thereupon, the lower mouths of the two water-bags were opened, and the Prophet (pbuh) commanded the people to supply themselves with water. They filled all their vessels with water, so that nothing remained without being provided with water.

'Imran said: I imagined the two water-bags to be filled with nothing but fullness. Then, the Prophet (pbuh) commanded them to provide the woman with the water-bags being so many that they covered her garment.

Adh-Dhahaby said: The Prophet (pbuh) said to her: We have not taken anything of your water, but Allah has given us water to drink. The hadith is so lengthy. (1)

الحَدِيثَ بِطُولِهِ ـ وَعَنْ سَلَمَةَ بْنِ الْأَكْوَعِ: قَالَ نَبِيُّ الله ﷺ: «**هَلْ مِنْ وُضُوءٍ**» فَجَاءُ رَجُلٌ بِإِدَاوَةٍ فِيهَا نُطْفَةٌ فَأَفْرَغَهَا فِي قَدَحٍ فَتَوَضَّأْنَا كُلُّنَا نُدَغْفِقُهُ دَغْفَقَةً أَرْبَعَ عَشْرَةَ مِائَةً وَفِي حَدِيثِ عُمَرَ فِي جَيْشِ الْعُسْرَةِ وَذَكَرَ مَا أَصَابَهُمْ مِنَ الْعَطَشِ حَتَّى إِنَّ الرَّجلَ لَيَنْحَرُ بَعِيرَهُ فَيَعْصِرُ فَرْثَهُ فَيَشْرَبُهُ فَرَغِبَ أَبُو بَكْرٍ رَضِيَ الله عَنْهُ إِلَى النَّبِيِّ ﷺ فِي الدُّعَاءِ فَرَفَعَ يَدَيْهِ فَلَمْ يَرْجِعْهُمَا حَتَّى قَالَتِ السَّمَاءُ فَٱنْسَكَبَتْ فَمَلَؤُوا مَا مَعَهُمْ مِنْ آنِيَةٍ وَلَمْ تُجَاوِزِ الْعَسْكَرَ وَعَنْ عَمْرِو بْنِ شُعَيْبٍ أَنَّ أَبَا طَالِبٍ قَالَ لِلنَّبِيِّ ﷺ وَهُوَ رَدِيفُهُ بِذِي الْمَجَازِ عَطِشْتُ وَلَيْسَ عِنْدِي مَاءٌ فَنَزَلَ النَّبِيُّ ﷺ وَضَرَبَ بِقَدَمِهِ الْأَرْضَ فَخَرَجَ الْمَاءُ فَقَالَ: «**ٱشْرَبْ**» وَالْحَدِيثُ فِي هَذَا الْبَابِ كَثِيرٌ وَمِنْهُ الْإِجَابَةُ بِدُعَاءِ الاسْتِسْقَاءِ وَمَا جَانَسَهُ.

Salama bin Al-Akwa' narrated; The Prophet (pbuh) asked: Is there any water for ablution? Then a man fetched a water skin full of little water. Then the Prophet (pbuh) spilt it into a vessel (In which water gushed out). Thereupon, all of us having amounted to a thousand and four hundred ones performed ablution from it, by pouring it for one another.(2)

'Umar bin Al-Khattab (may Allah be pleased with him) narrated a hadith, concerning the army of Al-'Usra, (3) and related about their thirst, which was so severe that a man would slaughter his camel and press its intestines to drink its

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(1) Reported in Sahih Al-Bukhari.

(2) Reported by Muslim and Al-Baihaqi.

(3) Reported by Al-Baihaqi, Al-Bazzar and Ibn Khuzaima- the army was called the army of 'Usra (distress) due to the hardship and straitened circumstances befalling them on their expedition of Tabuk.

juice. Therein, Abu Bakr A[s]-Siddiq (may Allah be pleased with him) asked the Prophet (pbuh) to supplicate (to Allah). Then the Prophet (pbuh) raised his hands up to the skyward and did not lower them until the sky had rained. Therein, the rain water filled their vessels, but it (the rain) did not exceed the limiting borders of the army in which they had stationed.

'Amr bin Shu'aib narrated: Abu Talib [the paternal uncle of the Prophet (pbuh)] said to the Prophet (pbuh), while he (pbuh) was riding behind him at Dhi-Al-Majaz[(1)]: I feel thirsty, but I do not have water.

Thereupon, the Prophet (pbuh) dismounted the riding animal and struck the earth with his foot. Therein, water burst out. He (pbuh) then said: Drink.[(2)] The hadith is so lengthy, comprising the (Allah's) response to his supplication and its similar statement.

فصل

ومن معجزاته تكثير الطعام ببركته ودعائه

حَدَّثَنَا الْقَاضِي الشَّهِيدُ أَبُو عَلِيٍّ رَحِمَهُ الله حَدَّثَنَا الْعُذْرِيُّ حَدَّثَنَا الرَّازِيُّ حَدَّثَنَا الْجُلُودِيُّ حَدَّثَنَا ٱبْنُ سُفْيَانَ حَدَّثَنَا مُسْلِمُ بْنُ الْحَجَّاجِ حَدَّثَنَا سلَمَةُ بْنُ شَبِيبٍ حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ يَسْتَطْعِمُهُ فَأَطْعَمَهُ شَطْرَ وَسْقِ شَعِيرٍ فَمَا زَالَ يَأْكُلُ مِنْهُ وَٱمْرَأَتُهُ وَضَيْفُهُ حَتَّى كَالَهُ فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ فَقَالَ: «**لَوْ لَمْ تَكِلْهُ لَأَكَلْتُمْ مِنْهُ وَلقَامَ بِكُمْ**».

(Chapter)

The Miracle of Multiplying Food out of His Blessings and Supplications

Ma'qel narrated on the authority of Abu Az-Zubair, through Jabir's authority (that): A man came to the Prophet (pbuh) asking for food. Then the Prophet (pbuh) provided him with half a Wasaq[(3)] of barley. The man went away with his provision from which he, his wife and his guests ate. The man then measured its weight.[(4)] Thereafter, he came to the Prophet (pbuh) informing

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(1) The name of a market close to 'Arafa where the people used to gather in the Pre-Islamic period of Ignorance.

(2) It is said: This took place before the Messengership of the Prophet (pbuh).

(3) A measure equal to 60 Sa' = 135 kg. approx. It may be less or more.

(4) That man was the grandfather of Sa'id bin Al-Harith, who sought his help in his marriage. Then he married him to a woman. Then he asked the Prophet (pbuh) to provide him along with his wife with food. The Prophet (pbuh) had nothing to give him. So, he sent Abu Rafi' and Abu Aiyub Al-Ansari to a Jewish man to mortgage the Prophet's shield for half a Wasaq of barley. He (pbuh) gave it to him. He (the man) said: We ate off it for over a year without being used up. Then we =

him (pbuh) about that. The Prophet (pbuh) said to him: Had not you measured it, you would have eaten (further amount) of it and it would have been sufficient for you (all over your life without any shortage of it).

وَمِنْ ذَلِكَ حَدِيثُ أَبِي طَلْحَةَ الْمَشْهُورُ وَإِطْعَامُهُ ﷺ ثَمَانِينَ أَوْ سَبْعِينَ رَجُلاً مِنْ أَقْرَاصٍ مِنْ شَعِيرٍ جَاءَ بِهَا أَنَسٌ تَحْتَ يَدِهِ أَيْ إِبْطِهِ فَأَمَرَ بِهَا فَفُتَّتْ وَقَالَ فِيهَا مَا شَاءَ اللهُ أَنْ يَقُولَ؛ وَحَدِيثُ جَابِرٍ فِي إِطْعَامِهِ ﷺ يَوْمَ الْخَنْدَقِ أَلْفَ رَجُلٍ مِنْ صَاعِ شَعِيرٍ وَعَنَاقٍ وَقَالَ جَابِرٌ: فَأُقْسِمُ بِاللهِ لأَكَلُوا حَتَّى تَرَكُوهُ وَانْحَرَفُوا وَإِنَّ بُرْمَتَنَا لَتَغِطُّ كَمَا هِيَ وَإِنَّ عَجِينَنَا لَيُخْبَزُ وَكَانَ رَسُولُ اللهِ ﷺ بَصَقَ فِي الْعَجِينِ وَالْبُرْمَةِ وَبَارَكَ؛ رَوَاهُ عَنْ جَابِرٍ سَعِيدُ بْنُ مِينَاءَ وَأَيْمَنُ. وَعَنْ ثَابِتٍ مِثْلُهُ عَنْ رَجُلٍ مِنَ الأَنْصَارِ وَامْرَأَتِهِ وَلَمْ يُسَمِّهِمَا قَالَ: وَجِيءَ بِمِثْلِ الْكَفِّ فَجَعَلَ رَسُولُ اللهِ ﷺ يَبْسُطُهَا فِي الإِنَاءِ وَيَقُولُ مَا شَاءَ اللهُ فَأَكَلَ مِنْهُ مَنْ فِي الْبَيْتِ وَالْحُجْرَةِ وَالدَّارِ وَكَانَ ذَلِكَ قَدِ امْتَلأَ مِمَّنْ قَدِمَ مَعَهُ ﷺ لِذَلِكَ وَبَقِيَ بَعْدَ مَا شَبِعُوا مِثْلُ مَا كَانَ فِي الإِنَاءِ.

Abu Talha related a famous narration, in which the Prophet (pbuh) fed eighty or seventy men with (few) flat loaves of barley brought by Anas under his armpit. The Prophet (pbuh) had ordered them to be frittered and said whatever Allah wished him to invoke (and provided the men with them).

Jabir (may Allah be pleased with him) related: On the day of (the expedition of) Al-Khandaq (the trench), the Prophet (pbuh) provided food for a thousand men from a Sa' (3 kg approx.) of barley and a young she-kid (making them multiplied to be sufficient food for men, out of his blessings).

Jabir added: I swear by Allah, they all (the thousand men) ate their fill and left, while our bowl was still full as it was, and the dough of barley was still being baked. The Prophet (pbuh) had spat at the dough and the bowl, thereby it (the food) was blessed (i.e. abundant and never used up). (1)

Thabit related a similar narration, on the authority of a man from Al-Ansars (Medinan Helpers) and his wife whom he did not name,namely: What was similar to a handful (of barley) was brought to Allah's Messenger (pbuh), which he (pbuh) spread in the bowl and said what Allah wished him to invoke. Then all the people in the house and room ate off it.

After they ate their fill, food remained in the utensil equal to the former amount.

وَحَدِيثُ أَبِي أَيُّوبَ أَنَّهُ صَنَعَ لِرَسُولِ اللهِ ﷺ وَلأَبِي بَكْرٍ مِنَ الطَّعَامِ زُهَاءَ مَا يَكْفِيهِمَا فَقَالَ لَهُ النَّبِيُّ ﷺ: «ادْعُ ثَلاَثِينَ مِنْ أَشْرَافِ الأَنْصَارِ» فَدَعَاهُمْ فَأَكَلُوا حَتَّى تَرَكُوا ثُمَّ قَالَ:

= measured its weight to find it the same as it was at first time.

(1) Reported by Al-Bukhari and Muslim.

«ٱدْعُ سِتِّينَ» فَكَانَ مِثْلَ ذَلِكَ ثُمَّ قَالَ: «ٱدْعُ سَبْعِينَ» فَأَكَلُوا حَتَّى تَرَكُوهُ وَمَا خَرَجَ مِنْهُمْ أَحَدٌ حَتَّى أَسْلَمَ وَبَايَعَ. قَالَ أَبُو أَيُّوبَ: فَأَكَلَ مِنْ طَعَامِي مِائَة وَثَمَانُونَ رَجُلاً. وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ: أُتِي النَّبِيُّ ﷺ بِقَصْعَةٍ فِيهَا لَحْمٌ فَتَعَاقَبُوهَا مِنْ غُدْوَةٍ حَتَّى اللَّيْلِ يَقُومُ قَوْمٌ وَيَقْعُدُ آخَرُونَ. وَمِنْ ذَلِكَ حَدِيثُ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ: كُنَّا مَعَ النَّبِيِّ ﷺ ثَلاَثِينَ وَمِائَةً، وَذَكَرَ فِي الْحَدِيثِ أَنَّهُ عُجِنَ صَاعٌ مِنْ طَعَام وَصُنِعَتْ شَاةٌ فَشُوِيَ سَوَادُ بَطْنِهَا، قَالَ: وَٱيْمُ الله مَا مِنَ الثَّلاَثِينَ وَمِائَةٍ إِلاَّ وَقَدْ حَزَّ لَهُ حَزَّةً مِنْ سَوَادِ بَطْنِهَا ثُمَّ جَعَلَ مِنْهَا قَصْعَتَيْنِ فَأَكَلْنَا أَجْمَعُونَ وَفَضلَ فِي الْقَصْعَتَيْنِ فَحَمَلْتُهُ عَلَى الْبَعِيرِ.

Abu Aiyub narrated that he provided Allah's Messenger (pbuh) and Abu Bakr As-Siddiq (may Allah be pleased with him) with an amount of food enough for them only. The Prophet (pbuh) said to him: Call thirty of the notable people of Al-Ansars (Medinan Helpers) (to eat). He then called them (to eat), and they ate and left. Then the Prophet (pbuh) said: Call seventy people. Therein, they ate and left. None of them left and got out except that he embraced Islam and pledged allegiance to the Prophet (pbuh). Abu Aiyub added: A hundred and eighty people ate from the food which I had made.

Samurah bin Jundub narrated: The Prophet (pbuh) was brought a bowl containing meat. Therein, the people took turns at eating from it; a group succeeded by another group, from the morning till the advent of the night.

'Abdur-Rahman bin Abu Bakr (may Allah be pleased with them both) narrated: Along with the Prophet (pbuh), we were a hundred and thirty ones. Therein, the Prophet (pbuh) kneaded a Sa' of food, and a sheep was cooked, whose liver he (pbuh) grilled.

He added: by Allah, every one of the hundred and thirty ones had a piece of that liver. Then, the sheep was distributed to two bowls, and we all ate our fill, while there was still food having remained in the two bowls, so I carried it on the back of the camel.

وَمِنْ ذَلِكَ حَدِيثُ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي عَمْرَةَ الْأَنْصَارِيِّ عَنْ أَبِيهِ، وَمِثْلُهُ لِسَلَمَةَ بْنِ الْأَكْوَعِ وَأَبِي هُرَيْرَةَ وَعُمَرَ بْنِ الْخَطَّابِ رَضِيَ الله عَنْهُ فَذَكَرُوا مَخْمَصَةً أَصَابَتِ النَّاسَ مَعَ النَّبِيِّ ﷺ فِي بَعْضِ مَغَازِيهِ، فَدَعَا بِبَقِيَّةِ الْأَزْوادِ فَجَاءَ الرَّجُلُ بِالْحَثْيَةِ مِنَ الطَّعَامِ وَفَوْقَ ذَلِكَ وَأَعْلاَهُمُ الَّذِي أَتَى بِالصَّاعِ مِنَ التَّمْرِ فَجَمَعَهُ عَلَى نِطْعٍ، قَالَ سَلَمَةُ: فَحَزَرْتُهُ كَرَبْضَةِ الْعَنْزِ ثُمَّ دَعَا النَّاسَ بِأَوْعِيَتِهِمْ فَمَا بَقِيَ فِي الْجَيْشِ وِعَاء إِلاَّ مَلَؤُوهُ وَبَقِي مِنْهُ قَدْرُ مَا جُعِلَ وَأَكْثَرُ وَلَوْ وَرَدَهُ أَهْلُ الْأَرْضِ لَكَفَاهُمْ وَعَنْ أَبِي هُرَيْرَةَ: أَمَرَنِي النَّبِيُّ ﷺ أَنْ أَدْعُوَ لَهُ أَهْلَ الصُّفَّةِ فَتَتَبَّعْتُهُمْ حَتَّى جَمَعْتُهُمْ فَوُضِعَتْ بَيْنَ أَيْدِينَا صَحْفَةٌ فَأَكَلْنَا مَا شِئْنَا وَفرَغْنَا وَهِيَ مِثْلُهَا حِينَ وُضِعَتْ إِلاّ أَنّ فِيهَا أَثَرَ الْأَصَابِعِ، وَعَنْ عليٍّ بْنِ أَبِي طَالِبٍ رَضِيَ الله عَنْهُ: جَمَعَ رَسُولُ

اللهِ ﷺ بَنِي عَبْدِ الْمُطَّلِبِ وَكَانُوا أَرْبَعِينَ مِنْهُمْ قَوْمٌ يَأْكُلُونَ الْجَذَعَةَ وَيَشْرَبُونَ الْفَرْقَ فَصَنَعَ لَهُمْ مُدّاً مِنْ طَعَامٍ فَأَكَلُوا حَتَّى شَبِعُوا وَبَقِيَ كَمَا هُوَ ثُمَّ دَعَا بِعُسٍّ فَشَرِبُوا حَتَّى رَوُوا وَبَقِيَ كَأَنَّهُ لَمْ يُشْرَبْ مِنْهُ وَقَالَ أَنَسٌ: إِنَّ النَّبِيَّ ﷺ حِينَ ٱبْتَنَى بِزَيْنَبَ أَمَرَهُ أَنْ يَدْعُو لَهُ قَوْماً سَمَّاهُمْ وَكُلَّ مَنْ لَقِيتَ حَتَّى ٱمْتَلأَ الْبَيْتُ وَالْحُجْرَةُ وَقَدَّمَ إِلَيْهِمْ تَوْراً فِيهِ قَدْرُ مُدٍّ مِنْ تَمْرٍ جُعِلَ حَيْساً فَوَضَعَهُ قُدَّامَهُ وَغَمَسَ ثَلاَثَ أَصَابِعِه وَجَعَلَ الْقَوْمُ يَتَغَدَّوْنَ وَيَخْرُجُونَ وَبَقِيَ التَّوْرُ نَحْواً مِمَّا كَانَ وَكَانَ الْقَوْمُ أَحَداً أَوْ ٱثْنَيْنِ وَسَبْعِينَ وَفِي رِوَايَةٍ أُخْرَى فِي هَذِهِ الْقِصَّةِ أَوْ مِثْلِهَا إِنَّ الْقَوْمَ كَانُوا زُهَاءَ ثَلاَثِمِائَةٍ وَإِنَّهُمْ أَكَلُوا حَتَّى شَبِعُوا وَقَالَ لِي: «ٱرْفَعْ» فَلاَ أَدْرِي حِينَ وُضِعَتْ كَانَتْ أَكْثَرَ أَمْ حِينَ رُفِعَتْ. وَفِي حَدِيثِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ أَنَّ فَاطِمَةَ طَبَخَتْ قِدْراً لِغَدائِهِمَا وَوَجَّهَتْ عَلِيّاً إِلَى النَّبِيِّ ﷺ لِيَتَغَدَّى مَعَهُمَا فَأَمَرَهَا فَغَرَفَتْ مِنْهَا لِجَمِيعِ نِسَائِهِ صَحْفَةً صَحْفَةً ثُمَّ لَهُ ﷺ ولِعَلِيٍّ ثُم لَهَا ثُمَّ رَفَعَتِ القِدْرَ وَإِنَّهَا لَتَفِيضُ قَالَتْ: فَأَكَلْنَا مِنْهَا مَا شَاءَ اللهُ.

As well, 'Abdur-Rahman bin Abu 'Amrah Al-Ansari related a similar narration on the authority of his father, and similar versions were related on the authority of Salma bin Al-Akwa', Abu Hurairah and 'Umar bin Al-Khattab (may Allah be pleased with them all). They related:

The Prophet (pbuh) and the people accompanying him were afflicted with a famine, during one of his expeditions. Therein, he (pbuh) called for the remainder of their provisions. Then a man came with a handful of food, followed by another one and the most affluent amount of food that another man brought was nothing but a Sa' of dates. Then that food was gathered on a leather rug.

Salama related: I therein estimated it to be like the measure of a kneeling down she-goat. Then he (pbuh) called the people to come along with their bowls. No bowl of the army remained empty, and still an amount of food, similar to the original one or exceeding it, remained. Had all the dwellers of the earth eaten off it, it would have been sufficient for them all.

Abu Hurairah (may Allah be pleased with him) narrated: The Prophet (pbuh) commanded me to invite the people of As-Suffa. [1] I then traced them till having gathered them. Then a bowl was brought before us and we ate our fill. We concluded eating; whereas it was the same as it was placed formerly (i.e. contained the same amount of food). Yet, the traces of fingers were seen in it.

'Ali bin Abu Talib (may Allah be pleased with him) narrated: Allah's Messenger (pbuh) gathered the people of 'Abdel-Mutalib (his grandfather), who

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(1) As-Suffa is a courtyard in the mosque in which the poor people of the Bedouin Companions and others resided under the lap of the Prophet (pbuh), such as Salman the Persian and Abu Dharr.

amounted to forty people. Some of them used to eat Jaz'ah (a four year old camel already starting its fifth year), and drink Faraq (16 rotls approx.). He (pbuh) made a Mudd (two-thirds of a kg. approx.) of food. Then they ate till being sated; whereas food remained in the same (former) amount. Then he (pbuh) called for a big goblet, and therein they drank while there was not any decrease in its water, as if no one drank from it. [1]

Anas narrated: When the Prophet (pbuh) consummated marriage with Zainab bint Jahsh, he (pbuh) commanded him (Anas) to invite some people, whom he (pbuh) nominated along with all the people he (Anas) would meet, to the (wedding) banquet. Therein the house and the room were thronged with people. They were served with a bowl filled with Hais [2] that approximately amounted to a Mudd of dates. The Prophet (pbuh) therein brought it before him, and inserted three of his fingers into it. He (pbuh) made the people eat from it. They ate and departed; whereas the bowl remained as it was formerly (with the same first amount of food). The people therein amounted to seventy-one or seventy-two. And in a similar narration to that, it was stated that the people were about three hundred ones, and that they ate till having been sated.

He, thereupon, said to me: (O Anas) take it away. Anas said: I do not know whether it was more abundant when it was served, or when it was taken away.

Ja'far bin Muhammad related on the authority of his father, through 'Ali bin Abu Talib's authority (may Allah be pleased with him): Having cooked a pot for their lunch, Fatima [3] asked 'Ali to go inviting the Prophet (pbuh) to have lunch with them. The Prophet (pbuh) came and then told her to scoop food from it, in a dish followed by other ones, for all his wives, and then for him (pbuh), 'Ali, and her respectively. Thereafter, she took the pot away while it was affluently full of food.

She said: We ate of it as much as Allah wished us to eat.

وَأَمَرَ عُمَرَ بْنَ الْخَطَّابِ أَنْ يُزَوِّدَ أَرْبَعَمِائَةِ رَاكِبٍ مِنْ أَحْمَسَ فَقَالَ يَا رَسُولَ الله مَا هِيَ إِلاَّ أَصْوُعٌ قَالَ: «اذْهَبْ» فَذَهَبَ فَزَوَّدَهُمْ مِنْهُ وَكَانَ قَدْرَ الْفَصِيلِ الرَّابِضِ مِنَ التَّمْرِ وَبَقِيَ بِحَالِهِ. مِنْ رِوَايَةِ دُكَيْنٍ الأَحْمَسِيِّ وَمِنْ رِوَايَةِ جَرِيرٍ وَمِثْلُهُ مِنْ رِوَايَةِ النُّعْمَانِ بْنِ مُقَرِّنٍ الْخَبَرُ بِعَيْنِهِ إِلاَّ أَنَّهُ قَالَ أَرْبعمائَةِ رَاكِبٍ مِنْ مُزَيْنَةَ وَمِنْ ذَلِكَ حَدِيثُ جَابِرٍ فِي دَيْنِ أَبِيهِ بَعْدَ مَوْتِهِ وَقَدْ كَانَ بَذَلَ لِغُرَمَاءِ أَبِيهِ أَصْلَ مَالِهِ فَلَمْ يَقْبَلُوهُ وَلَمْ يَكُنْ فِي ثَمَرِهَا سَنَتَيْنِ كَفَافُ دَيْنِهِمْ فَجَاءَهُ النَّبِيُّ ﷺ بَعْدَ أَنْ أَمَرَهُ بِجَدِّهَا وَجَعْلِهَا بِيَادِرَ فِي أُصُولِهَا فَمَشَى فِيهَا وَدَعَا فَأَوْفَى مِنْهُ جَابِرٌ

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(1) Reported by Ahmad and Al-Baihaqi.

(2) Hais is dates whose pits are removed, and they are intermingled with cheese and then kneaded by clarified butter. It is rubbed till being like porridge.

(3) She is the Prophet's daughter, and the wife of 'Ali bin Abu Talib.

غُرَمَاءَ أَبِيهِ وَفَضَلَ مِثْلُ مَا كَانُوا يَجِدُّونَ كُلَّ سَنَةٍ وَفِي رِوَايَةٍ مِثْلُ مَا أَعْطَاهُمْ قَالَ وَكَانَ الْغُرَمَاءُ يَهُودَ فَعَجِبُوا مِنْ ذَلِكَ.

As well, the Prophet (pbuh) commanded 'Umar bin Al-Khattab (may Allah be pleased with him) to provide four hundred riders from the Arabian folk of Ahmas with food. Thereupon, 'Umar said: O Messenger of Allah, there is nothing but few Sa's of dates. The Prophet (pbuh) said: Go (providing them with them). He therein went away and provided them with those Sa's of dates, which as a whole resembled the measure of the young, weaned camel when kneeling down. Yet, they remained in the same quantity (as it was first before they took provision from it), that was reported by Dukain Al-Ahmasy.

The same thing happened in the narration of Jarir, and the version of An-Nu'man bin Muqrin, but he related that they were four hundred riders from Muzaina.

Jabir related a narration as for the debt due on his father. He narrated that he offered the creditors of the debt the land of his property, but they refused. Yet, its fruits were not enough for repaying the debt even for two years. So, the Prophet (pbuh) came to him and told him to cut and thresh the fruits while being in the land. Then he (pbuh) walked through it and supplicated to Allah. Hence, Jabir repaid the due debt of his father to his creditors. Further, the amount of crops in his land remained the same as it was every year (i.e. without any decrease in it).

In another version: the fruits (or crops) remained in the same quantity as that paid to them.

He said: The creditors were Jewish, and they got astonished at that.(1)

وَقَالَ أَبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَصَابَ النَّاسَ مَخْمَصَةٌ فَقَالَ لِي رَسُولُ اللهِ ﷺ: **«هَلْ مِنْ شَيْءٍ؟»** قُلْتُ نَعَمْ شَيْءٌ مِنَ التَّمْرِ فِي الْمِزْوَدِ قَالَ: **«فَأْتِنِي بِهِ»** فَأَدْخَلَ يَدَهُ فَأَخْرَجَ قَبْضَةً فَبَسَطَهَا وَدَعَا بِالْبَرَكَةِ، ثُمَّ قَالَ: **«ادْعُ عَشَرَةً»** فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ عَشَرَةً كَذَلِكَ حَتَّى أَطْعَمَ الْجَيْشَ كُلَّهُمْ وَشَبِعُوا قَالَ: **«خُذْ مَا جِئْتَ بِهِ وَأَدْخِلْ يَدَكَ وَاقْبِضْ مِنْهُ وَلاَ تَكُبَّهُ»** فَقَبَضْتُ عَلَى أَكْثَرَ مِمَّا جِئْتُ بِهِ فَأَكَلْتُ مِنْهُ وَأَطْعَمْتُ حَيَاةَ رَسُولِ اللهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ إِلَى أَنْ قُتِلَ عُثْمَانُ فَانْتُهِبَ مِنِّي فَذَهَبَ. وَفِي رِوَايَةٍ: فَقَدْ حَمَلْتُ مِنْ ذَلِكَ التَّمْرِ كَذَا وَكَذَا مِنْ وَسْقٍ فِي سَبِيلِ اللهِ، وَذُكِرَتْ مِثْلُ هَذِهِ الْحِكَايَةِ فِي غَزْوَةِ تَبُوكَ وَأَنَّ التَّمْرَ كَانَ بِضْعَ عَشْرَةَ تَمْرَةً، وَمِنْهُ أَيْضاً حَدِيثُ أَبِي هُرَيْرَةَ حِينَ أَصَابَهُ الْجُوعِ فَاسْتَتْبَعَهُ النَّبِيُّ ﷺ فَوَجَدَ لَبَناً فِي قَدَحٍ قَدْ أُهْدِيَ إِلَيْهِ وَأَمَرَهُ أَنْ يَدْعُو أَهْلَ الصُّفَّةِ قَالَ: فَقُلْتُ مَا هَذَا اللَّبَنُ فِيهِمْ؟ كُنْتُ أَحَقَّ أَنْ أُصِيبَ

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(1) Reported by Al-Bukhari in his Sahih.

مِنْهُ شَرْبَةً أَتَقَوَّى بِهَا، فَدَعَوْتُهُمْ وَذَكَرَ أَمْرَ النَّبِيِّ ﷺ لَهُ أَنْ يَسْقِيَهُمْ فَجَعَلْتُ أُعْطِي الرَّجُلَ فَيَشْرَبَ حَتَّى يَرْوى ثُمَّ يَأْخُذُهُ الآخَرُ حَتَّى رَوِيَ جَمِيعُهُمْ، قَالَ فَأَخَذَ النَّبِيُّ ﷺ الْقَدَحَ وَقَالَ: «**بَقِيتُ أَنَا وَأَنْتَ اقْعُدْ فَاشْرَبْ**» فَشَرِبْتُ، ثُم قَالَ «**اشْرَبْ**» وَمَا زَالَ يَقُولُهَا وَأَشْرَبُ حَتَّى قُلْتُ: لاَ وَالذِي بَعثَكَ بِالْحَقِّ مَا أَجِدُ لَهُ مَسْلَكاً، فَأَخَذَ الْقَدَحَ فَحَمِدَ الله وَسَمَّى وَشَرِبَ الْفَضْلَةَ.

Abu Hurairah (may Allah be pleased with him) narrated: When the people were struck by a famine, Allah's Messenger (pbuh) said to me: Is there anything (of food)? I replied: Yes, some dates in the bags. Allah's Messenger (pbuh) said: Fetch them. Then Allah's Messenger (pbuh) inserted his hand (into the bag) and took out a handful of dates. He (pbuh) spread them and supplicated to Allah to bless them (i.e. multiply them). Then, he (pbuh) said: Invite ten people (to eat).Then, they came and ate their fill, followed by another ten people, and so on till the whole army ate and got sated. Allah's Messenger (pbuh) then said: take what you have brought, insert your hand (into a bag), grasp of them (dates), and do not turn them over. Then I took more (dates) than what I had brought formerly, and then ate. I kept eating from them throughout the lifetime of the Prophet (pbuh), Abu Bakr and 'Umar, and till 'Uthman was killed. Therein, they were misappropriated and taken away from me.

In another version: Of those dates, I carried so-and-so Wasaq in the Way of Allah. (1)

A similar story to that was narrated about the expedition of Tabuk, and the dates therein amounted to only a few ten dates. (2)

Abu Hurairah (may Allah be pleased with him) narrated: When I felt hungry, the Prophet (pbuh) sought any food to give to me. He (pbuh) therein found some milk in a cup that had been gifted to him as a present. The Prophet (pbuh) thereupon asked me to invite the people of As-Suffa (the poor of the Muslim Companions of the Prophet (pbuh).

I then wondered: How can this (little) milk suffice them? And I am more entitled than them to such a dose of it to be strong enough. Then I invited them, and the Prophet (pbuh) asked me to give them to drink. I kept on giving the cup (of milk) to every man of them, who would drink till being sated, till they all drank their fill. He added: Then the Prophet (pbuh) took the cup and said: None remains except you and me, so let you sit down and drink. Then I drank. Then the Prophet (pbuh) said: Let you drink.

He (pbuh) kept on saying so and I kept on drinking, till I said: No, by the One who has sent you with the truth (i.e. Allah), I find no space (in my stomach) for it.

Therein, the Prophet (pbuh) took the cup, praised Allah, mentioned Allah's

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(1) Reported by At-Tirmidhi.

(2) Reported by Al-Bukhari in his Sahih.

Name (i.e. saying: In the Nome of Allah) and drank what was left over in the cup.

وَفِي حَدِيثِ خَالِدِ بْنِ عَبْدِ الْعُزَّى أَنَّهُ أَجْزَرَ النَّبِيُّ ﷺ شَاةً وَكَانَ عِيالُ خَالِدٍ كَثِيراً يَذْبَحُ الشَّاةَ فَلاَ تُبِدُّ عِيَالَهُ عَظْماً عَظْماً وَإِنّ النَّبِيِّ ﷺ أَكَلَ مِنْ هَذِهِ الشَّاةِ وَجَعَل فَضْلَتَهَا فِي دَلْوِ خَالِدٍ وَدَعَا لَهُ بِالبَرَكَةِ فَنَثَرَ ذَلِكَ لِعِيَالِهِ فَأَكَلُوا وَأَفْضَلُوا، ذَكَرَ خَبَرَهُ الدُّولاَبِي. وَفِي حَدِيثِ الآجُرِّيِّ فِي إِنْكَاحِ النَّبِيِّ ﷺ لِعَلِيٍّ فَاطِمَةَ: أَنَّ النَّبِيَّ ﷺ أَمَرَ بِلاَلاً بِقَصْعَةٍ مِنْ أَرْبَعَةِ أَمْدَادٍ أَوْ خَمْسَةٍ وَيَذْبَحَ جَزُوراً لِوَلِيمَتِهَا، قَالَ: فَأَتَيْتُهُ بِذَلِكَ فَطَعَنَ فِي رَأْسِهَا، ثُمَّ أَدْخَلَ النَّاسَ رُفْقَةً رُفْقَةً يَأْكُلُونَ مِنْهَا حَتَّى فَرَغُوا وَبَقِيَتْ مِنْهَا فَضْلَةٌ فَبَرَّكَ فِيهَا وَأَمَرَ بِحَمْلِهَا إِلَى أَزْوَاجِهِ، وَقَالَ «**كُلْنَ وَأَطْعِمْنَ مَنْ غَشِيَكُنَّ**»

Ad-Dulaby reported a narration on the authority of Khalid bin Al-'Uzza [1] who related that he slaughtered a sheep to offer it as food for the Prophet (pbuh). Yet, Khalid had many children, for whom any sheep he used to slaughter was not sufficient for them even to eat its bones.

Thus, the Prophet (pbuh) ate from the sheep served for him. Then he (pbuh) left its remainder in a pail belonging to Khalid, and invoked (Allah) to bless it.

Therein, Khalid put it (the remainder of the sheep) for his children. They ate and left a remainder of it. [2]

Al-Ajry narrated: when the Prophet (pbuh) married 'Ali to his daughter Fatima, he (pbuh) told Belal to bring a bowl of four or five Mudds and slaughter an animal for their wedding banquet. When Belal brought that to the Prophet (pbuh), he (pbuh) poked the head of the (slaughtered and cooked) animal. He (pbuh) then made the people enter in batches, one by one, and then eat.

After the people had concluded eating from the food of the banquet, there was still a remainder left over by them. The Prophet (pbuh) therein ordered it to be carried to their wives, saying: Let you (i.e. the wives) eat and provide anyone visiting you with it.

وَفِي حَدِيثِ أَنَسٍ رَضِيَ الله عَنْهُ: تَزَوَّجَ رَسُولُ الله ﷺ فَصَنَعَتْ أُمِّي أُمُّ سُلَيْم حَيْساً فَجَعَلَتْهُ فِي تَوْرٍ فَذَهَبْتُ بِهِ إِلَى رَسُولِ الله ﷺ فَقَالَ: «**ضَعْهُ وَادْعُ لِي فُلاَناً وَفُلاَناً وَمَنْ لَقِيتَ**» فَدَعَوْتُهُمْ وَلَمْ أَدَعْ أَحَداً لَقِيتُهُ إِلاَّ دَعَوْتُهُ وَذَكَرَ أَنَّهُمْ كَانُوا زُهَاءَ ثَلاَثِمِائَةٍ حَتَّى مَلَؤُوا الصُّفَّةَ وَالْحُجْرَةَ فَقَالَ لَهُمُ النَّبِيُّ ﷺ: تَحَلَّقُوا عَشَرَةً عَشَرَةً وَوَضَعَ النَّبِيُّ ﷺ يَدَهُ عَلَى

(1) He is the nephew of Khadija; the Prophet's wife (may Allah be pleased with her). He embraced Islam and emigrated for Abyssinia and died on the way.

(2) Reported by Al-Baihaqi.

الطّعام فَدَعَا فِيهِ وَقَالَ مَا شَاءَ الله أَنْ يَقُولَ فَأَكَلُوا حتَّى شَبِعُوا كُلُّهُمْ. فقَالَ لِي ٱرْفعْ فَمَا أَدْرِي حِينَ وُضِعَتْ كَانتْ أَكْثَرَ أَم حِينَ رُفِعَتْ. وَأَكْثَرُ أَحَادِيثِ هَذِهِ الْفُصُولِ الثَّلاَثَةِ فِي الصَّحِيحِ وَقَدِ ٱجْتَمَعَ عَلَى مَعْنَى حَدِيثِ هَذَا الْفَصْلِ بِضْعَةَ عَشَر منَ الصَّحَابَةِ رَوَاهُ عَنْهُمْ أَضْعَافُهُمْ مِنَ التَّابِعِينَ ثُمَّ مَنْ لاَ يَنْعَدُّ بَعْدَهُمْ وَأَكْثَرُهَا فِي قِصَصٍ مَشْهُورَةٍ، وَمَجَامِعَ مَشْهُودَةٍ وَلاَ يُمْكِنُ التَّحَدُّثُ عَنْهَا إِلاَّ بِالْحَقِّ وَلاَ يَسْكُتُ الْحَاضِرُ لَهَا عَلَى مَا أُنْكِرَ مِنْهَا.

Anas (may Allah be pleased with him) narrated: when Allah's Messenger (pbuh) got married, my mother Um Sulaim made Hais and put it into a utensil. Then I took it to Allah's Messenger (pbuh), when he (pbuh) said: Put it here, and invite so-and-so along with whomsoever you meet on your way.

Then I had not left anyone whom I met except that I would invite him. Then the people amounted to about three hundred ones, with whom As-Suffa (the courtyard in the Mosque of the Prophet (pbuh) and the room were thronged.

Therein, the Prophet (pbuh) said to them: Form a circle of ten people, followed by another circle of ten people, and so on.

Then the Prophet (pbuh) placed his hand on the food and invoked Allah, saying whatever Allah wished him to say. Therein, all the people ate till being sated. Thereupon, the Prophet (pbuh) asked me to take it away. Yet, I do not know whether it (the food in the bowl) was more affluent when it was placed (at first) or when it was taken away (after all the people ate)?

Most of the Ahadith and narrations of these three chapters are found in the Sahih. The sense and meaning of the hadith related in that chapter had been unanimously agreed by tens of the companions, and transmitted by double folds of their followers, and those who came in their succession.

Most of these Ahadith were about famous stories, and related by a multitude of people who had witnessed its events with their own eyes. So, speaking about them must have been truthful, and those who had been attendant during its occurrence would not have kept silent if any of them was denied (as they saw and witnessed these events clearly).

فصل

في كلام الشجرة وشهادتها له بالنبوة وإجابتِهَا دعوته

قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ غَلْبُونِ الشَّيْخُ الصَّالِحُ فِيمَا أَجَازَنِيهِ عَنْ أبِي عَمْرٍو الطَّلَمنكيِّ عَنْ أَبِي بَكْرِ بْنِ الْمُهَنْدِسِ عَنْ أَبِي الْقَاسِمِ الْبَغَوِيِّ حَدَّثَنَا أَحْمَدُ بْنُ عِمْرَانَ الأَخْنَسِيُّ حَدَّثَنَا أَبُو حَيَّانَ التَّيْمِيُّ وَكَانَ صَدُوقاً عَنْ مُجَاهِدٍ عَنِ ٱبْنِ عُمَرَ قَالَ: كُنَّا مَعَ رَسُولِ الله ﷺ فِي سَفَرٍ فَدَنَا مِنْهُ أَعْرَابِيٌّ فَقَالَ: «**يَا أَعْرَابِيُّ أَيْنَ تُرِيدُ**» قَالَ إِلَى أَهْلِي قَالَ: «**هَلْ لَكَ إِلَى خَيْرٍ؟**» قَالَ وَمَا هُوَ قَالَ: «**تَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ الله وَحْدَهُ لاَ شَرِيكَ لَهُ وَأَنَّ**

مُحَمَّداً عَبْدُهُ وَرَسُولُهُ» قَالَ مَنْ يَشْهَدُ لَكَ عَلَى مَا تَقُولُ قَالَ: «هَذِهِ الشَّجَرَةُ السَّمُرَةُ» وَهِيَ بِشَاطِىءِ الْوَادِي فَادْعُهَا فَإِنَّهَا تُجِيبُكَ. قَالَ: فَدَعَوْتُهَا فَأَقْبَلَتْ تَخُدُّ الأَرْضَ حَتَّى قَامَتْ بَيْنَ يَدَيْهِ فَاسْتَشْهَدَهَا ثَلاَثاً فَشَهِدَتْ أَنَّهُ كَمَا قَالَ ثُمَّ رَجَعَتْ إِلَى مَكَانِهَا.

(Chapter)

The Speech Conducted between the Prophet (pbuh) and the Trees & their Testimony of Faith and their Response to His Call

Abu Haiyan At-Taimy narrated on the authority of Mujahid, through Ibn 'Umar's authority (may Allah be pleased with them both): while we were on a journey along with the Messenger of Allah (pbuh), a Bedouin approached him. Thereupon, the Prophet (pbuh) asked: O Bedouin, where are you going to? He replied: To my Family's.The Prophet (pbuh) said: Do you want to do something good? He asked: what is it?

The Prophet (pbuh) replied: "Namely, (it is) to testify that none has the right to be worshipped but Allah, and Muhammad is the Messenger of Allah." The Bedouin said: So who testifies to your speech? The Prophet (pbuh) said: "that acacia tree at the shore of the valley."

Therein, it (the tree) moved thrusting its way through the earth, till having come before the Prophet's hands. He (pbuh) asked for its testimony of faith thrice, and it testified that it was as what he (pbuh) had said (i.e. that: "None has the right to be worshipped but Allah, and Muhammad is the Messenger of Allah"). Thereafter, the tree moved back to its (original) place.

وَعَنْ بُرَيْدَةَ سَأَلَ أَعْرَابِيٌّ النَّبِيَّ ﷺ آيَةً فَقَالَ لَهُ: «قُلْ لِتِلْكَ الشَّجَرَةِ رَسُولُ اللهِ ﷺ يَدْعُوكِ» قَالَ: فَمَالَتِ الشَّجَرَةُ عَنْ يَمِينِهَا وَشِمَالِهَا وَبَيْنَ يَدَيْهَا وَخَلْفَهَا فَتَقَطَّعَتْ عُرُوقُهَا ثُمَّ جَاءَتْ تَخُدُّ الأَرْضَ تَجُرُّ عُرُوقَهَا مُغْبَرَّةً حَتَّى وَقَفَتْ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ فَقَالَتِ السَّلاَمُ عَلَيْكَ يَا رَسُولَ اللهِ. قَالَ الأَعْرَابِيُّ مُرْهَا فَلْتَرْجِعْ إِلَى مَنْبَتِهَا فَرَجَعَتْ فَدَلَّتْ عُرُوقَهَا فَاسْتَوَتْ فَقَالَ الأَعْرَابِيُّ: ائْذَنْ لِي أَسْجُدْ لَكَ قَالَ: «لَوْ أَمَرْتُ أَحَداً أَنْ يَسْجُدَ لِأَحَدٍ لأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا». قَالَ فَأْذَنْ لِي أَنْ أُقَبِّلَ يَدَيْكَ وَرِجْلَيْكَ فَأَذِنَ لَهُ.

Buraida narrated: A Bedouin asked the Prophet (pbuh) to show him a sign (miracle). So, he (pbuh) said to him: Tell that tree that Allah's Messenger (pbuh) call it. Therein, the tree bent and inclined to its right side, its left side, its front side and its backside. Its roots thereupon got separated. Then it thrust its way through the earth dragging its roots in a rush, till having stood before the hands of the Prophet (pbuh). Then it said: Peace be upon you, O Allah's Messenger. The Bedouin thereupon said: Tell it (the tree) to go back to its original place.

Therein, (the Prophet (pbuh) told it and) it moved away to its former place. Its roots then sank down the earth and it stood erect.

Thereupon, the Bedouin said to the Prophet (pbuh): Give me permission to prostrate to you.

The Prophet (pbuh) said, "Had I commanded anyone to prostrate before anyone, I would have commanded the wife to prostrate before her husband."

He thereupon said: Thereby, allow me to kiss your hands and feet. He (pbuh) permitted him to do so therein.

وَفِي الصَّحِيحِ فِي حَدِيثِ جَابِرِ بْنِ عَبْدِ اللهِ الطَّوِيلِ: ذَهَبَ رَسُولُ اللهِ ﷺ يَقْضِي حَاجَتَهُ فَلَمْ يَرَ شَيْئاً يَسْتَتِرُ بِهِ فَإِذَا بِشَجَرَتَيْنِ بِشَاطِىءِ الْوَادِي فَٱنْطَلَقَ رَسُولُ اللهِ ﷺ إِلَى إِحْدَاهُمَا فَأَخَذَ بِغُصْنٍ مِنْ أَغْصَانِهَا فَقَالَ: «**ٱنْقَادِي عَلَيَّ بِإِذْنِ اللهِ**» فَٱنْقَادَتْ مَعَهُ كَالْبَعِيرِ الْمَخْشُوشِ الذِي يُصَانِعُ قَائِدَهُ وَذَكَرَ أَنَّهُ فَعَلَ بِالْأُخْرَى مِثْلَ ذَلِكَ حَتَّى إِذَا كَانَ بِالْمَنْصِفِ بَيْنَهُمَا قَالَ الْتَئِمَا عَلَيَّ بِإِذْنِ اللهِ فَٱلْتَأَمَتَا. وَفِي رِوَايَةٍ أُخْرَى فَقَالَ: «**يَا جَابِرُ قُلْ لِهَذِهِ الشَّجَرَةِ يَقُولُ لَكَ رَسُولُ اللهِ ﷺ الْحقِي بِصَاحِبَتِكِ حَتَّى أَجْلِسَ خَلْفَكُمَا**» فَزَحَفَتْ حَتَّى لَحِقَتْ بِصَاحِبَتِهَا فَجَلَسَ خَلْفَهُمَا فَخَرَجْتُ أُحْضِرُ وَجَلَسْتُ أُحَدِّثُ نَفْسِي فَٱلْتَفَتُّ فَإِذَا رَسُولُ اللهِ ﷺ مُقْبِلاً والشَّجَرَتَانِ قَدِ افْتَرَقَتَا فَقَامَتْ كُلُّ وَاحِدَةٍ مِنْهُمَا عَلَى سَاقٍ فَوَقَفَ رَسُولُ اللهِ ﷺ وَقْفَةً فَقَالَ بِرَأْسِهِ هَكَذَا يَمِيناً وَشِمَالاً. وَرَوَى أُسَامَةُ بْنُ زَيْدٍ نَحْوَهُ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ فِي بَعْضِ مَغَازِيهِ هَلْ يَعْنِي مَكَاناً لِحَاجَةِ رَسُولِ اللهِ ﷺ فَقُلْتُ إِنَّ الْوَادِي مَا فِيهِ مَوْضِعٌ بِالنَّاسِ فَقَالَ: «**هَلْ تَرَى مِنْ نَخْلٍ أَوْ حِجَارَةٍ**» قُلْتُ أَرَى نَخَلاَتٍ مُتَقَارِبَاتٍ قَالَ: «**انْطَلِقْ وَقُلْ لَهُنَّ إِنَّ رَسُولَ اللهِ ﷺ يَأْمُرُكُنَّ أَنْ تَأْتِينَ لِمَخْرَجِ رَسُولِ اللهِ ﷺ وَقُلْ لِلْحِجَارَةِ مِثْلَ ذَلِكَ**» فَقُلْتُ ذَلِكَ لَهُنَّ فَوَالَّذِي بَعَثَهُ بِالحَقِّ لَقَدْ رَأَيْتُ النَّخَلاَتِ يَتَقَارَبْنَ حَتَّى اجْتَمَعْنَ وَالْحِجَارَةَ يَتَعَاقَدْنَ حَتَّى صِرْنَ رُكَاماً خَلْفَهُنَّ فَلَمَّا قَضَى حَاجَتَهُ قَالَ لِي: «**قُلْ لَهُنَّ يَفْتَرِقْنَ**» فَوَالَّذِي نَفْسِي بِيَدِهِ لَرَأَيْتُهُنَّ وَالْحِجَارَة يَفْتَرِقْنَ حَتَّى عُدْنَ إِلَى مَوَاضِعِهِنَّ.

In the Sahih, Jabir bin 'Abdullah related a lengthy hadith, namely: Allah's Messenger (pbuh) went to relieve himself, but he (pbuh) did not find anything to be as a screen concealing him from others. Therein, he (pbuh) advanced towards two trees at the shore of the Valley. He (pbuh) took hold of a branch of one of them and said: Let you be led by me, by Allah's Permission. Then it followed him such as the reined camel yielded to its leader. Then, he (pbuh) did the same with the other tree. Being in between the two trees, the Prophet (pbuh) said: Let you (two trees) be connected before me (to form a screen concealing me from the people), by Allah's Permission.

Therein, they joined one another (forming a screen before him (pbuh).

In another version, the Prophet (pbuh) said: O Jabir, tell that (second) tree: Allah's Messenger (pbuh) says to you: Join your fellow (tree) so that I (i.e. the Prophet (pbuh) can sit behind you (both).

Thereupon, (Jabir told it and) it moved till having joined its fellow (tree),

and the Prophet (pbuh) sat behind them both (after having formed a screen hiding him). Then, I went away in haste and sat soliloquizing. I then turned to find Allah's Messenger (pbuh) standing (after having relieved himself), and the two trees being disconnected. Each one of them stood erect on its trunk, and Allah's Messenger (pbuh) beckoned with his head to the right (to one of the trees) and to the left (to the other one) to return to their original places.

Usama bin Zaid related a similar narration [1] saying: During one of the expeditions of the Prophet (pbuh), he (pbuh) asked me: Do you know any place for Allah's Messenger (pbuh) to relieve himself? I replied: the valley has no place which is devoid of people.He (pbuh) asked: Do you see any palmtrees or stones!I replied: I see palmtrees being near. Allah's Messenger (pbuh) said: Go off and tell them (the palmtrees) that Allah's Messenger (pbuh) commands you to come to the privy of Allah's Messenger (pbuh), and tell the stones the same thing. I then told them, and by the One who had sent him (pbuh) with the truth (i.e. Allah), I watched the palmtrees coming close to him till they gathered before him (pbuh), as well as the stones being piled up and moving behind them. Having relieved himself, the Prophet (pbuh) said to me: Tell them to depart.

Usama added: Thereby, by the One in Whose Hand my soul is, I saw the palmtrees and stones moving away till having arrived at their original places.

وَقَالَ يَعْلَى بْنُ سَيَّابَةَ كُنْتُ مَعَ النَّبِيِّ ﷺ فِي مَسِيرٍ وَذَكَرَ نَحْواً مِنْ هَذَيْنِ الحَدِيثَيْنِ وَذَكَرَ فَأَمَرَ وَدِيَّتَيْنِ فَانْضَمَّتا ، وَفِي رِوَايَةٍ أَشَاءَتَيْنِ وَعَنْ غَيْلاَنَ بْنِ سَلَمَةَ الثَّقَفِيّ مِثْلُهُ فِي شَجَرَتَيْنِ، وَعَنِ ابْنِ مَسْعُودٍ عَنِ النبي ﷺ مِثْلُهُ فِي غَزَاةِ حُنَيْنٍ، وَعَنْ يَعْلَى بْنِ مُرَّةَ وَهُوَ ابْنُ سَيَّابَةَ أَيْضاً وَذَكَرَ أَيْضاً أَشْيَاءَ رَآهَا مِنْ رَسُولِ الله ﷺ فَذَكَرَ أَنَّ طَلْحَةً أَوْ سَمُرَةً جَاءَتْ فَأَطَافَتْ بِهِ ثُمَّ رَجَعَتْ إِلَى مَنْبَتِهَا فَقَالَ رَسولِ الله ﷺ: «**إِنَّهَا اسْتَأْذَنَتْ أَنْ تُسَلِّمَ عَلَيَّ**». وَفِي حَدِيثِ عَبْدِ الله بْنِ مَسْعُودٍ رَضِيَ الله عَنْهُ آذَنَتِ النَّبِيَّ ﷺ بِالْجِنِّ لَيْلَةَ اسْتَمَعُوا لَهُ شَجَرَةٌ وَعَنْ مُجَاهِدٍ عَنِ ٱبْنِ مسعودٍ فِي هَذَا الحَدِيثِ أَنَّ الْجِنَّ قَالُوا مَنْ يَشْهَدُ لَكَ قَال: « **هَذِهِ الشَّجَرَةُ تَعَالَيْ يَا شَجَرَةُ**» فَجَاءَتْ تَجُرُّ عُرُوقَهَا لَهَا قَعَاقِعُ وَذَكَرَ مِثْلَ الْحَدِيث الْأَوَّلِ أَوْ نَحْوَهُ قَالَ الْقَاضِي أَبُو الْفَضَلِ فَهَذَا ابْنُ عُمَرَ وَبُرَيْدَةُ وَجَابِرٌ وَابْنُ مَسْعُودٍ ويَعْلَى بْنُ مُرَّةَ وَأُسَامَةُ بْنُ زَيْدٍ وَأَنَسُ بْنُ مَالِكٍ وَعَلِيُّ بْن أَبِي طَالِبٍ وَابْنُ عَبَّاسٍ وَغَيْرُهمْ قَدْ اتَّفَقُوا عَلَى هَذِهِ الْقِصَّةِ نَفْسِهَا أَوْ مَعْنَاهَا ، وَرَوَاهَا عَنْهُمْ مِنَ التَّابِعِينَ أَضْعَافُهُمْ فَصَارَتْ فِي انْتِشَارِهَا مِنَ الْقُوَّةِ حَيْثُ هِيَ؛ وَذَكَرَ ابْنُ فُورَكٍ أَنَّهُ ﷺ سَارَ فِي غَزْوَةِ الطَّائِفِ لَيْلاً وَهُوَ وسِنٌ فَاعْتَرَضَتْهُ سِدْرَةٌ فَانْفَرَجَتْ لَهُ نِصْفَيْنِ حَتَّى جَازَ بَيْنَهُمَا وَبَقِيَتْ عَلَى سَاقَيْنِ إِلَى وَقْتِنَا وَهِيَ هُنَاكَ مَعْرُوفَةٌ مُعَظَّمَةٌ.

(1) Reported by Al-Baihaqi and Abu Yaila, with a Hasan transmission.

Ya'la bin Sayyaba narrated: I was on a journey along with the Prophet (pbuh). He related a similar narration to the two aforementioned ones, and said: the Prophet (pbuh) commanded two small palmtrees to join together, and they did.

Gheilan bin Salma Ath-Thaqafi narrated a similar narration and stated that they were two trees. Ibn Mas'ud related a similar narration to it.

Thus, Ya'la bin Sabbaya related something which he witnessed. He stated that an acacia tree came and surrounded him, and then returned to its original place.

Therein, Allah's Messenger (pbuh) said: It took permission to come and salute me.

'Abdullah bin Mas'ud narrated: A tree informed the Prophet (pbuh) about the (gathering of) jinn on the night when they listened to him (reciting the Qur'an).

Concerning that afore-mentioned narration, Mujahid related on the authority of Ibn Mas'ud that the jinn said to the Prophet (pbuh): Who can testify to you (as for your speech that we listened to you while you were reciting the Qur'an)? The Prophet (pbuh) said: That tree (will be a witness), come here, O tree. Therein, the tree advanced towards the Prophet (pbuh) dragging its roots behind and clattering. He then mentioned a similar or equivalent narration to the first one.

Al-Qadi Abul-Fadl said: Thereby, Ibn 'Amr, Buraida, Jabir, Ibn Mas'ud, Ya'la bin Murra (or bin Sayyaba), Usama bin Zaid, Anas bin Malik, 'Ali bin Abu Talib, Ibn 'Abbas and others agreed unanimously on that story or the very sense of the story. Doublefolds of the followers related it on their authority. So, its effective impact remained, regardless of being spread at a large scale.

Ibn Fourak narrated: One night during the expedition of At-Ta'if, [1] the Prophet (pbuh) walked while being drowsy. Then a lotous tree obstructed his way. Therein, it cracked into two halves (two trunks) for him to walk in between. Thereby, it kept having two trunks up till now. It is well-known and revered (by people) therein.

وَمِن ذَلِكَ حَدِيثُ أَنَسٍ رَضِيَ الله عَنْهُ أَنَّ جِبْرِيلَ عَلَيْهِ السلام قال لِلنَّبِيِّ ﷺ وَرَآهُ حَزِيناً أَتُحِبُّ أَنْ أُرِيكَ آيَةً قَالَ: «نَعَمْ» فَنَظَرَ رَسُولُ الله ﷺ إِلَى شَجَرَةٍ مِنْ وَرَاءِ الْوَادِي فَقَالَ: «ٱدْعُ تِلْكَ الشَّجَرَةَ» فَجَاءَتْ تَمْشِي حَتَّى قَامَتْ بَيْنَ يَدَيْهِ قَالَ: «مُرْهَا فَلْتَرْجِعْ» فَعَادَتْ إِلَى مَكَانِهَا؛ وَعَنْ عَلِيٍّ نَحْوُ هَذَا وَلَمْ يَذْكُرْ فِيهَا جِبْرِيلَ قَالَ: «اللَّهُمَّ أَرِنِي آيَةً لاَ أُبَالِي مَنْ كَذَّبَنِي بَعْدَهَا» فَدَعَا شَجَرَةً مِثْلَهُ وَذَكَر حُزْنَهُ ﷺ لِتَكْذِيبِ قَوْمِهِ وطَلَبَهُ الآية لَهُمْ لاَ لَهُ، وَذَكَرَ ابْنُ إِسْحَاقَ أَنَّ النَّبِيَّ ﷺ أَرَى رُكَانَةَ مِثْلَ هَذِهِ الآيةِ فِي شَجَرَةٍ دَعَاهَا فَأَتَتْ حَتَّى وَقَفَتْ بَيْنَ يَدَيْهِ ثُمَّ قَالَ «ٱرْجِعِي» فَرَجَعَتْ، وَعَنِ الْحَسَنِ أَنَّهُ ﷺ شَكَا إِلَى رَبِّهِ مِنْ قَوْمِهِ وَأَنَّهُمْ يُخَوِّفُونَهُ

(1) A well-known town near Mecca, full of plenty of water spring and trees.

وَسَأَلَهُ آيَةً يَعْلَمُ بِهَا أَنْ لاَ مَخَافَةَ عَلَيْهِ فَأُوحِيَ إِلَيْهِ أَنِ ائْتِ وَادِي كَذَا فِيهِ شَجَرَةٌ فَادْعُ غُصْناً مِنْهَا يَأْتِكَ فَفَعَلَ فَجَاءَ يَخُطُّ الأَرْضَ خَطّاً حَتَّى انْتَصَبَ بَيْنَ يَدَيْهِ فَحَبَسَهُ مَا شَاءَ اللهُ ثُمَّ قَالَ لَهُ: «ارْجِعْ كَمَا جِئْتَ» فَرَجَعَ فَقَالَ: «يَا رَبِّ عَلِمْتُ أَنْ لاَ مَخَافَةَ عَلَيَّ».

As well, Anas (may Allah be pleased with him) said: Seeing the Prophet (pbuh) in a sad mood, Jibril (Gabriel-peace be upon him) said to him: Do you like to watch a sign (miracle)? He (pbuh) replied: Yes. Therein, the Prophet (pbuh) looked at a tree found behind the valley, and said: call this tree (to come here). Thereupon, the tree came along till having stood before his [the Prophet's (pbuh)] hands. The Prophet therein said: Order it to move back. Then, it came back to its original place.

'Ali (may Allah be pleased with him)[(1)] related a similar narration to that without stating about Jibril (Gabriel). He related that the Prophet (pbuh) said: O Allah, show me a sign (miracle), after which I would be indifferent to those who disbelieve in me. Then he (pbuh) called a tree.

He resumed the same narration and related about the grief befalling the Prophet (pbuh) owing to being denied by his people, and that he (pbuh) requested the sign to be shown for them, not for him.

Ibn Ishaq narrated that the Prophet (pbuh) showed Rukana[(2)] a similar sign as for a tree which the Prophet (pbuh) called, so it came along till having stood before his hands. Then he (pbuh) said to it: Go back. Then it returned to its original place.

Al-Hasan narrated: The Prophet (pbuh) complained to his Lord of his people and that they scared him. He (pbuh) asked Allah to show him a sign through which he would know that nothing could frighten him.

Therein, he (pbuh) was inspired to go to a so-and-so valley where there was a tree, of which he was to call a branch, and it would come to him. He (pbuh) did so, and it came a long thrusting its way through the earth till having stood erect before his hands. Then he (pbuh) detained it as long as Allah wished him, and said afterwards: Go back the same as you have come here. Then it came back to its original place. Therein, the Prophet (pbuh) said: O Lord, I have known that nothing would frighten me.

وَنَحْوٌ مِنْهُ عَنْ عُمَرَ وَقَالَ فِيهِ: «أَرِنِي آيَةً لاَ أُبَالِي مَنْ كَذَّبَنِي بَعْدَهَا» وَذَكَرَ نَحْوَهُ وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ ﷺ قَالَ لِأَعْرَابِيٍّ: «أَرَأَيْتَ إِنْ دَعَوْتُ هَذَا الْعِذْقَ مِنْ هَذِهِ

(1) As-Seiouty said: I found it narrated through Jabir, not through 'Ali.

(2) He is Rukana bin 'Abd Yazid, from the people of 'Abdel-Mutalib. He denied the Prophet (pbuh). The Prophet (pbuh) showed him the sign of the tree, but he did not embrace Islam since then. Yet, he adopted Islam in the year of the conquest of Mecca.

النَّخْلَةِ أَتَشْهَدُ أَنِّي رَسُولُ الله ﷺ؟» قَالَ نَعَمْ فَدَعَاهُ فَجَعَلَ يَنْقُزُ حَتَّى أَتَاهُ فَقَالَ: «**ارْجِعْ**» فَعَادَ إِلَى مَكَانِهِ وَخَرَّجَهُ التِّرْمِذِيُّ وَقَالَ هَذا حَدِيثٌ صَحِيحٌ.

'Umar bin Al-Khattab (May Allah be pleased with him) related a similar narration, namely: The Prophet (pbuh) said: O Lord, show me a sign, after which I would not be distressed by those who disbelieve in me. He resumed the same narration.

Ibn 'Abbas (may Allah be pleased with them both) narrated: The Prophet (pbuh) said to a bedouin: If I called that bunch of this palm tree to come here, would you bear witness that I am the Messenger of Allah? The Bedouin said: Yes.

Thereupon, he (pbuh) called it, when it jumped over till having come to him. Then, he (pbuh) said: Move back. Therein, it went back to its original place. Reported by At-Tirmidhi,who said that it is a sound hadith.

فصل
في قصة حنين الجذع

وَيَعْضُدُ هَذِهِ الأَخْبَارَ حَدِيثُ أَنِينِ الجِذْعِ وَهُوَ فِي نَفْسِهِ مَشْهُورٌ مُنْتَشِرٌ والخَبَرُ بِهِ مُتَواتِرٌ قَدْ خَرَّجَهُ أَهْلُ الصحيح، وَرَوَاهُ مِنَ الصَّحَابَةِ بِضْعَةَ عَشَر مِنْهُمْ أُبَيُّ بْنُ كَعْب وَجَابِرُ بْنُ عَبْدِ الله وَأَنَسُ بْنُ مَالِكٍ وَعَبْدُ الله بْنُ عُمَرَ وَعبدُ الله بنُ عَبَّاسٍ وَسَهْلُ بْنُ سَعْدٍ وَأَبُو سَعِيدٍ الْخُدْرِيُّ وَبُرَيْدَةُ وَأُمُّ سَلَمَةَ وَالْمُطَّلِبُ بْنُ أَبي وَدَاعَةَ كُلُّهُمْ يُحَدِّثُ بِمَعْنَى هَذَا الحَدِيثِ. قَالَ التِّرْمِذِيُّ وَحَدِيثُ أَنَسٍ صَحِيحٌ قَالَ جَابِرُ بْنُ عَبْدِ الله كان الْمَسْجِدُ مَسْقُوفاً عَلَى جُذُوعِ نَخْلٍ فَكَانَ النَّبِيُّ ﷺ إِذَا خَطَبَ يَقُومُ إِلَى جِذْعٍ مِنْهَا، فَلَمَّا صُنِعَ لَهُ المِنْبَرُ سَمِعْنَا لِذَلِكَ الْجِذْعِ صَوْتاً كَصَوْتِ العِشَارِ. وَفِي رِوَايَةِ أَنَسٍ: حَتَّى ارْتَجَّ الْمَسْجِدُ بِخُوَارِهِ. وَفِي رِوَايَةِ سَهْلٍ وَكَثُرَ بُكَاءُ النَّاسِ لِمَا رَأَوْا بِهِ. وَفِي رِوايَةِ الْمُطَّلِبِ وَأُبَيّ حَتَّى تَصَدَّعَ وَانْشَقَّ حَتَّى جَاءَ النَّبِيُّ ﷺ فَوَضَعَ يَدَهُ عَلَيْهِ فَسَكَتَ؛ زَادَ غَيْرُهُ فَقَالَ النبي ﷺ: «**إِنَّ هَذَا بَكَى لِمَا فَقَدَ مِنَ الذِّكْرِ**» وَزَادَ غَيْرُهُ: «**وَالَّذِي نَفْسِي بِيَدِهِ لَوْ لَمْ أَلْتَزِمْهُ لَمْ يَزَلْ هَكَذَا إِلَى يَوْمِ القِيَامَةِ تَحَزُّناً عَلَى رَسول الله ﷺ**» فَأَمَرَ بِهِ رَسُولُ الله ﷺ فَدُفِنَ تَحْتَ المِنْبَرِ كَذَا فِي حَدِيثِ الْمُطَّلِبِ وَسَهْلِ بْنِ سَعْدٍ وَإِسْحَاقَ عَنْ أَنَسٍ وَفِي بَعْضِ الرِّوَايَاتِ عَنْ سَهْل فَدُفِنَتْ تَحْتَ مِنْبَرِهِ أَوْ جُعِلَتْ فِي السَّقْفِ.

(Chapter)
The Story of the Trunk having Longed for the Prophet (pbuh)

The afore-mentioned narrations are supported by the hadith of the trunk [1], which had moaned in longing for the Prophet (pbuh). That hadith was famous

(1) That trunk had been erect in the Mosque of the Prophet (pbuh), who used to lean on it as he was delivering a sermon while standing. The Prophet (pbuh) therein had

and related recurrently. The people of As-Sihah had reported it, and it was narrated by thirteen or nineteen companions of the Prophet (pbuh), namely Ubai bin Ka'b,[1] Jabir bin 'Abdullah,[2] Anas bin Malik,[3] 'Abdullah bin 'Umar,[4] 'Abdullah bin 'Abbas,[5] Sahl bin Sa'd,[6] Abu Sa'id Al-Khudri,[7] Buraida, Umm Salama,[8] and Al-Mutalib bin Abu Wada'a.[9] They all related the sense and meaning of the hadith.

At-Tirmidhi said: the hadith narrated by Anas is sound.

Jabir bin 'Abdullah narrated: The roof of the mosque was founded on trunks of palmtrees. Thereby, when the Prophet (pbuh) delivered a sermon, he would stand while reclining on one of those trunks. After the pulpit was set up for the Prophet (pbuh), we heard that runk groaning in a sound compatible with that of the she-camel that had been pregnant for ten months.

The narration of Anas relates: so that the mosque shook with its Lowing.

Sahl narrated: Witnessing that (sound), the people cried intensively.

Al-Mutalib and Ubai narrated: (the trunk kept groaning) till being cracked and cleft. It kept silent and got appeased when the Prophet (pbuh) came to it and cuddled it.

Others added: The Prophet (pbuh) said: It (the trunk) cried out of having missed the remembrance (of Allah).

As well, others added: The Prophet (pbuh) said: by the One in Whose Hand my soul is, had not I kept reclining on it, it would have remained in such a case (i.e. moaning in longing) of grief for Allah's Messenger (pbuh) till the Day of Judgment.

Therein, Allah's Messenger (pbuh) ordered it to be buried under the pulpit. That was related in the narrations of Al-Mutalib, Sahl bin Sa'd, and Ishaq on the authority of Anas.

In one of the narrations, Sahl related: It (the trunk) was buried under his pulpit, or was set as one of the posts of the roof.

وَفِي حَدِيثِ أُبَيٍّ فَكَانَ إِذَا صَلَّى النَّبِيُّ ﷺ صَلَّى إِلَيْهِ فَلَمَّا هُدِمَ الْمَسْجِدُ أَخَذَهُ أُبَيٌّ فَكَانَ عِنْدَهُ إِلَى أَنْ أَكَلَتْهُ الْأَرْضُ وَعَادَ رُفَاتاً. وَذَكَرَ الإِسْفَرائِنِيُّ أَنَّ النَّبِيَّ ﷺ دَعَاهُ إِلى نَفْسِهِ فَجَاءَهُ يَخْرِقُ الْأَرْضَ فَالْتَزَمَهُ ثُمَّ أَمَرَهُ فَعَادَ إِلَى مَكَانِه. وَفِي حَدِيث بُرَيْدَةَ فَقَال يعني

= no pulpit. Yet, when a pulpit was erected for him, he conveyed a sermon while mounting it (away from the trunk). Therein, the trunk produced a moaning sound due to yearning for him after having parted from it.

(1) Reported by Ash-Shafi'I, Ibn Majah, Ad-Darmy and Al-Baihaqi.
(2) Reported by Al-Bukhari. (3) Reported by At-Tirmidhi.
(4) Reported by Al-Bukhari. (5) Reported by Ahmad bin Hanbal.
(6) Reported by Ash-Shaikhan. (7) Reported by Ad-Darmy.
(8) Reported by Reported by Al-Baihaqi.
(9) Reported by Ahmad bin Hanbal and Az-Zubai bin Bakar.

النبي ﷺ: «**إِنْ شِئْتَ أَرُدُّكَ إِلَى الْحَائِطِ الَّذِي كُنْتَ فِيهِ تَنْبُتُ لَكَ عُرُوقُكَ وَيَكْمُلُ خَلْقُكَ وَيُجَدَّدُ لَكَ خُوصٌ وَثَمَرَةٌ وَإِنْ شِئْتَ أَغْرِسكَ فِي الْجَنَّةِ فَيَأْكُلُ أَوْلِيَاءُ الله مِنْ ثَمَرِكَ**» ثُمَّ أَصْغى لَهُ النَّبِيُّ ﷺ يَسْتَمِعُ مَا يَقُولُ فَقَالَ: بَلْ تَغْرِسُنِي فِي الجَنَّةِ فَيَأْكُلُ مِنِّي أَوْلِيَاءُ الله وَأَكُونُ فِي مَكَانٍ لاَ أَبْلَى فِيهِ فَسَمِعَهُ مَنْ يَلِيهِ فَقَالَ النبيُّ ﷺ: «**قَدْ فَعَلْتُ**». ثُمَّ قال: «**اخْتَارَ دَارَ الْبَقَاءِ عَلَى دَارِ الْفَنَاءِ**». فَكَانَ الحَسَنُ إِذَا حَدَّثَ بِهَذَا بَكَى وَقَالَ يَا عِبَادَ الله الْخَشَبَةُ تَحِنُّ إِلَى رَسُولِ الله ﷺ شَوْقاً إِلَيْهِ لِمَكَانِهِ فَأَنْتُمْ أَحَقُّ أَنْ تَشْتَاقُوا إِلَى لِقَائِهِ، رواه عن جابرٍ حَفْصُ بْنُ عُبَيْدِ الله وَيُقَالُ عَبْدُ الله بْنُ حَفْصٍ وَأَيْمَن وَأَبُو نَضْرَةَ وَابنُ الْمُسَيَّبِ وَسَعِيدُ بْنُ أَبِي كَرْبٍ وَكُرَيْبٌ وَأَبُو صَالِحٍ وَرَوَاهُ عَنْ أَنَسِ بْنِ مَالِكٍ الحَسَنُ وَثَابِتُ وإِسْحَاقُ بْنُ أَبِي طَلْحَةَ وَرَوَاهُ عَنِ ٱبْنِ عُمَرَ نَافِعٌ وَأَبُو حَيَّةَ ورواه أَبُو نَضْرَةَ وأَبُو الوَدَّاكِ عَن أَبي سعيدٍ وَعَمَّارُ بْنُ أَبي عَمَّارٍ عَنِ ٱبْنِ عَبَّاسٍ وَأَبُو حَازِمٍ وَعباسُ بْنُ سَهْلٍ عن سَهْل بْنِ سعْدٍ وَكَثِيرُ بْنُ زَيْدٍ عنِ المُطَّلب وعبدُ الله بنُ بُرَيْدَةَ عن أبيهِ والطُّفَيْلُ بْنُ أُبيٍّ عن أبيه. قال القاضي أبو الْفَضْلِ رَضِيَ الله عَنْهُ: فَهَذَا حَدِيثٌ كَمَا تَرَاهُ خَرَّجَهُ أَهْلُ الصِّحَّةِ وَرَوَاهُ مِنَ الصَّحَابَةِ مَنْ ذَكَرْنَا وَغَيْرُهُمْ مِنَ التَّابِعِينَ ضِعْفُهُمْ إِلَى مَنْ لَم نَذْكُرْهُ وَبِدُون هَذَا الْعَدَدِ يَقَعُ الْعِلْمُ لِمَنِ ٱعْتَنَى بِهَذَا الْبَابِ؛ وَالله الْمُثَبِّتُ عَلَى الصَّوَابِ.

Ubai narrated: Intending to perform the prayer, the Prophet (pbuh) would offer it towards that trunk. Yet, when the mosque was demolished, Ubai took it. It remained with him (in his house) till the earth ate it up and consequently it turned back into broken remains.[1]

Ibrahim bin Muhammad Al-Isfra'iny narrated: The Prophet (pbuh) called it (the trunk) to come to him. It came along thrusting its way through the ground. Thereupon, the Prophet (pbuh) held it and then commanded it to return to its (original) place, and it did so.

Buraida narrated: The Prophet (pbuh) said (to the trunk): "If you wish, I would restore you to the garden in which you were, and thereby your roots will grow and your creation will be completed as well as your fruits and fronds will be regenerated. And if you wish, I would plant you in Paradise where the righteous deputies of Allah will eat off your fruits."

Therein, the Prophet (pbuh) inclined his head towards it (the trunk) and listened its speech. The trunk thereupon said: "Yet, you are to plant me in Paradise where the righteous servants of Allah will eat from me, thereby I will be in a place where I will not be depleted." Those who were sitting next to it heard its speech. The Prophet (pbuh) then said: I have done so [i.e. fulfilled your (the trunk's) wish]. Then the Prophet (pbuh) said, "It (the trunk) preferred the eternal abode (Paradise in the Hereafter) to the mortal abode (the worldly-life)."

Reported by Al-Bazzar, Abu Ya'la and Al-Baihaqi.

On speaking about that hadith, Al-Hasan kept crying, and said: O Slaves of Allah, the Wood (trunk) longs for Allah's Messenger (pbuh), in yearning for him due to his high status, so you are prior to yearn for meeting him. On the authority of Jabir, that hadith (of the trunk) was narrated by Hafs bin 'Ubaid (or) 'Abdullah bin Hafs, Ayman Al-Habashy, Abu Nadra, Ibn Al-Musayib, Sa'id bin Abu Karb, Kuraib, and Abu Saleh.

As well, on the authority of Anas bin Malik, the afore-mentioned hadith was related by Al-Hasan, Thabit and Ishaq bin Abu Talha.

Likewise, on the authority of Ibn 'Umar, the aforementioned hadith was narrated by Nafi' and Abu Hayya. Abu Nadra and Abu Al-Wadhak narrated it on the authority of Abu Sa'id. 'Amar bin Abu 'Amar related it through Ibn 'Abbas. Abu Hazem and 'Abbas bin Sahl narrated it on the authority of Sahl bin Sa'd. Kathier bin Sa'd narrated it on the authority of Al-Mutalib. 'Abdullah bin Buraida related it on his father's authority, and At-Tufail bin Ubai reported it through his father's authority.

Al-Qadi Abul-Fadl, may Allah make him successful, said: As you see, the aforementioned hadith was reported by trustworthy narrators, and related by the previously-mentioned companions, as well as the doublefolds of their followers which we have not mentioned. Regardless of that number, anyone being concerned with that chapter would be full of knowledge, and Allah guides to success.

فــــصل

ومثل هذا في سائر الجمادات

حَدَّثَنَا القَاضِي أَبُو عَبْدِ الله محمدُ بْنُ عِيسَى التَّيْمِيُّ حَدَّثَنَا القاضِي أَبو عَبد الله محمدُ بنُ المُرَابِطِ حَدَّثَنَا الْمُهَلَّبُ حَدَّثَنَا أَبو القاسِمِ حَدَّثَنَا أَبو الحَسَنِ الْقَابِسِيُّ حَدَّثَنَا الْمَرْوزِيُّ حَدَّثَنَا الفِرَبْرِي حَدَّثَنَا الْبُخَارِيُّ حَدَّثَنَا محمدُ بْنُ الْمُثَنَّى حَدَّثَنا أَبُو أَحْمَدَ الزُّبَيْرِيُّ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنِ مَنصورٍ عنِ إِبْرَاهيمَ عن عَلْقَمَةَ عَنِ عَبْدِ الله [بْنِ مَسْعُودٍ] قال: لَقَدْ كُنَّا نَسْمَعُ تَسْبِيحَ الطَّعَام وَهُوَ يُؤْكَلُ، وَفِي غير هَذِهِ الرواية عَنِ ابْنِ مَسْعُودٍ كُنَّا نَأْكُلُ مَعَ رَسُولِ الله ﷺ الطَّعَامَ وَنَحْنُ نَسْمَعُ تَسْبِيحَهُ، وَقَالَ أَنَسٌ أَخَذَ النَّبِيُّ ﷺ كَفّاً مِنْ حَصًى فَسَبَّحْنَ في يَدِ رسول الله ﷺ حَتَّى سَمِعْنَا التَّسْبِيحَ ثُمَّ صَبَّهُنَّ فِي يَدِ أَبِي بَكْرٍ رَضِيَ الله عَنْهُ فَسَبَّحْنَ ثُمَّ فِي أَيْدِينَا فَمَا سَبَّحْنَ.

(Chapter)

Similar Narrations about the Remaining Inanimates

'Alqama narrated on the authority of 'Abdullah bin Mas'ud, who said: we used to hear the food glorifying Allah's Praises while being eaten.

On the authority of 'Abdullah bin Mas'ud [1], who related: We used to eat along with Allah's Messenger (pbuh), while having heard the food glorifying Allah's Praises (i.e. saying: 'Glory be to Allah.').

Anas narrated: Once the Prophet (pbuh) took a handful of pebbles, and they glorified Allah's Praises in his hand. Then he (pbuh) put them in the hand of Abu Bakr As-Siddiq (may Allah be pleased with him), and they glorified Allah's Praises in his hand. When they were put in our hands, they did not glorify Allah's Praises.

وَرَوَى مِثْلَهُ أَبُو ذَرٍّ وَذَكَر: أَنَهُنَّ سَبَّحْنَ في كَفِّ عُمَرَ وَعثمانَ رَضِيَ الله عَنْهُما.

وقال عليٌّ كُنَّا بِمَكَّةَ مَعَ رسول الله ﷺ فَخَرَجَ إِلى بَعْضِ نَوَاحِيهَا فَما اسْتَقْبَلَهُ شَجَرَةٌ وَلاَ جَبَلٌ إِلاَّ قَالَ لَهُ السَّلاَمُ عَلَيْكَ يَا رَسُولَ الله.

وعن جَابِرِ بْنِ سَمُرَةَ عَنْهُ ﷺ: **«إِنِّي لِأَعْرِفُ حَجَراً بِمَكَّةَ كَانَ يُسَلِّمُ عَلَيَّ»** قِيلَ إِنَّهُ الْحَجَرُ الأَسْوَدُ.

Abu Dharr related a similar narration and stated that the pebbles glorified Allah's Praises in the handpalms of 'Umar bin Al-Khattab and 'Uthman bin 'Affan (may Allah be pleased with them both).

'Ali narrated: While we were in Mecca along with Allah's Messenger (pbuh) trending for one of its areas, neither a tree nor a mountain met us except with saying: Peace be upon you, O Allah's Messenger.

On the authority of Jabir bin Samurah who related that the Prophet (pbuh) said, "I know a stone at Mecca, which used to salute me." It is said: It is the Black Stone (Hajar al-Aswad).[2]

وعن عَائِشَةَ رَضِيَ الله عَنها عَنْهُ ﷺ: **«لَمَّا اسْتَقْبَلَنِي جِبْرِيلُ عَلَيْهِ السَّلاَمُ بِالرِّسَالَةِ جَعَلْتُ لاَ أَمُرُّ بِحَجَرٍ وَلاَ شَجَرٍ إِلاَّ قَالَ السَّلاَمُ عَلَيْكَ يَا رَسُولَ الله»**.

وَعن جَابِرِ بنِ عَبْدِ الله: لَمْ يَكُن النَّبيُّ ﷺ يَمُرُّ بِحَجَرٍ وَلاَ شَجَرٍ إِلاَّ سَجَدَ لَهُ، وَفِي حَدِيثِ الْعَبَّاسِ: إِذ اَشْتَمَلَ عَلَيْهِ النبيُّ ﷺ وَعَلَى بَنِيهِ بِمُلاَءَةٍ وَدَعَا لَهُمْ بالسَّتْرِ مِنَ النَّارِ كَسَتْرِهِ إِيَّاهُمْ بِمُلاَءَتِهِ فَأَمَّنَتْ أَسْكُفَّةُ الْبَابِ وَحَوَائِطُ الْبَيْتِ آمِينَ آمِينَ.

On the authority of 'A'ishah (may Allah be pleased with her) who related: The Prophet (pbuh) said, "When Jibril (Gabriel-peace be upon him) received me with the Message (of Islamic Monotheism), I was not made to pass by a stone or

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(1) Reported by Al-Bukhari and At-Tirmidhi.

(2) Reported by Muslim - and Ahmad and its wording is as follows: The Prophet (pbuh) said, "I know a stone at Mecca, which used to salute me before my Messengership. I know it now."

a tree except that it would say: Peace be upon you, O Allah's Messenger."

Jabir bin 'Abdullah narrated: The Prophet (pbuh) passed by neither a stone nor a tree except that it prostrated before him (pbuh).

Al-'Abbas narrated: Once the Prophet (pbuh) covered him (Al-'Abbas) and his sons with a sheet and supplicated (to Allah) for them to be screened from the Hell-Fire, as he (pbuh) had screened them with his sheet. Thereupon, the threshold of the door and the walls of the house said "Amen (O Allah accept the invocation)."[1]

وعن جعفرِ بن محمدٍ عن أبيه: مَرِضَ النبيُّ ﷺ فَأَتَاهُ جبريلُ بِطَبَقٍ فِيهِ رُمَّانٌ وَعِنَبٌ فَأَكَلَ مِنْهُ النبيُّ ﷺ فَسَبَّحَ، وَعن أَنَسٍ صَعِدَ النَّبِيُّ ﷺ وأبو بكرٍ وَعُمَرُ وعثمانُ أُحُداً فَرَجَفَ بِهِمْ فقال: «اثْبُتْ أُحُدُ فَإِنَّما عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ» وَمِثْلُهُ عَن أبي هُرَيْرَةَ في حِرَاءٍ وَزَادَ مَعَهُ: وَعليٌّ وَطَلْحَةُ وَالزُّبَيْرُ وَقالَ فَإِنَّمَا عَلَيْكَ نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ وَالْخَبَرُ في حِرَاءٍ أَيْضاً عَن عثمان قَالَ ومَعَهُ عَشَرَةٌ مِن أَصْحابِهِ أَنا فِيهِمْ وَزَادَ عَبْدَ الرَّحْمٰنِ وسعداً قال: ونَسِيتُ الاثْنَيْن.

Ja'far bin Muhammad narrated through his father's authority: When the Prophet (pbuh) became sick one day, Jibril (Gabriel) came to him with a utensil full of pomegranate and grape. When the Prophet (pbuh) ate from it, it glorified Allah's Praises.

Anas narrated: When the Prophet (pbuh) went up Mount Uhud along with Abu Bakr, 'Umar and 'Uthman, it kept shaking. Thereupon, the Prophet (pbuh) said, "Be stationary, O Uhud,[2] for on you there are a Prophet, a trustworthy one (i.e. Abu Bakr) and two martyrs."

A similar narration was related by Abu Hurairah concerning Hira',[3] who added 'Ali, bin Abu Talib, Talha bin 'Ubaidullah and Az-Zubair to the companions of the Prophet (pbuh), and related that the Prophet (pbuh) said, "(Be stationary) for on you threre is a Prophet, (or he said) a trustworthy one, (or he said) a martyr."

Concerning the narration of Hira', 'Uthman bin 'Affan (may Allah be pleased with him) related: The Prophet (pbuh) was along with ten of his companions comprising me ('Uthman). He added to them 'Abdur-Rahman bin 'Auf and Sa'd bin Abu Waqqas.

He said: I forgot to mention those both.

وفي حديثِ سَعِيدِ بْن زَيْد أيضاً مِثْلُهُ وَذَكَرَ عَشَرَةً وَزَادَ نَفْسَهُ. وَقَدْ رُوِيَ: أَنهُ حِينَ

(1) Reported by Al-Baihaqi.

(2) A well-known mountain in Medina, at whose foot one of the greatest battles in the Islamic history took place, namely the battle of Uhud.

(3) A mountain three miles away from Mecca.

طَلَبَتْهُ قُرَيْشٌ قَالَ لَهُ ثَبِيرُ اهْبِطْ يَا رسَولَ الله فَإِنِّي أَخَافُ أَنْ يَقْتُلُوكَ عَلَى ظَهْرِي فَيُعَذِّبَنِي الله فَقَالَ حِرَاءٌ: إِليَّ يَا رَسُولَ الله. وَرَوَى ابنُ عُمَرَ رَضِيَ الله عَنْهُما أَن النَّبِيُّ ﷺ قَرَأَ على المِنْبرِ ﴿وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ﴾ [الأنعام: 91] ثُمَّ قَالَ يُمَجِّدُ الْجَبَّارُ نَفْسَهُ يقولُ: أَنَا الْجَبَّارُ أَنَا الجَبَّارُ أَنَا الْكَبِيرُ الْمُتَعَالِ فَرَجَفَ الْمِنْبَرُ حَتَّى قُلْنَا لَيَخِرَّنَّ عَنْهُ. وَعنِ ابنِ عَباسٍ: كانَ حَوْلَ البَيْتِ سِتُّونَ وَثلاَثُمِائَةِ صَنَم مُثْبَتَة الأَرْجُلِ بِالرَّصَاصِ في الْحِجَارَة فَلَمَّا دَخلَ رسول الله ﷺ المَسْجِدَ عَامَ الْفَتْحِ جَعَلَ يُشيرُ بِقَضِيبٍ فِي يَدِهِ إِلَيْهَا وَلاَ يَمَسُّهَا، وَيَقُولُ ﴿جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ﴾ [الإسراء: 81] الآيَة، فَمَا أَشَارَ إِلَى وَجْهِ صَنَمٍ إِلاَّ وَقَعَ لِقَفَاهُ وَلاَ لِقَفَاهُ إِلاَّ وَقَعَ لِوَجْهِه حَتَّى مَا بَقِيَ مِنْهَا صَنَمٌ؛ وَمِثْلُهُ في حديثِ ابْنِ مَسْعُودٍ وَقَالَ فَجَعَلَ يَطْعَنُها ويَقُولُ: «**جَاءَ الحَقُّ وَمَا يُبْدِىءُ البَاطِلُ وَمَا يُعِيدُ**» وَمِنَ ذَلِكَ حَدِيثُهُ مَعَ الرَّاهِبِ فِي ابْتِدَاءِ أَمْرِهِ إِذْ خَرَجَ تَاجِراً مَعَ عَمِّهِ وَكانَ الرَّاهِبُ لاَ يَخْرُجُ إِلَى أَحَدٍ فَخَرَجَ وَجَعَلَ يَتَخَلَّلُهُمْ حَتَّى أَخَذَ بِيَدِ رسول الله ﷺ فَقَالَ: هَذَا سَيِّدُ العَالَمِينَ يَبْعَثُهُ الله رَحْمَةً لِلْعَالَمِينَ فقال لَهُ أَشْيَاخٌ مِنْ قُرَيْشٍ مَا عِلْمُكَ؟ فقال: إِنَّهُ لَمْ يَبْقَ شَجَرٌ وَلاَ حَجَرٌ إِلاَّ خَرَّ سَاجِداً لَهُ وَلاَ يَسْجُدُ إِلاَّ لِنَبِيٍّ وَذَكَرَ الْقِصَّةَ ثُمَّ قَالَ: وَأَقْبَلَ ﷺ وَعَلَيْهِ غَمَامَةٌ تُظِلُّهُ فَلَمَّا دَنَا مِنَ الْقَوْمِ وَجَدَهُمْ سَبَقُوهُ إِلَى فَيْءِ الشَّجَرَةِ فَلَمَّا جَلَسَ مَالَ الْفَيءُ إِلَيْهِ.

Sa'id bin Zaid reported a similar narration in which he stated ten of the companions added by him.

It was narrated: When the Prophet (pbuh) was wanted by Quraish, Thubair[1] Mount said to him, "O Allah's Messenger, go down, for I am afraid lest they may murder you on my back and subsequently Allah will punish me." Therein, Hira' said to the Prophet (pbuh), "Come to me, O Messenger of Allah."

Ibn 'Umar (may Allah be pleased with them both) narrated: Once on the pulpit, the Prophet (pbuh) recited the Qur'anic verse, namely, "they (the Jews, Quraish Pagans, idolaters) did not estimate Allah with the estimation due to Him."[2] Then he (pbuh) said, "The Sublime Potentate glorifies Himself. He says, "I am the Sublime Potentate; The Sublime Potentate; The Ever-Great; The Ever-Exalted." Therein, the pulpit shook so violently that we said that he would fall of it. Ibn 'Abbas (may Allah be pleased with them both) narrated: Around the Sacred House (i.e. the Ka'bah), there were three hundred and sixty idols, whose feet were fixed with lead into the stones. No sooner had the Prophet (pbuh) admitted to the mosque, in the year of the conquest of Mecca, than he (pbuh) pointed with a rod in his hand at them without having touched them and said, "truth (i.e. Islamic Monotheism or this Qur'an or Jihad against Polytheism) has come and Batil (Falsehood, i.e. Satan or Polytheism) has vanished."[3] So, he (pbuh) had not pointed at either a face of any idol except

(1) A mountain in Mecca.
(2) [Surah 6: 91] and [Surah 39: 67].
(3) [Surah 17: 81].

when it fell on its back, or at its backnape except when it fell on its face, so that none of them remained (i.e. they all were ruined). (1)

A similar hadith was reported by Ibn Mas'ud, who narrated: The Prophet (pbuh) went on pricking them (the idols) saying, "Al-Haqq (the truth i.e. the Qur'an and Allah's Revelation) has come, and Al-Batil [Falsehood - Iblis (satan)] can neither create anything nor resurrect (anything)." (2)

As well, this is also evinced (by Ibn Mas'ud) through the speech of the monk since the Prophet (pbuh) was a boy (about twelve years old), when he (pbuh) was on a business journey (to the Levant) along with his uncle (Abu Talib). Though the monk (Buhaira) had never got out to anyone else, he got out having penetrated into the people (of the caravan), till he took hold of the hand of the Messenger of Allah (pbuh) and said, "This is the master of Al-'Alamin (mankind, jinn, and all that exists),whom Allah will send as a mercy for Al-'Alamin." Therein, some old men of Quaraish wondered: How have you known that? He replied: "Neither a tree nor a stone remained except when it prostrated to him, and it does not do that except for a Prophet." He (Ibn Mas'ud) related the story and then said: The Prophet (pbuh) therein (during that journey) was coming shaded by a cloud. Having come to the people, the Prophet (pbuh) found them going before him to a shade of a tree. When he (pbuh) sat down, the shade turned towards him (to shade him from the scorching sun). (3)

فــــصل

في الآيات في ضروب الحيوانات

حَدَّثَنَا سِرَاجُ بنُ عَبْدِ المَلِكِ أَبو الحُسَيْنِ الحَافِظُ حَدَّثَنَا أَبي حَدَّثَنَا القاضِي أبو يُونسَ حَدَّثَنَا أَبو الفَضْل الصِّقِلِيُّ حَدَّثَنَا ثَابِتُ بنُ قَاسِمِ بنِ ثابتٍ عن أَبِيهِ وَجَدِّهِ قالا: حَدَّثَنَا أَبُو العَلاَءِ أَحْمَدُ بنُ عِمْرَانَ حَدَّثَنَا محمدُ بنُ فُضَيْلٍ حَدَّثَنَا يُونُسُ بنُ عَمْرو حَدَّثَنَا مُجَاهِدٌ عَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: كَانَ عِنْدَنَا دَاجِنٌ فَإِذَا كَانَ عِنْدَنَا رَسُولُ الله ﷺ قَرَّ وَثَبَتَ مَكَانَهُ فَلَمْ يَجِيءْ وَلَمْ يَذْهَبْ وَإِذَا خَرَجَ رَسُولُ الله ﷺ جاءَ وَذَهَبَ؛ وَرُوِي عَنْ عُمَرَ: أَنَّ رَسُولَ الله ﷺ كَانَ فِي مَحْفِلٍ مِنْ أَصْحَابِهِ إِذْ جَاءَ أَعْرَابِيٌّ قَدْ صَادَ ضَبّاً فقال مَنْ هَذَا قَالُوا نَبِيُّ الله فَقَالَ وَاللاّتِ وَالْعُزَّى لاَ آمَنْتُ بِكَ أَوْ يُؤْمِنَ بِكَ هَذَا الضَّبُّ وَطَرَحَهُ بَيْنَ يَدَي النبيِّ ﷺ فَقَالَ

(1) Reported by Ash-Shaikhan, Al-Bazzar, At-Tabarany and Abu Ya'la,on the authority of Jabir and Ibn Mas'ud.

(2) [Surah 34: 49].

(3) Owing to those extraordinary signs, Buhaira the monk perceived the marks of Prophethood characterizing the Prophet (pbuh), which the past Scriptures told about. Therein, Buhaira told his uncle to return instantly with him (the Prophet (pbuh) to Mecca for fear for him of any attack of the Jews.

النَبيُّ ﷺ لَهُ: «يَا ضَبُّ»، فَأَجَابَهُ بِلِسَانٍ مُبِين يَسْمَعُهُ القَوْمُ جَمِيعاً لَبَّيْكَ وَسَعْدَيْكَ يَا زَيْنَ مَنْ وَافَى الْقِيَامَةَ، قَالَ: «مَنْ تَعْبُدُ؟» قَالَ الذي في السَّمَاءِ عَرْشُهُ وَفِي الأَرْضِ سُلْطَانُهُ وَفِي الْبَحْرِ سَبِيلُهُ وَفِي الْجَنَّةِ رَحْمَتُهُ وَفِي النَّارِ عِقَابُه، قَالَ فَمَنْ أَنَا؟ قَالَ: رَسُولُ رَبِّ الْعَالَمِينَ وَخَاتَمُ النَّبِيِّينَ وَقَدْ أَفْلَحَ مَنْ صَدَّقَكَ وَخَابَ مَنْ كَذَّبَكَ. فَأَسْلَمَ الأَعْرَابِيُّ.

The Miracle As Regards the Various Kinds of Animals:

Yunus bin 'Amr related through Mujahid, on the authority of 'Aisha (may Allah be pleased with her) who said: There were domestic animals and poultry in our house, which used to go ups and downs. Yet, during the presence of Allah's Messenger (pbuh) in our house, they kept calm and stable in its place without having wandered hither or thither. Yet, when the Messenger of Allah got out, they resumed going ups and downs. [1]

On the authority of 'Umar bin Al-Khattab (may Allah be pleased with him) who narrated: While Allah's Messenger (pbuh) was among a gathering of his Companions, a Bedouin, who had hunted a dab lizard, came to them and asked: Who is it? They replied: (He is) the Prophet of Allah.

He said: By Lat and 'Uzza, [2] I won't have faith in you until that dab lizard have believed in you. Therein, he cast it before the hands of the Prophet (pbuh). Thereupon, the Prophet (pbuh) said to the dab lizard: O dab lizard. It then responded to him (pbuh) in a pure Language heard by all the people, and said: I am at your beck and call, O the best to attend on the Day of Judgment.

The Prophet (pbuh) asked it, "Whom do you worship?" It replied, "the One whose Throne is in the heavens; Whose Dominion is in the earth; Whose Way is in the Sea; Whose Mercy is in Paradise; and Whose Punishment is in the Hell-Fire."

The Prophet (pbuh) then asked, "So, who am I?" The dab lizard answered, "(you are) the Messenger of the Lord of Al-'Alamin (jinn, mankind, and all that exists), and the last (end) of all Prophets. He who believes you, he has succeeded, and he who disbelieves you, he has failed." Therein, the Bedouin embraced Islam. [3]

وَمِنْ ذَلِكَ قِصَّةُ كَلَامِ الذِّئْبِ الْمَشْهُورَةُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: بَيْنَا رَاعٍ يَرْعَى غَنَماً لَهُ عَرَضَ الذِّئْبُ لِشَاةٍ مِنْهَا فَأَخَذَهَا مِنْهُ فَأَقْعَى الذِّئْبُ وَقَالَ لِلرَّاعِي أَلاَ تَتَّقِي الله حُلْتَ بَيْنِي وَبَيْنَ رِزْقِي. قَالَ الرَّاعِي: الْعَجَبُ مِنْ ذِئْبٍ يَتَكَلَّمُ بِكَلَامِ الإِنْسِ، فَقَالَ الذِّئْبُ: أَلاَ أُخْبِرُكَ

(1) This was before the Prophet (pbuh) consummated marriage with 'A'ishah (may Allah be pleased with her); that is before the Hijra (Emigration).

(2) Lat and 'Uzza were well-known idols in Hijaz which used to be worshipped during the Pre-Islamic Period of Ignorance.

(3) Reported by At-Tabarany and Al-Baihaqi.

بِأَعْجَبَ مِنْ ذَلِكَ؟ رسولُ الله بَيْنَ الحَرَّتَيْنِ يُحَدِّثُ النَّاسَ بِأَنْبَاء مَا قَدْ سَبَقَ، فَأَتَى الرَّاعِي النَّبِيَّ ﷺ فَأَخْبَرَهُ فقال النبيُّ ﷺ له: «**قُمْ فَحَدِّثْهُمْ**»؛ ثُمَّ قَالَ «**صَدَقَ**»؛ وَالْحَدِيثُ فِيهِ قِصَّة وَفِي بَعْضِهِ طُولٌ، وَرُوِيَ حَدِيثُ الذِّئْبِ عَنْ أبي هُرَيْرَةَ وفي بَعْضِ الطُّرُقِ عن أبي هُرَيْرَة رَضِيَ الله عَنْهُ فقال الذِّئْبُ أَنْتَ أَعْجَبُ وَاقِفاً عَلَى غَنَمِكَ وَتَرَكْتَ نَبِيّاً لَمْ يَبْعَث الله نَبِيّاً قَطُّ أَعْظَمَ مِنْهُ عِنْدَهُ قَدْراً قَدْ فُتِحَتْ لَهُ أَبْوَابُ الجَنَّةِ وَأَشْرَفَ أَهْلُهَا عَلَى أَصْحَابِهِ يَنْظُرُونَ قِتَالَهُمْ وَمَا بَيْنَكَ وَبَيْنَهُ إِلاَّ هَذَا الشِّعْبُ فَتَصِيرُ فِي جُنُودِ الله؛ قَالَ الرَّاعِي مَنْ لِي بِغَنَمِي؟ قَالَ الذِّئْبُ أَنَا أَرْعَاهَا حَتَّى تَرْجِعَ فَأَسْلَمَ الرَّجُلُ إِلَيْهِ غَنَمَهُ وَمَضَى وَذَكَرَ قِصَّتَهُ وَإِسْلاَمَهُ وَوُجُودَهُ النبيَّ ﷺ يُقَاتِلُ فَقَالَ لَهُ النَّبِيُّ ﷺ: «**عُدْ إِلَى غَنَمِكَ تَجِدْهَا بِوَفْرِهَا**» فَوَجَدَهَا كَذَلِكَ وَذَبَحَ لِلذِّئْبِ شَاةً مِنْهَا.

As well, Abu Sa'id Al-Khudri related the famous narration as for the story of the statement given by the wolf: (1) (namely:) While a shepherd was grazing his sheep, a wolf attacked a sheep, but he took it from the wolf. Therein, the wolf squatted and said to the shepherd: Don't you fear Allah? You prevented me from my sustenance. The shepherd said: How astonishing! The wolf speaks in the Language of mankind.

The wolf thereupon said: Shall not I tell you about what is more astonishing than that? Allah's Messenger (pbuh) is (now) in midway between the two Harrahs,(2) where he (pbuh) is speaking with the people about the information and news pertaining to the by-gone nations (i.e. the Jews and Christians). Therein, the shepherd went to the Prophet (pbuh) and told him about that, when he (pbuh) said: stand up and tell them about that. Thereafter the Prophet (pbuh) said: he said the truth. That hadith comprises a story and it is lengthy in some of its parts.

Abu Hurairah (may Allah be pleased with him) related the afore-mentioned narration and said: The wolf therein said: So astonishing you are that you stand by your sheep and leave a Prophet that Allah has not sent a Prophet with greater status with Him than his, and for whom the gates of Paradise have been opened and its dwellers have overlooked his companions to watch their fight (in Allah's Cause). There is no distance between him and you except for that mountain passage, and therein you are going to join the soldiers striving in the Way of Allah.

Then the shepherd said: So, who are going to keep and guard my sheep? The wolf said: I am going to look after them till your return. Therein, the shepherd left his sheep with the wolf and went away.

Abu Hurairah then stated his story and that he embraced Islam and fought

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(1) Reported by Ahmad, Al-Bazzar and Al-Baihaqi.

(2) Al-Harrah: A well-known rocky place in Medina covered with black stones.

in favour of the Prophet (pbuh). Then, the Prophet (pbuh) said to him: Go back to your sheep and you will find their number complete.

Then he returned and found them all, and slaughtered a sheep of them for the wolf. (1)

وَعَنْ أُهْبَانَ بْنِ أَوْسٍ وَأَنَّهُ كَانَ صَاحِبَ الْقِصَّةِ وَالْمُحَدِّثَ بِهَا وَمُكَلِّمَ الذِّئْبِ وَعَنْ سَلَمَةَ بْنِ عَمْرِو بْنِ الأَكْوَعِ وَأَنَّهُ كَانَ صَاحِبَ هَذِهِ الْقِصَّةِ أَيْضاً وَسَبَبَ إِسْلاَمِهِ بِمِثْلِ حَدِيثِ أَبِي سَعِيدٍ وَقَدْ رَوَى ابْنُ وَهْبٍ مِثْلَ هَذَا أَنَّهُ جَرَى لِأَبِي سُفْيَانَ بْنِ حَرْبٍ وَصَفْوَانَ بْنِ أُمَيَّةَ مَعَ ذِئْبٍ وَجَدَاهُ أَخَذَ ظَبْياً فَدَخَلَ الظَّبْيُ الْحَرَمَ فَانْصَرَفَ الذِّئْبُ فَعَجِبَا مِنْ ذَلِكَ فَقَالَ الذِّئْبُ أَعْجَبُ مِنْ ذَلِكَ محمدُ بْنُ عَبْدِ اللهِ بِالْمَدِينَةِ يَدْعُوكُمْ إِلَى الْجَنَّةِ وَتَدْعُونَهُ إِلَى النَّارِ فَقَالَ أَبُو سفْيَانَ وَاللاَّتِ وَالْعُزَّى لَئِنْ ذَكَرْتَ هَذَا بِمَكَّةَ لَتَتْرُكَنَّها خُلُوفاً ؛ وَقَدْ رُوِيَ مِثْلُ هَذَا الْخَبَرِ وَأَنَّهُ جَرَى لِأَبِي جَهْلٍ وَأَصْحَابِهِ وَعَن عباسِ بْنِ مِرْدَاسٍ لَمَّا تَعَجَّبَ مِنْ كَلاَمِ ضِمَارٍ صَنَمه وَإِنْشَادِهِ الشِّعْرَ الَّذِي ذَكَرَ فِيهِ النَّبِيَّ ﷺ فَإِذَا طَائِرٌ سَقَطَ فقال يَا عَبَّاسُ أَتَعْجَبُ مِنْ كَلاَمِ ضِمَارٍ وَلاَ تَعْجَبُ مِنْ نَفْسِكَ إِنَّ رسُولَ الله ﷺ يَدْعُو إِلَى الإِسْلاَمِ وَأَنْتَ جَالِسٌ ، فَكَانَ سَبَبَ إِسْلاَمِه ، وَعن جابِرِ بنِ عَبدِ الله رَضِيَ الله عَنْهُما عَنْ رَجُلٍ أَتَى النبيَّ ﷺ وآمَنَ بِهِ وَهُوَ عَلَى بَعْضِ حُصُون خَيْبَرَ وَكَانَ فِي غَنَمٍ يَرْعَاهَا لَهُمْ فَقال يَا رَسُولَ الله كَيْفَ بِالْغَنَمِ قَالَ أَحْصِبْ وُجُوهَهَا فَإِنَّ الله سَيُؤَدِّي عَنْكَ أَمَانَتَكَ وَيَرُدُّهَا إِلَى أَهْلِهَا فَفَعَلَ فَسَارَتْ كُلُّ شَاةٍ حَتَّى دَخَلَتْ إِلَى أَهْلِهَا .

Ahban bin Aus narrated that he was the shepherd mentioned in the story, and the relater of it, and the one who spoke with the wolf. As well, Salama bin 'Amr bin Al-Akwa' related that he was the shepherd stated in the story which was the cause of his embracement of Islam as narrated by Abu Sa'id.

Ibn Wahb related a similar narration stating that the same thing happened to Abu Sufian bin Harb and Safwan bin Umayya, who both found a wolf seizing a gazelle, and when the gazelle entered the Haram (the sanctuary in Mecca), the wolf went away (leaving it). (2) So, they both got astonished at that. Therein, the wolf said (to them): what is more astonishing than that is Muhammad bin 'Abdullah in Medina, who calls you to (the Path of) Paradise; whereas you call him to (the path of) the Hell-Fire.

Abu Sufian thereupon said: By Lat and 'Uzza, had you mentioned so in Mecca, you would have left it while being empty (of people who will subsequently leave for Medina to meet him).

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(1) Reported by Ahmad, Al-Bazzar, Al-Baihaqi, Al-Baghawy and Abu Na'im.

(2) This is because it (the gazelle) is forbidden to be hunted in the Haram according to the Islamic law, or maybe it (the gazelle) escaped from the wolf after being seized.

Something similar to that was related to happen to Abu Jahl and his companions.

'Abbas bin Merdas narrated: When he ('Abbas) got astonished at the speech uttered by his idol Damar which recited some poetic verses about the Prophet (pbuh), a bird came upon him and said: O 'Abbas, do you feel astonished at the speech of Damar; whereas you are not full of astonishment with yourself that Allah's Messenger (pbuh) calls for Islam while you are (still) sitting? Thus, that was the cause of his embracement of Islam.

On the authority of Jabir bin 'Abdullah (may Allah be pleased with them both) who narrated: Once a man came to the Prophet (pbuh) and believed in him, while he had been grazing sheep at one of the forts of Khaibar[1] for its people, so he said: O Allah's Messenger, what about their sheep (being with me now)? The Prophet (pbuh) said: Leave them, for Allah will be responsible for your trust and will restore it to its owners. The man did so, and each sheep of them walked till having entered the house of its owner.

وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ دَخَلَ النبيُّ ﷺ حَائِط أَنْصارِيٍّ وَأَبُو بَكْرٍ وَعُمَرُ وَرَجُلٌ مِنَ الْأَنْصَارِ رَضِيَ الله عَنْهُم وَفي الْحَائِطِ غَنَمٌ فَسَجَدَتْ لَهُ فَقَالَ أَبُو بَكْرٍ نَحْنُ أَحَقُّ بِالسُّجُودِ لَكَ مِنْهَا ـ الحديثَ ـ وَعَنْ أَبي هُرَيْرَةَ رَضِيَ الله عَنْهُ: دَخَلَ النَّبِيُّ ﷺ حَائِطاً فَجَاءَ بَعِيرٌ فَسَجَدَ لَهُ وَذَكَرَ مِثْلَهُ؛ وَمِثْلُهُ فِي الْجَمَلِ عَنْ ثَعْلَبَةَ بنِ مَالِكٍ وَجَابِرِ بْنِ عَبْدِ الله وَيَعْلَى بْنِ مُرَّةَ وَعَبْدِ الله بنِ جَعْفَرٍ قَالَ: وَكَانَ لاَ يَدْخُلُ أَحَدٌ الْحَائِطَ إِلاَّ شَدَّ عَلَيْهِ الْجَمَلُ فَلَمَّا دَخَلَ عَلَيْهِ النبيُّ ﷺ دَعَاهُ فَوَضَعَ مِشْفَرَهُ عَلَى الأَرْضِ وَبَرَكَ بَيْنَ يَدَيْهِ فَخَطَمَهُ وَقَالَ: **«مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ شَيْء إِلاَّ يَعْلَمُ أَنِّي رسولُ الله إِلاَّ عَاصِيَ الْجِنِّ وَالْإِنْسِ»**. وَمِثْلُهُ عَن عَبد الله بن أبي أَوْفَى وَفِي خَبرٍ آخَرَ فِي حَدِيثِ الْجَمَلِ أَنَّ النبيَّ ﷺ سَأَلَهُمْ عَنْ شَأْنِهِ فَأَخْبَرُوهُ أَنَّهُمْ أَرَادُوا ذَبْحَهُ وَفِي رِوَايةٍ أَنَّ النبيَّ ﷺ قال لَهُمْ: **«إِنَّهُ شَكَا كَثْرَةَ الْعَمَلِ وَقِلَّة الْعَلَفِ»** وَفِي رِوَايَةٍ: **«إِنَّهُ شَكَا إِلَيَّ أَنَّكُمْ أَرَدْتُم ذَبْحَهُ بَعْدَ أَنِ اسْتَعْمَلْتُمُوهُ فِي شَاقِّ الْعَمَلِ مِنْ صِغَرِهِ»** فَقَالُوا نَعَمْ، وَقَدْ رُوِيَ فِي قِصَّةِ الْعَضْبَا وَكَلامِهَا لِلنبيِّ ﷺ وَتَعْرِيفِهَا لَهُ بِنَفْسِهَا وَمُبَادَرَةِ الْعُشْبِ إِلَيْهَا فِي الرَّعْي وَتَجَنُّبِ الْوُحُوشِ عَنْهَا وَقَوْلِهِمْ إِنَّكِ لِمُحَمَّدٍ وَأَنَّهَا لَمْ تَأْكُلْ وَلَمْ تَشْرَبْ بَعْدَ مَوْتِهِ حَتَّى مَاتَتْ، ذَكَرَهُ الإِسْفَرَائِنِيُّ؛ وَرَوَى ابنُ وَهْب: أَنَّ حَمَامَ مَكَّة أَظَلَّتِ النبي ﷺ يَوْمَ فَتْحِهَا فَدَعَا لَهَا بِالْبَرَكَةِ.

On the authority of Anas (may Allah be pleased with him) who narrated:

(1) An oasis and date-growing village, about 100 km from Medina. In the lifetime of the Prophet (pbuh), it was inhabited by a Jewish tribe called 'Banu Nadir.' It was conquered by the Muslims in 5H.

Once the Prophet (pbuh), accompanied by Abu Bakr, 'Umar and a man from Al-Ansars (Medinan Helpers) - may Allah be pleased with them all - admitted to a garden belonging to an Ansari man, in which there were sheep. Therein, the sheep prostrated to the Prophet (pbuh). Thereupon, Abu Bakr said: It is we who are more prior to prostrate to you than them. (1)

On the authority of Abu Hurairah (may Allah be pleased with him) who related: When the Prophet (pbuh) admitted to a garden, a camel came to him prostrating. He resumed a similar narration. Tha'laba bin Malik reported a similar narration.

Similar versions were narrated by Jabir bin 'Abdullah, Ya'la bin Murra or 'Abdullah bin Ja'far. Abu Hurairah added: No one used to come to that garden except when that camel rushed in attack against him. Yet, when the Prophet (pbuh) entered, he called it, therein it came, placing its lip to the earth and kneeling down before his hands. Therein the Prophet (pbuh) bridled it and said, "Nothing between the heavens and the earth does not know that I am the Messenger of Allah, except the disobedient ones among jinn and mankind."

A similar version was related on the authority of 'Abdullah bin Awfa.

In another narration as for the camel, the Prophet (pbuh) asked the people about its matter, when they told him that they intended to slaughter it (due to its savage behaviour).

In another version, the Prophet (pbuh) said to them (when they complained of its savagery and intended to slaughter it): Yet, it (the camel) complained (to me) about the much work (it does) and the little fodder (it eats in return).

In another version, the Prophet (pbuh) said, "it (the camel) complained to me that you intended to slay it after having used it in the toilful work since it was young." The owners of the camel said: Yes (its speech is right).

Concerning the story of Al-'Adba' (the Prophet's she-camel's name), it was narrated: It (Al-'Adba') spoke and introduced itself to the Prophet (pbuh). The grass used to initiate by trending towards it (to be served with it) when having grazed. The wild animals avoided it and called to it saying; "You are belonging to Muhammad." Further, it neither ate nor drank after his death till it had died. That narration was reported by Al-Isfra'iny.

Ibn Wahb narrated: The pigeons of Mecca overshadowed the Prophet (pbuh), on the day of the conquest of Mecca, thereby he (pbuh) supplicated for them to be blessed.

وَرُوِيَ عَنْ أَنَسٍ وزيدِ بْنِ أَرْقَمَ وَالْمُغِيرَةِ بن شُعْبَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: أَمَرَ الله لَيْلَةَ

(1) Reported by An-Nasa'i and Ahmad. The wording of that hadith is supplemented by the Prophet's statement, namely "No human being should prostrate to a human being. Had it been permissible for a human being to prostrate to a human being, I would have commanded the wife to prostrate to her husband due to his great right due on her."

الغَارِ شَجَرَةً فَثَبَتَتْ تُجَاه النبي ﷺ فَسَتَرَتْهُ وَأَمَرَ حَمامَتَيْنِ فَوَقَفَتا بِفَمِ الْغَارِ؛ وَفي حَدِيثٍ آخَرَ وَأَنَّ الْعَنْكَبُوتَ نَسَجَتْ عَلى بَابِهِ فَلَمَّا أَتَى الطَّالِبُونَ لَهُ وَرَأَوْا ذَلِكَ قَالُوا لَوْ كَانَ فِيهِ أَحَدٌ لَمْ تَكُنِ الحَمامَتَانِ بِبَابِهِ وَالنَّبِيُّ ﷺ يَسْمَعُ كَلاَمَهُمْ فَانْصرَفُوا، وَعن عبدِ الله بنِ قُرْطٍ قُرِّبَ إِلى النبي ﷺ بَدنَاتٌ خَمْسٌ أَوْ سِتٌّ أَوْ سَبْعٌ لِيَنْحَرَها يَوْمَ عَيدٍ فَازْدَلَفْنَ إِلَيْه بِأَيِّهِن يَبْدَأ. وَعن أُمِّ سَلَمَة: كَانَ النبي ﷺ فِي صَحْرَاءَ فَنَادَتْهُ ظَبْيَةٌ يا رسولَ الله قال: «**ما حَاجَتُك**» قَالَتْ: صَادَنِي هَذَا الأَعْرَابِيُّ وَلِي خِشْفَانِ فِي ذَلِكَ الجَبَلِ فَأَطْلِقْنِي حَتَّى أَذْهَبَ فَأُرْضِعَهُمَا وَأَرْجِعَ قَالَ: أَوَ تَفْعَلِينَ؟ قَالَتْ: نَعَمْ فَأَطْلَقَهَا فَذَهَبَتْ وَرَجَعَتْ فَأَوْثَقَهَا فَانْتَبَه الأَعْرَابِيُّ وقال يا رسولَ الله أَلَكَ حَاجَةٌ؟ قَالَ: «**تُطْلِقُ هَذِهِ الظَّبْية**» فَأَطْلَقَهَا فَخَرَجَتْ تَعْدُو فِي الصَّحْرَاءِ وَتَقُولُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ الله وَأَنَّكَ رَسُولُ الله؛ وَمِنْ هَذَا الْبَابِ مَا رُوِيَ مِنْ تَسْخِيرِ الأَسَدِ لِسَفِينَةَ مَوْلَى رسول الله ﷺ إِذْ وَجَّهَهُ إِلى مُعَاذٍ بِالْيَمَنِ فَلَقِيَ الأَسَدَ فَعَرَّفَهُ أَنَّهُ مَوْلَى رسول الله ﷺ وَمَعَهُ كِتَابُهُ فَهَمْهَمَ وَتَنَحَّى عَنِ الطَّرِيقِ وَذكَرَ فِي مُنْصَرَفِهِ مِثْلَ ذَلِكَ.

It was related through Anas, Zaid bin Arqam and Al-Mughira bin Shu'ba that the Prophet (pbuh) said, "On the night of the Cave,[1] Allah ordered a tree to be planted, and it grew towards the Prophet (pbuh) causing him to be concealed. Likewise, He ordered two pigeons and they stood at the opening of the cave."

In another version, the Prophet (pbuh) said that the spider therein spinned its web at the opening of the cave. So, when his pursuers came to the cave and watched that, they said: Had there been any one in the cave, the two pigeons would not have stayed at its opening. The Prophet (pbuh) was therein listening to their speech. Then, they departed.[2]

On the authority of 'Abdullah bin Qart who said: When the Prophet (pbuh) was brought five, six, or seven Badanah (a camel or a cow or an ox driven to be offered as a sacrifice), during a feast, each one of them came closer (obediently) to him so as to be the first to be sacrificed.

Umm Salama narrated: While having been in a desert, the Prophet (pbuh) was called by a gazelle saying: O Allah's Messenger! Therein, he (pbuh) said: What do you want? It said: that Bedouin hunted me while I have two kids in that mountain, so release me so that I can go suckling them and come back.

The Prophet (pbuh) said: Will you do so (i.e. keep your promise and come back)? It replied: Yes. So, he (pbuh) caused it to be released. Thereafter, it came back and the Bedouin tied it (to a post).

Yet, the Bedouin paid attention and asked: O Allah's Messenger, do you

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(1) During the emigration to Medina, when the Prophet (pbuh),accompanied by Abu Bakr, took refuge in the Thaur cave away from the polytheists of Mecca.

(2) Reported by Ibn Said, Al-Bazzar, At-Tabarany, Al-Baihaqi and Abu Na'im on the authority of Anas and Zaid bin Arqam.

want anything? The Prophet (pbuh) replied: could you release that gazelle? Then he set it free. Thereupon, the gazelle went out running in the desert, and saying, "I bear witness that, none is worthy to be worshipped but Allah and you are the Messenger of Allah."

With respect to this chapter, a narration was related as for a lion, which got subservient to Safina; the freedslave of Allah's Messenger (pbuh) who dispatched him with a letter to Mu'adh in Yemen. Therein, he (Safina) met a lion which he made to know that he was the freedslave of Allah's Messenger (pbuh), who carried his letter. Thereupon, the lion murmured and turned away from the way with the same sound of murmuring.

وَفِي رِوَايَةٍ أُخْرَى عَنْهُ: أَنَّ سَفِينَةً تَكَسَّرَتْ بِهِ فَخَرَجَ إِلى جَزِيرَةٍ فَإِذَا الْأَسَدُ فَقُلْتُ أَنَا مَوْلَى رسولِ الله ﷺ فَجَعَلَ يَغْمِزُنِي بِمَنْكبِهِ حَتَّى أَقَامَنِي عَلى الطَّرِيقِ وَأَخَذَ عليهِ السلامُ بِأُذُنِ شَاةٍ لِقَوْمٍ مِنْ عَبْدِ القَيْسِ بَيْنَ إِصْبَعَيْهِ ثُمَّ خَلاَّهَا فَصَارَ لَهَا مِيسَماً وَبَقِيَ ذَلِكَ الْأَثَرُ فِيهَا وَفِي نَسْلِهَا بَعْدُ، وَمَا رُوِيَ عن إبراهيمَ بن حَمَّادٍ بسندِهِ من كلام الحِمَارِ الَّذِي أَصَابَهُ بِخَيْبَر وَقَالَ لَهُ: اسْمِي يَزِيدُ بنُ شهابٍ فَسَمَّاهُ النبي ﷺ يعْفُوراً وَأَنَّهُ كَانَ يُوَجِّهُهُ إِلَى دُورِ أَصْحَابِهِ فَيَضْرِبُ عَلَيْهِمُ الْبَابَ بِرَأْسِهِ وَيَسْتَدْعِيهِمْ وَأَنَّ النَّبِيَّ ﷺ لَمَّا مَاتَ تَرَدَّى فِي بِئْرٍ جَزَعاً وَحُزْناً فَمَاتَ. وَحَدِيثُ النَّاقَةِ الَّتِي شَهِدَتْ عِنْدَ النبيِّ ﷺ لِصَاحِبِهَا أَنَّهُ مَا سَرَقَهَا وَأَنَّهَا مِلْكُهُ. وَفِي حَدِيث الْعَنْزِ الَّتِي أَتَتْ رَسُولَ الله ﷺ فِي عَسْكَرِهِ وَقَدْ أَصَابَهُمْ عَطَشٌ وَنَزَلُوا عَلَى مَاءٍ وَهُمْ زُهَاءَ ثَلاَثِمائَةٍ فَحَلَبَهَا رسولُ الله ﷺ فَأَرْوَى الْجُنْدَ، ثُمَّ قَالَ لِرَافِعٍ أَمْلِكْهَا وَمَا أَرَاكَ فَرَبَطَهَا فَوَجَدَهَا قَدِ انْطَلَقَتْ، رواه ابن قَانِعٍ وغيرُهُ، وفِيهِ فقال رسولُ الله ﷺ: إِنَّ الَّذِي جَاءَ بِهَا هُوَ الَّذِي ذَهَبَ بِهَا وَقَالَ لِفَرَسِهِ عليهِ السَّلامُ وَقَدْ قَامَ إِلَى الصَّلاَةِ فِي بَعْضِ أَسْفَارِه: لاَ تَبْرَحْ بَارَكَ الله فِيكَ حَتَّى نَفْرُغَ مِنْ صَلاَتِنَا وَجَعَلَهُ قِبْلَتَهُ فَمَا حَرَّكَ عُضْواً حَتَّى صَلَّى ﷺ؛ وَيلْتَحِقُ بِهَذَا مَا رَوَاهُ الْوَاقِدِيُّ أَنَّ النَّبِي ﷺ لَمَّا وَجَّهَ رُسُلَهُ إِلَى الْمُلُوكِ فَخَرَجَ سِتَّةُ نَفَرٍ مِنْهُمْ فِي يَوْمٍ وَاحِدٍ فَأَصْبَحَ كُلُّ رَجُلٍ مِنْهُمْ يَتَكَلَّمُ بِلِسَانِ الْقَوْمِ الَّذِينَ بَعَثَهُ إِلَيْهِمْ؛ وَالْحَدِيثُ فِي هَذَا البَابِ كَثِيرٌ وَقَدْ جِئْنَا مِنْهُ بِالْمَشْهُور وَمَا وَقَعَ فِي كُتُبِ الْأَئِمَّةِ.

In another version, it was related: when a ship mounted by Safina got wrecked, he got out to an island where he met a lion. Therein he said (addressing the lion): I am the freedslave of Allah's Messenger (pbuh). So, the lion kept beckoning with its shoulder to him so that it guided him to the way (of his right destination).

As well, it is narrated that the Prophet (pbuh) seized a sheep belonging to a people of 'Abd Al-Gais, in the ear with two of his finger, and then he left it. Thereby, the trace of his fingers branded it with a mark that lasted in it and in its offspring in succession.

Ibrahim bin Hammad related a narration as for the donkey obtained by the Prophet (pbuh) on the day of Khaibar (expedition). The donkey said to the Prophet (pbuh): My name is Yazid bin Shehab. Thereupon, the Prophet (pbuh) named it 'Ya'fur.' The Prophet (pbuh) used to send it to the houses of his companions, when it would knock at their doors with its head and summon them up (to meet the Prophet (pbuh).

After the demise of the Prophet (pbuh), it (Ya'fur) fell into a well out of sorrow and grief (for the Prophet (pbuh) and deceased.

A version was also narrated with regard to the she-camel which testified before the Prophet (pbuh) in favour of its owner that he had not stolen it, but it belonged to him.

Ibn Qani' and others narrated: Once a she-goat came to Allah's Messenger (pbuh) while having been among his army, who were all in severe thirst. They stationed at a place devoid of any source of water, and they were about three hundred warriors. Therein, the Prophet (pbuh) milked it and gave (its milk) to the soldiers to drink. Then he (pbuh) said to Rafi': Tie it or take it.

Thereupon, when he had tied it, he found out that it went off. Then Allah's Messenger (pbuh) said: The one who made it come is the one who made it go away.

Once on a journey when he stood up for performing the prayer, the Prophet (pbuh) said to his horse: Don't leave your place-may Allah bless you- till we conclude our prayer. The Prophet (pbuh) made the direction of the prayer (Qibla) be towards the horse. Thereby, it did not move any of its organs till Allah's Messenger (pbuh) had terminated the prayer.

The narration related by Al-Waqidi is affiliated to that chapter, namely: When the Prophet (pbuh) dispatched his emissaries to the Kings (of other countries to embrace (slam), and six of them went out (to them) on one day, each one of them spoke in the language of the people to whom he was sent.

Yet, the narrations as to this chapter are a lot, and we have exposed the famous ones among them, along with the reported ones in the books compiled by the Imams.

فــــصل في إحياء الموتى وكلامهم
وكلام الصبيان والمراضع وشهادتهم لَهُ بالنبوة ﷺ

حَدَّثَنَا أَبُو الوَلِيد هِشَامُ بْنُ أحمدَ الْفَقِيهُ بِقِرَاءتي عَلَيْهِ وَالْقَاضِي أَبُو الوَلِيدِ محمدُ بنُ رُشْدٍ والقاضِي أبو عبدِ الله محمدُ بنُ عِيسَى التَّمِيميُّ وَغَيْرُ وَاحِدٍ سَمَاعاً وَإِذْناً قَالُوا: حَدَّثَنَا أَبو عَلِيٍّ الْحَافِظُ حَدَّثَنا أبو عُمَرَ الحافظُ حَدَّثَنَا أبو زَيْدٍ عبدُ الرحمن بنُ يَحْيَى حَدَّثَنا أَحمدُ بنُ سَعِيدٍ حَدَّثَنَا ابنُ الأعْرَابِيّ حَدَّثَنَا أَبُو دَاوُدَ حَدَّثَنَا وَهْبُ بنُ بَقِيَّةَ عن خالِدٍ هُوَ

الطّحّانُ عن محمدِ بنِ عَمْرٍو عن أبي سَلَمَةَ عَنْ أبي هُرَيْرَةَ رَضِيَ الله عَنْهُ: أنَّ يَهُودِيَّةً أَهْدَتْ لِلنَّبيِّ ﷺ بِخَيْبَرَ شاةً مَصْلِيَّةً سَمَّتْهَا فَأَكَلَ رسولُ الله ﷺ مِنْهَا وَأَكَلَ الْقَوْمُ فقالَ ارْفَعُوا أَيْدِيَكُمْ فَإِنَّهَا أَخْبَرَتْنِي أَنَّهَا مَسْمُومَةٌ فَمَاتَ بِشْرُ بنُ البَرَاءِ وقال لِلْيَهُودِيَّةِ: «**مَا حَمَلَكِ عَلَى مَا صَنَعْتِ؟**» قالت: إنْ كُنْتَ نَبِيّاً لَمْ يَضُرَّكَ الَّذِي صَنَعْتُ وَإنْ كُنْتَ مَلِكاً أَرَحْتُ النَّاسَ مِنْكَ. قَالَ: فَأَمَرَ بِهَا فَقُتِلَتْ. وَقَدْ رَوَى هَذا الحديثَ أَنَسٌ وَفِيهِ قالت أَرَدْتُ قَتْلَكَ فقال: «**مَا كَانَ الله لِيُسَلِّطَكِ عَلَى ذَلِكَ**» فقالوا: نَقْتُلُها قال «**لا**» وكَذَلِكَ رُوِيَ عن أبي هُرَيْرَةَ مِن روايةِ غَيْرِ وَهْبٍ قَالَ فَمَا عَرَضَ لَهَا، وَرَوَاهُ أيضاً جَابِرُ بنُ عَبْدِ الله وَفِيهِ «**أَخْبَرَتْنِي بِهِ هَذِهِ الذِّرَاعُ**» قالَ وَلَمْ يُعَاقِبْهَا.

(Chapter)

Bringing the Dead to Life & Speaking with the Children and Babies who all testify to His Prophethood

Muhammad bin 'Amr narrated through Abu Salama, on the authority of Abu Hurairah (may Allah be pleased with him): When the Prophet (pbuh) was in Khaibar, a Jewish woman[1] presented him with a cooked sheep in which she put poison. Allah's Messenger (pbuh) ate from it along with the people. Then the Prophet (pbuh) said: Keep away your hands (i.e. stop eating), for it (the sheep) told me that it is (Poisoned). Therein, Beshr bin Al-Bera' deceased.

The Prophet (pbuh) asked the Jewish woman: Why did you do so? She replied: Were you to be a Prophet, it would not harm you, and if you were an angel, I would relieve the people of you. Then the Prophet (pbuh) ordered her to be killed.[2]

Anas related that narration and said: the Jewish woman said: (I did so as) I intended to kill you. Thereupon, the Prophet (pbuh) said: Allah would not enable you to do so.They (the people) said: Shall we kill her? Yet, he (pbuh) said: No.[3]

Likewise, Abu Hurairah related a version other than that related through Muhammad bin 'Amr, in which he told that the Prophet (pbuh) did not punish her. As well, Jabir bin 'Abdullah related a version,[4] in which he said: The Prophet (pbuh) said: that arm (of the sheep) told me that (it is poisoned). He

(1) She was Zainab bint Al-Harth bin Salam, the wife of Salam bin Maskham who was from the Jews of Banu An-Nadir.

(2) Reported by Al-Baihaqi. It is said that Beshr deceased instantly after having eaten, or he got sick till he demised a year after that accident.

(3) Reported by Al-Bukhari and Muslim.

(4) Reported by Abu Dawud.

added: The Prophet (pbuh) did not punish her.

وفي رِوايةِ الْحَسَنِ أَنَّ فَخذَهَا تُكَلِّمُنِي أَنَّهَا مَسْمُومَةٌ؛ وفي رِوايةِ أَبِي سَلَمَةَ بْنِ عَبْد الرحمنِ قالت إِنِّي مَسْمُومَةٌ؛ وَكَذَلِكَ ذَكَرَ الْخَبَرَ ابنُ إِسْحَاقَ وقال فِيهِ فَتَجَاوَزَ عَنْهَا؛ وَفِي الْحَدِيثِ الآخرِ عن أَنَسٍ أنه قال فَمَا زِلْتُ أَعْرِفُهَا فِي لَهَوَاتِ رسول الله ﷺ، وَفِي حَدِيثِ أبي هُرَيْرَةَ أَنَّ رسولَ الله ﷺ قَالَ فِي وَجَعِهِ الَّذِي مَاتَ فِيهِ: «**مَا زَالَتْ أُكْلَة خَيْبَرَ تُعَادُّنِي فَالآن أوانُ قَطعَتْ أَبْهَرِي**». وحكى ابنُ إسحاق إنْ كَانَ الْمُسْلِمُونَ لَيَرَوْنَ أَنَّ رسول الله ﷺ مَاتَ شَهِيداً مَعَ مَا أَكْرَمَهُ الله بِهِ مِنَ النُّبُوةِ، وقال ابنُ سُحْنُونٍ أَجْمَعَ أَهلُ الحدِيثِ أَنَّ رَسُولَ الله ﷺ قَتَلَ الْيَهُودِيَّةَ الَّتِي سَمَّتْهُ؛ وَقَدْ ذَكَرْنا اخْتِلافَ الرِّوَايَات في ذَلِكَ عن أبي هُرَيْرَةَ وأنَسٍ وَجَابِرٍ [وفي روايةِ ابن عباسٍ رضي الله عنهما أَنَّهُ دَفَعَهَا لأَوْلِيَاءِ بِشْرِ بْنِ الْبَرَاءِ فَقَتَلُوها، وَكَذَلِكَ قَدِ اخْتُلِفَ فِي قَتْلِهِ لِلَّذِي سَحَرَهُ، قَالَ الْوَاقِدِي وَعَفْوهُ عَنْهُ أَثْبَتُ عِنْدَنَا وَقَدْ رُوِيَ عَنْهُ أَنَّهُ قَتَلَهُ] وَرَوَى الحديثَ البَزَّارُ عن أبي سَعِيدٍ فَذَكَرَ مِثْلَهُ إِلاَّ أَنَّهُ قَالَ في آخِرِهِ فَبَسَطَ يَدَهُ وَقَالَ كُلُوا بِسْمِ الله فَأَكَلْنَا وَذَكَرَ اسْمَ الله فَلَمْ تَضُرَّ مِنَّا أَحَداً قال القاضِي أَبُو الفَضْلِ وَقَدْ خَرَّجَ حدِيثَ الشَّاةِ الْمَسْمُومَةِ أهل الصحيحِ وَخَرَّجَهُ الأَئِمَّةُ، وهو حدِيثٌ مَشْهُورٌ.

In the narration of Abu Salama bin 'Abdur-Rahman, the sheep said: I am poisoned. Ibn Ishaq told that narration too and related that the Prophet (pbuh) pardoned her.

Another version was related by Anas who said: I still perceived it in the uvulas of Allah's Messenger (pbuh).

In the version related by Abu Hurairah, Allah's Messenger (pbuh) said in his death illness, "The food (i.e. the poisoned sheep) of Khaibar still befalls me again. So, it is high time to cut off my aorta now (i.e. to cause me die now)."

Ibn Ishaq stated that the Muslims used to view that Allah's Messenger (pbuh) had been died as a martyr besides being favored by Allah with Prophethood.

Ibn Sahnun said: the jurisprudents of narrators unanimously agreed that Allah's Messenger (pbuh) killed the Jewish woman who had poisoned him (pbuh). Yet, we have mentioned that the narrations related by Abu Hurairah, Anas and Jabir differed as for that.

In the version of Ibn 'Abbas (may Allah be pleased with them both), the Prophet (pbuh) presented her to the heirs of Beshr bin Al-Bera' who killed her.

Likewise, the narrations differed as for the killing of the one who had practiced magic against the Prophet (pbuh).[1] Al-Waqidi said: What is more

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(1) A man called Lubaid bin A'sam, from Banu Zuraiq, who was a hypocrite.

certain with us is that he (pbuh) forgave him. Yet, it was reported that he (pbuh) killed him.

Al-Bazzar reported a similar narration on the authority of Abu Sa'id Al-Khudri. Yet, he related in its end that the Prophet (pbuh) outspread his hand and said (to the people): Eat in the Name of Allah. So, they ate and mentioned Allah's Name. Thereby, it (the sheep) did not harm anyone of them.

Al-Qadi Abul-Fadl said: The hadith of the poisoned sheep was reported by the compilers of Sihah, as well as the Imams, and it is a famous hadith.

[تعليق المصنف على كلام الأموات والجمارات]

وَٱخْتَلَفَ أَئِمَّة أَهْلِ النَّظَرِ فِي هَذَا الباب فَمِنْ قَائِلٍ يقولُ هُوَ كَلاَمٌ يَخْلُقُهُ الله تَعَالَى فِي الشَّاةِ الْمَيِّتَةِ أَوِ الْحَجَرِ أَوِ الشَّجَرِ وَحُرُوفٌ وَأَصْوَاتٌ يُحْدِثُهَا الله فِيهَا وَيَسْمَعُهَا مِنْهَا دُونَ تَغْيِيرِ أَشْكَالِهَا وَنَقْلِهَا عَنْ هَيْئَتِهَا وَهُو مَذْهَبُ الشَّيْخِ أَبِي الْحَسَنِ والقَاضِي أَبِي بَكْرٍ رحمهما الله وآخرونَ ذَهَبُوا إلى إيجَادِ الْحَيَاةِ بِهَا أَوَّلاً ثُمَّ الْكَلاَم بَعْدَهُ، وَحُكِيَ هَذَا أَيْضاً عن شَيْخِنَا أَبي الحَسَنِ وَكُلٌّ مُحْتَمَلٌ وَالله أَعْلَمُ إِذْ لَمْ يَجْعَلِ الْحَيَاةَ شَرْطاً لِوُجُودِ الْحُرُوفِ وَالْأَصْوَاتِ إِذْ لاَ يَسْتَحِيلُ وُجُودُهَا مَعَ عَدَمِ الْحَيَاةِ بِمُجَرَّدِهَا فَأَمَّا إِذَا كَانَتْ عِبَارَةً عَنِ الْكَلاَمِ النَّفْسِيِّ فَلاَ بُدَّ مِنْ شَرْطِ الْحَيَاةِ لَهَا إِذْ لاَ يُوجَدُ كَلاَمُ النَّفْس إِلاَّ مِنْ حَيٍّ خِلاَفاً لِلْجُبَّائِيِّ مِنْ بَيْنِ سَائِرِ مُتَكَلِّمِي الفِرَقِ فِي إِحَالَةِ وُجُودِ الكَلاَمِ اللَّفْظِيِّ وَالْحُرُوفِ وَالْأَصْوَاتِ إِلاَّ مِنْ حَيٍّ مُرَكَّب على تَرْكِيبِ مَنْ يَصِحُّ مِنْهُ النُّطْقُ بِالْحُرُوفِ وَالْأَصْوَاتِ وَالْتَزَمَ ذَلِكَ فِي الْحَصَا وَالْجِذْعِ وَالذِّرَاعِ وَقَالَ إِنَّ الله خَلَقَ فِيهَا حَيَاةً وَخَرَقَ لَهَا فَماً وَلِسَاناً وَآلَةً أَمْكَنَهَا بِهَا مِنَ الْكَلاَمِ وَهَذَا لَوْ كَانَ لَكَانَ نَقْلُهُ وَالتَّهَمُّمُ بِهِ آكَدَ مِنَ التَّهَمُّمِ بِنَقْلِ تَسْبِيحِهِ أَوْ حَنِينِهِ وَلَمْ يَنْقُلْ أَحَدٌ مِنَ أَهْلِ السِّيَرِ وَالرِّوَايَةِ شَيْئاً مِنْ ذَلِكَ فَدَلَّ عَلَى سُقُوطِ دَعْوَاهُ مَعَ أَنَّهُ لاَ ضَرُورَةَ إِلَيْهِ فِي النَّظَرِ وَالْمُوَفِّقُ الله، وَرَوى وَكِيعٌ رَفْعَهُ عَن فَهْدِ بن عَطِيَّةَ: أن النبي ﷺ أُتِيَ بِصَبِيٍّ قَدْ شَبَّ لَمْ يَتَكَلَّمْ قَطُّ فَقَالَ: «مَنْ أَنَا» فقال رَسُولُ الله، وَرُوِيَ عن مُعرِّض بنِ مُعَيقيب رَأَيْتُ مِنَ النَّبِيِّ ﷺ عَجَباً جِيءَ بِصَبِيٍّ يَوْمَ وُلِدَ فَذَكَرَ مِثْلَهُ، وَهُوَ حَدِيثُ مُبَارَكِ اليَمَامَةِ وَيُعْرَفُ بِحَدِيثِ شَاصُونَةَ اسْم رَاوِيهِ وَفِيهِ فقال له النبي ﷺ «صَدَقْتَ بَارَكَ الله فِيكَ» ثُمَّ إِنَّ الغُلاَمَ لَمْ يَتَكَلَّمْ بَعْدَهَا حَتَّى شَبَّ فَكَانَ يُسَمَّى مُبَارَكَ الْيَمَامَةِ، وَكَانَتْ هَذِهِ القِصَّةُ بِمَكَّةَ فِي حَجَّةِ الْوَدَاعِ.

The Author's Commentary on the Speech of the Dead and Inanimates:

The views of the juristic Imams disagreed with respect to that chapter. The juristic school of Sheikh Abul-Hasan Al-Ash'ary and Al-Qadi Abu Bakr adopted that: that speech was created by Allah into the dead sheep or stones or trees. The letters and voices were generated into them by Allah, Who made them be heard clearly within them, without any change in its form or pronunciation.

Yet, others went on to state that life was at first brought into these

organisms, and then the speech was generated into them respectively. That was also viewed by Sheikh Abul-Hasan. Every view is possible, and Allah knows best.

Yet, life is not deemed to be a prerequisite condition for the existence of the letters and voices, since it is not impossible for them to be generated despite the nothingness of life into these organisms.

Yet, in case of soliloquy, life is to be set as a prerequisite, for talking to oneself can not be conducted except by a living being. By contrast, Al-Gaba'y apart from the other parties viewed the impossibility of vocalizing the speech, letters and voices except by a living organism being set up in a constitution fit for pronouncing letters and voices. He said: This is observed through the pebbles, the trunk (of the palmtree) and the arm (of the sheep). Allah generated life into them and for them He created mouths, tongues and organs with which they were enabled to talk.

Yet, were that to be right, it would be certain that speaking and concern about that would have been more prior to stating about its glorification of Allah's Praises or its moaning in longing. Yet, the narrators of the Prophetic biography as well as other transmitters did not convey to us anything about that, thereby, this is set as evidence to the failure of his claim.

Waki' related in a hadith Marfu' on the authority of Fahd bin 'Atia: The Prophet (pbuh) was brought a boy who had not spoken utterly, and therein he (pbuh) asked him; who am I? The boy replied: (Your are) the Messenger of Allah.[1]

On the authority of Mu'rid bin Mu'aiqeb who related: The Prophet (pbuh) struck me with wonder. A baby boy was brought to the Prophet (pbuh) on the day of his birth. He related that narration known as the hadith of "Mubarak[2] of Al-Yamama" (in Yemen), which is also known as the hadith of Shassuna[3] (a name of a narration) that comprised the hereinafter: The Prophet (pbuh) [after asking him: who am I? and after the reply of the child, namely: you are Allah's Messenger (pbuh] said to him: You said the truth-May Allah bless you. Yet, the boy did not utter speech after that until he had grown up. Thereby, he was called 'Mubarak (the blessed) of Al-Yamama.' That story took place in Mecca during the Farewell Pilgrimage (performed by the Prophet (pbuh) before his death).

وعنِ الحَسَنِ أَتَى رَجُلٌ النبيَّ ﷺ فَذَكَرَ لَهُ أَنَّهُ طَرَحَ بُنَيَّةً لَهُ فِي وَادِي كَذَا فَانْطَلَقَ مَعَهُ إِلَى الْوَادِي وَنَادَاهَا باسْمِهَا «يَا فُلاَنَةُ أَجِيبِي بِإِذْنِ الله» فَخَرَجَتْ وَهِي تَقُولُ لَبَّيْكَ وَسَعْدَيْكَ فَقَالَ لَهَا : «إِنَّ أَبَوَيك قَدْ أَسْلَمَا فَإِن أَحببت أن أُردَّك عَلَيْهِمَا» قَالَتْ لاَ حَاجَةَ لِي فِيهمَا

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(1) Reported by Al-Baihaqi.

(2) That boy was called Mubarak (blessed) as the Prophet (pbuh) said to him: "may Allah bless you." (Asad-Al-Ghaba).

(3) Shassuna bin 'Ubaiduallah Abu Huhammad Al-Yamany.

وَجَدْتُ الله خَيْراً لِي مِنْهُمَا، وعن أنسٍ أَنَّ شَابّاً مِنَ الْأَنْصَارِ تُوفِّيَ وَلَهُ أُمٌّ عَجُوزٌ عَمْيَاءُ فَسَجَّيْنَاهُ وَعَزَّيْنَاهَا فَقَالَتْ مَاتَ ابْنِي قُلْنَا نَعَمْ قَالَتِ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي هَاجَرْتُ إِلَيْكَ وَإِلَى رَسُولِكَ رَجَاءَ أَنْ تُعِينَنِي عَلى كُلِّ شِدَّةٍ فَلاَ تَحْمِلَنَّ عَلَيَّ هَذِهِ الْمُصِيبَةَ فَمَا بَرِحْنَا أَنْ كَشَفَ الثَّوْبَ عَنْ وَجْهِهِ فَطَعِمَ وَطَعِمْنَا. وَرُوِيَ عن عبدِ الله بنِ عُبَيْدِ الله الأَنْصَارِيِّ كُنْتُ فِيمَنْ دَفَنَ ثَابِتَ بنَ قَيْسِ بنِ شَمَّاسٍ وَكَانَ قُتِلَ بِالْيَمَامَةِ فَسَمِعْنَاهُ حِينَ أَدْخَلْنَاهُ الْقَبْرَ يَقُولُ: محمدٌ رسول الله، أبو بكر الصِّدِّيقُ، عُمَرُ الشَّهِيدُ، عُثْمَانُ الْبَرُّ الرَّحِيمُ. فَنَظَرْنَا فَإِذَا هُوَ مَيِّتٌ، وَذُكِرَ عَنِ النُّعْمَانِ بن بَشِيرٍ أَنَّ زَيْدَ بنَ خَارِجَةَ خَرَّ مَيِّتاً فِي بَعْضِ أَزِقَّةِ الْمَدِينَةِ فَرُفِعَ وَسُجِّيَ إِذْ سَمِعُوهُ بَيْنَ الْعِشَاءَيْنِ وَالنِّسَاءُ يَصْرُخْنَ حَوْلَهُ يَقُولُ أَنْصِتُوا أَنْصِتُوا فَحَسَرَ عَنْ وَجْهِهِ فَقَالَ محمدٌ رسولُ الله ﷺ النَّبِيُّ الْأُمِّيُّ وَخَاتَمُ النَّبِيِّينَ كَانَ ذَلِكَ فِي الْكِتَابِ الْأَوَّلِ ثُمَّ قَالَ صَدَقَ صَدَقَ، وَذَكَرَ أَبَا بَكْرٍ وَعُثْمَانَ ثُمَّ قَالَ السَّلاَمُ عَلَيْكَ يا رسول الله ورَحْمَةُ الله وَبَرَكَاتُهُ ثُمَّ عَادَ مَيِّتاً كَمَا كَانَ.

Al-Hasan narrated: A man came to the Prophet (pbuh) and told him that he had buried alive a daughter of his (since she was still a baby)(1) in a so-and-so valley. Therein, the Prophet (pbuh) went off along with him to that valley. Thereupon, the Prophet (pbuh) called her by her name and said: O so-and-so, answer me by Allah's Permission. Then she got out saying: Here I am, at your beck and call. Then he (pbuh) said to her: Your parents have embraced Islam, so if you like, I shall restore you to them (after bringing you to life). She said: I am not in need of them, for I found Allah better for me than them.

Anas (may Allah be pleased with him) narrated: An Ansari (from the Medinan Helpers) young man died while having a blind old mother, so we covered his body with a garment and offered condolences to her. Therein she said: Has my son died? We replied: Yes. She said: O Allah! You know that I have emigrated to you and to your Messenger, hoping that you will help me come over any distress, so do not burden me with such a calamity.

Yet, we did not depart till the garment had been turned away from his face. Then he (was brought to life again and therein) ate along with us.(2)

On the authority of 'Abdullah bin 'Ubaidullah Al-Ansari who related: I was among those who buried Thabit bin Qais bin Shammas(3) who had been killed in Al-Yamama (in Yemen). Barely had we entered him in the grave, when we heard

(1) Her father did so when he was a disbeliever, but when he embraced Islam, he tried to expiate for his misdeed.

(2) Reported by Ibn Abu Ad-Dunia, Al-Baihaqi and Abu Na'im.

(3) He is Thabit bin Qais bin Malik bin Zuhair bin Imri'ul-Qais bin Malik bin Tha'laba bin Ka'b Al-Khazraji Al-Ansari, who was the orator of Al-Ansars (Medinan Helpers).

him saying, 'Muhammad is Allah's Messenger, Abu Bakr is the trustworthy, 'Umar is the martyr, 'Uthman is the righteous, the Merciful. We thereupon looked at him to find him dead.

An-Nu'man bin Bashir related that Zaid bin Kharija [1] fell dead in one of the ways of Medina. His body was raised (by people) and covered therein.

In the time between the evening and the night, when the women kept crying and lamenting around him, they (the people) heard him saying: keep (O women) silent. Therein, his face was disclosed, when he said: Muhammad is Allah's Messenger, the illiterate Prophet and the last (end) of all Prophets. This had been (stated) in the first Book (i.e. the past scripture) then he added: He (i.e. the Prophet (pbuh) said the truth. He (pbuh) said the truth.

He also mentioned Abu Bakr, 'Umar and 'Uthman, and then said, "Peace be upon you, O Allah's Messenger, and Allah's Mercy and His Blessings (be upon you)." Therein, he returned to the state of being dead as he was.

فصل

في إبراء المرضى وذوي العاهات

أَخْبَرَنَا أبو الحَسَنِ عَلِيُّ بْنُ مُشَرَّفٍ فِيمَا أَجَازَنِيهِ وَقَرَأْتُهُ عَلَى غَيْرِهِ قال: حَدَّثَنَا أَبُو إِسْحَاقَ الْحَبَّالُ قال: حَدَّثَنَا أَبو محمدٍ بنُ النَّحَّاسِ حَدَّثَنَا أَبو الْوَرْدِ عَنِ الْبَرْقِيّ عَنِ ابنِ هِشَامٍ عن زِيَادٍ الْبَكَّائِي عَنْ مُحَمَّدِ بْنِ إِسحاق حَدَّثَنَا ابْنُ شِهَاب وَعَاصِمُ بْنُ عُمَرَ بنِ قَتَادَة وَجَمَاعَةٌ ذَكَرَهُمْ بِقَضِيَّةِ أُحُدٍ بِطُولِهَا قَالَ: وَقَالُوا قَالَ سَعدُ بنُ أبي وَقَّاصٍ: إِنَّ رَسُولَ الله ﷺ لِيُنَاوِلُنِي السَّهْمَ لاَ نَصْلَ لَهُ فَيَقُولُ: ٱرْمِ بِهِ وَقَدْ رَمَى رسولُ الله ﷺ يَوْمَئِذٍ عَنْ قَوْسِهِ حَتَّى انْدَقَّتْ وَأُصِيبَ يَوْمَئِذٍ عَيْنُ قَتَادَةَ يَعْنِي ابنَ النُّعْمَانِ حَتَّى وَقَعَتْ عَلَى وَجْنَتِهِ فَرَدَّهَا رَسُولُ الله ﷺ فَكَانَتْ أَحْسَنَ عَيْنَيْهِ.

(Chapter)

Healing the Sick and Handicapped People

Muhammad bin Ishaq narrated through Ibn Shehab and 'Amr bin Qatada's authority with regard to the story of the battle of Uhud: Sa'd bin Abu Waqqas said: Allah's Messenger (pbuh) used to give me the headless arrow saying: throw it.

The Prophet (pbuh) had therein kept throwing arrows from his bow till it got broken, and an eye of Qatada bin An-Nu'man was hit so that it fell over his cheek. Thereupon, Allah's Messenger (pbuh) restored it (the eye) to him (i.e. to

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(1) He is Zaid bin Kharija Al-Khazrajy who witnessed the Badr battle. His daughter was married to Abu Bakr As-Siddiq.

its original socket) and it became the best of his eyes.

وَرَوَى قِصَّةَ قَتَادَةَ عَاصِمُ بْنُ عُمَرَ بنِ قَتَادَةَ وَيَزِيدُ بنُ عَيَّاضِ بنِ عُمَرَ بنِ قَتَادَةَ وَرَوَاها أَبو سَعِيدٍ الْخُدْرِيُّ عَن قَتَادَةَ وَبَصَقَ عَلَى أَثَرِ سَهْم في وجْهِ أَبِي قَتَادَةَ فِي يوْم ذِي قَرَدٍ قَالَ فَمَا ضرَبَ عَلَيَّ وَلاَ قَاحَ؛ وَرَوى النَّسَائِيُّ عن عُثْمَان بن حُنَيْفٍ: أَنَّ أَعْمَى قَالَ يَا رَسول الله ٱدْعُ الله أَنْ يَكْشِفَ لِي عَنْ بَصَري قَالَ: **«فَٱنْطَلِقْ فَتَوَضَّأْ ثُمَّ صَلِّ رَكْعَتَيْنِ ثُمَّ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّي مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ يَا مُحَمَّدُ إِنِّي أَتَوَجَّهُ بِكَ إِلَى رَبِّكَ أَنْ يَكْشِفَ عَنْ بَصَرِي اللَّهُمَّ شَفِّعْهُ فِيَّ»** قَالَ فَرَجَعَ وَقَدْ كَشَفَ الله عَنْ بَصَرِهِ؛ وَرُوِيَ أَنَّ ابْنَ مُلاَعِبِ الْأَسِنَّةِ أَصَابَهُ ٱسْتِسْقَاء فَبَعَثَ إِلَى النَّبِيِّ ﷺ فَأَخَذَ بِيَدِهِ حَثْوَةً مِنَ الْأَرْضِ فَتَفَلَ عَلَيْهَا، ثُمَّ أَعْطَاهَا رَسُولَهُ فَأَخَذَهَا مُتَعَجِّباً يَرَى أَنْ قَدْ هُزِىءَ بِهِ فَأَتَاهُ بِهَا وَهُوَ عَلَى شَفاً فَشَرِبَهَا فَشَفَاهُ الله. وَذَكَرَ الْعُقَيْلِيُّ عَنْ حَبِيبِ بْنِ فُدَيْكٍ ويقالُ فُرَيْكٍ: أَنَّ أَبَاهُ ٱبْيَضَّتْ عَيْنَاهُ فَكَانَ لاَ يُبْصِرُ بِهِمَا شَيْئاً فَنَفَثَ رسولُ الله ﷺ فِي عَيْنَيْهِ فَأَبْصَرَ فَرَأَيْتُهُ يُدْخِلُ الْخَيْطَ فِي الْإِبْرَةِ وَهُوَ ٱبْنُ ثَمَانِينَ، وَرُمِيَ كُلْثُومُ بنُ الْحُصَيْنِ يَوْمَ أُحُدٍ فِي نَحْرِهِ فَبَصَقَ رسولُ الله ﷺ فِيهِ فَبَرَأَ وَتفل عَلَى شَجَّةِ عبدِ الله بنِ أُنَيْسٍ فَلَمْ تُمِدَّ، وَتَفَلَ في عَيْنَيْ عَلِيٍّ يَوْمَ خَيْبَرَ وَكَانَ رَمِداً فَأَصْبَحَ بَارِئاً وَنَفَثَ عَلَى ضَرْبَةٍ بِسَاقِ سَلَمَةَ بنِ الأَكْوَعِ يَوْمَ خَيْبَرَ فَبَرِئَت وَفِي رِجْل زَيْدِ بنِ مُعَاذٍ حِينَ أَصَابَهَا السَّيْفُ إِلَى الْكَعْبِ حِينَ قَتَلَ ابنَ الْأَشْرَفِ فَبَرِئَتْ وَعَلَى سَاقِ عَلِيِّ بنِ الْحَكَمِ يَوْمَ الْخَنْدَقِ إِذِ ٱنْكَسَرَتْ فَبَرِىءَ مَكَانَهُ وَمَا نَزَلَ عَنْ فَرَسِهِ وَٱشْتَكى عَلِيُّ بنُ أَبي طَالِبٍ فَجَعَلَ يَدْعُو فقالَ النبيُّ ﷺ: **«اللَّهُمَّ ٱشْفِهِ أَوْ عَافِهِ»** ثُمَّ ضَرَبَهُ بِرِجْلِهِ فَمَا ٱشْتَكَى ذَلِكَ الْوَجَعَ بَعْدُ وَقَطَعَ أبو جَهْلٍ يَوْمَ بَدْرٍ يَدَ مُعَوِّذِ بنِ عَفْرَاءَ فَجَاءَ يَحْمِلُ يَدَهُ فَبَصَقَ عَلَيْهَا رسولُ الله ﷺ وَأَلْصَقَهَا فَلَصِقَتْ، رواهُ ابنُ وَهْبٍ.

The story of Qatada was related by 'Asem bin 'Umar bin Qatada and Yazid bin 'Iyyad bin 'Umar bin Qatada. As well, Abu Sa'id Al-Khudri narrated it on the authority of Qatada and said: the Prophet (pbuh) spat at the trace of the arrow in the face of Abu Qatada, on the day of Dhi Qarad.[1] Abu Qatada said: So, it (the trace of the arrow stroke) neither hurt me nor got festered.

An-Nasa'i[2] reported a narration through 'Uthman bin Hunaif: A blind man once said: O Allah's Messenger, invoke Allah to bring to me my eyesight.

The Prophet (pbuh) said to him: Go off performing ablution and offering two Rak'at (units) of the prayer, and say: O Allah, I ask you and turn to you

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(1) A water-well between Medina and Khaibar. It was said that the battle of Al-Ghaba took place in 6H.

(2) Reported by At-Tirmidhi, Al-Hakim and Al-Baihaqi.

through my Prophet Muhammad, the Prophet of Mercy, O Muhammad, I turn to your Lord through you to bring sight to my eye, O Allah accept his intercession for me. Therein, he did so and came back after Allah had restored his eyesight to him.

Ibn Mula'ib Al-Asena ('Amer bin Malik) was reported to be afflicted with dropsy, so he sent to the Prophet (pbuh) (asking for a cure for that), when the Prophet (pbuh) took a handful of earth in his handpalm and spat on it. Then he (pbuh) gave it to his emissary. The emissary took it while being amazed and thought that he had been ridiculed. Then he gave it to Ibn Mula'ib who was on the verge of decease. He then gobbled it up and recovered his health by Allah's Leave.

Al-'Uqeily reported through Habib bin Fudaik (and it is said: Furaik) that his father's eyes turned white (due to being blurred in their sight), so he could not see anything with them.

The Prophet (pbuh) expectorated at his eyes, so he recovered his eyesight. Thereby, I watched him passing a thread into a needle hole while he was eighty years old.[1]

Kolthum bin Al-Hussain was also reported to be lanced at his throat on the day of Uhud (battle), when the Prophet (pbuh) spat at (the trace of the stroke in) his throat and it healed over.

As well, the Prophet (pbuh) spat at 'Abdullah bin Unais in his head wound so that it did not discharge pus.

Likewise, on the day of Khaibar,[2] the Prophet (pbuh) spat at 'Ali bin Abu Talib (may Allah be pleased with him) in the eyes which were sore, so he got healed in his eyes.

Moreover, the Prophet (pbuh) expectorated at the stricken shank of Salama bin Al-Akwa' on the day of Khaibar, so it healed, and at the leg of Zaid bin Mu'adh, which was hit by the sword up to the heel, when he killed the son of Al-Ashraf, and the wound healed up. He (pbuh) also spat at the shank of 'Ali bin Al-Hakam which got broken on the day of Al-Khandaq (the trench) expedition, so he got well instantly at his place without having dismounted his horse.

When 'Ali bin Abu Talib (may Allah be pleased with him) suffered an ache and kept supplicating (to Allah), the Prophet (pbuh) invoked (Allah) saying: O Allah! Cure him or grant him vitality.

Then he (pbuh) struck him with his leg, so he did not suffer that pain afterwards. Ibn Wahb narrated:

On the day of Badr (battle), Abu Jahl cut off the hand of Ma'udh bin 'Afra', so he came to the Prophet (pbuh) carrying his (amputated) hand. Therein, the Prophet (pbuh) spat at it and made it stick to his arm, and it became joint with it.

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(1) Reported by Al-Baghwy, At-Tabarany and Abu Na'im.

(2) The original narration is in the two Sahihs (of Bukhari and Muslim).

وَمِن رِوايتِهِ أَيضاً أَنَّ خُبَيْبَ بنَ يَسَافٍ أصيبَ يَوْمَ بَدْرٍ مَعَ رَسولِ الله ﷺ بِضَرْبَةٍ عَلَى عَاتِقِهِ حَتَّى مَالَ شِقُّهُ فَرَدَّهُ رَسُولُ الله ﷺ وَنَفَثَ عَلَيْهِ حَتَّى صَحَّ؛ وَأَتَتْهُ امْرَأَةٌ مِنْ خَثْعَم مَعَهَا صَبِيٌّ بِهِ بَلاَء لاَ يَتَكَلَّم فَأُتِيَ بِمَاءٍ فَمَضْمَضَ فَاهُ وَغَسَلَ يَدَيْهِ ثُمَّ أَعْطَاهَا إِيَّاهُ وَأَمَرَهَا بِسَقْيِهِ وَمَسِّهِ بِهِ فَبَرَأَ الْغُلاَمُ وَعَقَلَ عَقْلاً يَفْضُلُ عُقُولَ النَّاسِ.

He also narrated: Witnessing the Badr battle along with Allah's Messenger (pbuh), Hubaib bin Yasaf (or Khubaib bin Isaf) was struck at his shoulder so vehemently that one of the sides of his body cracked and bent down. Therein, Allah's Messenger (pbuh) restored it (to be joint with its other side of the body) and spat at it till being healed.

Ibn Abu Shaiba and Ibn Hanbal reported: A woman from Khath'am (tribe) came to the Prophet along with a child, who had been afflicted with a mental disease and was not able to talk. Therein, the Prophet (pbuh) brought a container of water with which he rinsed his mouth and washed his hands. Then he gave it to the woman and told her to give it to him to drink and to touch him by it. (The woman did so) and the child got well and became so sane that his mentality surpassed that of the other people.

وعن ابنِ عباس: جَاءَتِ امْرَأَةٌ بِابْنٍ لَهَا بِهِ جُنُونٌ فَمَسَحَ صَدْرَهُ فَثَعَّ ثَعَّةً فَخَرَجَ مِنْ جَوْفِهِ مِثْلُ الْجَرْوِ الأَسْوَدِ فَسَعَى، وَانْكَفَأَتِ الْقِدْرُ عَلَى ذِرَاعِ محمدِ بنِ حَاطِبٍ وَهُوَ طِفْلٌ فَمَسَحَ عَلَيْهِ وَدَعَا لَهُ وَتَفَلَ فِيهِ فَبَرَأَ لِحِينِهِ وَكَانَتْ فِي كَفِّ شُرَحْبِيلَ الْجُعْفِيِّ سِلْعَةٌ تَمْنَعُهُ الْقَبْضَ عَلَى السَّيْفِ وَعِنَانِ الدَّابَّةِ فَشَكَاهَا لِلنَّبِيِّ ﷺ فَمَا زَالَ يَطْحَنُهَا بِكَفِّهِ حَتَّى رَفَعَهَا وَلَمْ يَبْقَ لَهَا أَثَرٌ. وَسَأَلَتْهُ جَارِيَةٌ طَعَاماً وَهُوَ يَأْكُلُ فَنَاوَلَهَا مِنْ بَيْنِ يَدَيْهِ وَكَانَتْ قَلِيلَةَ الْحَيَاءِ فَقَالَتْ إِنَّمَا أُرِيدُ مِنَ الَّذِي فِي فِيكَ فَنَاوَلَهَا مَا فِي فِيهِ، وَلَمْ يَكُنْ يُسْأَلُ شَيْئاً فَيَمْنَعَهُ فَلَمَّا اسْتَقَرَّ فِي جَوْفِهَا أُلْقِيَ عَلَيْهَا مِنَ الْحَيَاءِ مَا لَمْ تَكُنِ امْرَأَةٌ بِالْمَدِينَةِ أَشَدَّ حَيَاءً مِنْهَا.

On the authority of Ibn 'Abbas (may Allah be pleased with them both) who related: When a woman came to the Prophet (pbuh) along with her son who was insane, the Prophet (pbuh) wiped over his chest. Therein the child vomited so strongly that a thing similar to the black young cub got out of his abdomen, and he got healthy.

Al-Baihaqi and At-Taialisy reported a narration with a sound transmission, and it relates: A boiling pot turned over the arm of Muhammad bin Hateb[1] while he was a child. So, the Prophet (pbuh) wiped over it, invoked (Allah to heal it) for him and spat at it. Thereby, his arm healed instantly.

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(1) Muhammad bin Hateb Al-Qurashy is one of the Muslims, who was born in Abyssinia, after his parents had emigrated from Mecca, and was the first to be named 'Muhammad' in the time of Islam.

At-Tabarany and Al-Baihaqi reported a version relating: Sharhabiel Al-Ga'fy was afflicted with a large swelling in his hand, which used to prevent him from taking hold of the sword and the reins of the riding animal. When he complained of it to the Prophet (pbuh), he (pbuh) kept crushing it (the swelling) with his handpalm so that he (pbuh) could remove it without having left any trace.

As well, it was narrated: While the Prophet (pbuh) was eating, a female slave asked him to give her food. So, he (pbuh) gave it the food that was before him. Yet, having a little portion of shyness, she said: But I want some of (the food) that is in your mouth.

Since the Prophet (pbuh) would not detain anything from anyone having asked him for, he (pbuh) gave her the food that was in his mouth-when the food stationed in her abdomen, it cast shyness over her; so much that no woman in Medina became shyer than her.

فـــصل

في إجابة دعائه ﷺ

وهذا باب واسع جداً وَإِجَابَةُ دَعْوَةِ النَّبِيِّ ﷺ لِجَمَاعَةٍ بِمَا دَعَا لَهُمْ وَعَلَيْهِمْ مُتَوَاتِرٌ عَلَى الْجُمْلَةِ مَعْلُومٌ ضَرُورَةً.

وَقَدْ جَاءَ فِي حَدِيثِ حُذَيْفَةَ: كَانَ رسول الله ﷺ إِذَا دَعَا لِرَجُلٍ أَدْرَكَتِ الدَّعْوَةُ وَلَدَهُ وَوَلَدَ وَلَدِهِ.

(Chapter)

Acceptance of the Prophet's (pbuh) Supplication

The supplication invoked by the Prophet (pbuh) for or against a group of people is essentially known to have been accepted (by Allah), and as for it, narrations were related by many chains of transmission.

Hudhaifa's narration relates: When the Prophet (pbuh) supplicated (to Allah) for a man, the (effect of the) supplication would reach so far to his son, his grandson and his grandson's son.[1]

حَدَّثَنَا أبو محمد العَتَّابِيُّ بِقِرَاءَتِي عَلَيْهِ حَدَّثَنَا أبو القاسِم حَاتِمُ بْنُ محمدٍ حَدَّثَنَا أَبُو الْحَسَنِ الْقَابِسِيُّ حَدَّثَنَا أَبو زَيْدٍ الْمَرْوَزِيُّ حَدَّثَنَا مُحَمَّدُ بنُ يُوسُفَ حَدَّثَنَا مُحَمَّدُ بنُ إِسْمَاعِيلَ حَدَّثَنَا عَبْدُ الله بْنُ أَبي الْأَسْوَدِ حَدَّثَنَا حَرَمِي حَدَّثَنَا شُعْبَةُ عن قَتَادَةَ عَنْ أَنَسٍ رَضِيَ الله عَنْهُ

(1) Reported by Ahmad.

قال: قَالَتْ أُمِّي يا رسولَ الله خَادِمُكَ أَنسٌ ٱدْعُ الله لهُ قَال: «اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ وَبَارِكْ لَهُ فيما آتَيْتَهُ». وَمِنْ رِوايةِ عِكْرِمَةَ قال أَنسٌ فَوَالله إنَّ مَالِي لَكَثِيرٌ وَإنَّ وَلَدِي وَوَلَدَ وَلَدِي لَيُعَادُّونَ الْيَوْمَ عَلَى نَحْوِ الْمِائَةِ؛ وَفِي رِوَايَةٍ فَمَا أَعْلَمُ أَحَداً أَصَابَ مِنْ رَخَاءِ الْعَيْشِ مَا أَصَبْتُ وَلَقَدْ دَفَنْتُ بِيَدَيَّ هَاتَيْنِ مِائَةً مِنْ وَلَدِي لاَ أَقُولُ سِقْطاً وَلاَ وَلَدَ وَلَدٍ.

Shu'ba narrated through Qatada, on the authority of Anas (may Allah be pleased with him) who said: My mother said: O Allah's Messenger, supplicate to Allah for your servant Anas. [1]

The Prophet (pbuh) then said: O Allah, grant him a large increase in his property and children and bless him in what you confer upon him.

In the narration of 'Ikrima, Anas said: so, by Allah, my property has become abundant and my sons and grandsons are now about a hundred ones.

In another narration, Anas said: So, I have not known anyone who has led more luxurious life than me. And I have buried a hundred of my sons with my hands, who were neither miscarried fetus nor grandsons (but the sons who came directly from my backbone).

وَمِنْهُ دُعَاؤُهُ لِعَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ بِالْبَرَكَةِ قَالَ عَبْدُ الرَّحْمَنِ فَلَوْ رَفَعْتُ حَجَراً لَرَجَوْتُ أَنْ أُصِيبَ تَحْتَهُ ذَهَباً وَفَتَحَ الله عَلَيْهِ وَمَاتَ فَحُفِرَ الذَّهَبُ مِنْ تَرِكَتِهِ بِالْفُؤوسِ حَتَّى مَجِلَتْ فِيهِ الْأَيْدِي وَأَخَذَتْ كُلُّ زَوْجَةٍ ثَمَانِينَ أَلْفاً وَكُنَّ أَرْبَعاً وَقِيلَ مِائَةَ أَلْفٍ وَقِيلَ بَلْ صُولِحَتْ إِحْدَاهُنَّ لِأَنَّهُ طَلَّقَهَا فِي مَرَضِهِ عَلى نَيِّفٍ وَثَمَانِينَ أَلْفاً وَأَوْصَى بِخَمْسِينَ أَلْفاً بَعْدَ صَدَقَاتِهِ الْفَاشِيَةِ فِي حَيَاتِهِ وَعَوَارِفِهِ الْعَظِيمَةِ أَعْتَقَ يَوْماً ثَلاَثِينَ عَبْداً وَتَصَدَّقَ مَرَّةً بعيرٍ فِيهَا سَبْعُمِائَةِ بَعِيرٍ وَرَدَتْ عَلَيْهِ تَحْمِلُ مِنْ كُلِّ شَيْءٍ فَتَصَدَّقَ بِهَا وَبِمَا عَلَيْهَا وَبِأَقْتَابِهَا وَأَحْلاَسِهَا. وَدَعَا لِمُعَاوِيَةَ بِالتَّمْكِينِ في البِلادِ فَنَالَ الْخِلاَفَةَ، وَلِسَعْد بنِ أَبي وَقَّاصٍ رَضِيَ الله عَنْهُ أَنْ يُجِيبَ الله دَعْوَتَهُ فَمَا دَعَا عَلَى أَحَدٍ إِلاَّ ٱسْتُجِيبَ لَهُ؛ وَدعا بِعِزِّ الْإِسْلاَمِ بِعُمَرَ رَضِيَ الله عَنْهُ أَوْ بِأَبِي جَهْلٍ فَٱسْتُجِيبَ لَهُ فِي عُمَرَ، وَقَالَ ٱبْنُ مَسْعُودٍ رَضِيَ الله عَنْهُ مَا زِلْنَا أَعِزَّةً مُنْذُ أَسْلَمَ عُمَرُ؛ وَأَصَابَ النَّاسَ فِي بَعْضِ مَغَازِيهِ عَطَشٌ فَسَأَلَهُ عُمَرُ الدُّعَاءَ فَدَعَا فَجَاءَتْ سَحَابَةٌ فَسَقَتْهُمْ حَاجَتَهُمْ ثُمَّ أَقْلَعَتْ وَدَعَا فِي الاسْتِسْقَاءِ فَسُقُوا ثُمَّ شَكَوْا إِلَيْهِ الْمَطَرَ فَدَعَا فَصَحُّوا.

Likewise, the Prophet (pbuh) invoked Allah to bestow blessings on 'Abdur-Rahman bin 'Auf (may Allah be pleased with him). 'Abdur-Rahman said: Thereby, whenever I raised a stone, I would expect gold to be found

(1) He is Anas bin Malik bin Damdam bin Zaid Al-Ansari, who served Allah's Messenger (pbuh). He lived for ninety-nine or a hundred and twenty years. He was the last one of the companions who died at Busra. On his authority, 2286 hadiths (Prophetic sayings) had been narrated.

under it (i.e. I became so wealthy).

Allah opened the gates of bounties upon him. When he died, the gold of his inheritance was carried by axes so that the hands got festered. Each one of his four wives obtained eighty thousand dinars (of gold), or a hundred thousand dinars as what was said. It was said: Yet, one of his wives was reconciled for over eighty thousand dinars, as he divorced her during his (death) sickness.

'Abdur-Rahman bequeathed fifty thousand dinars to be given for charity, besides his common charitable gifts that used to be offered in his lifetime along with his righteous deeds. One day he emancipated thirty slaves (with his money). Once, he offered for charity a business caravan comprising seven hundred camels that came to him carrying various things. He gave it with all of its packsaddles and saddlecloth to charity.[1]

As well, the Prophet (pbuh) supplicated Allah to give power to Mu'awia bin Abu Sufian, so he assumed the caliphate thereafter.

Likewise, the Prophet (pbuh) supplicated to Allah to accept the invocation of Sa'd bin Abu Waqqas (may Allah be pleased with him), thereby Sa'd did not supplicate (to Allah) against anyone except with having his supplication accepted.[2]

Ibn 'Umar (may Allah be pleased with them both) narrated: The Prophet (pbuh) invoked Allah to make Islam powerful (and glorified) by either 'Umar bin Al-Khattab (may Allah be pleased with him) or Abu Jahl ('Amr bin Hesham). Then his supplication was accepted as for (being settled on) 'Umar bin Al-Khattab (may Allah be pleased with him). 'Abdullah bin Mas'ud (may Allah be pleased with him) said: We have still been powerful since 'Umar embraced Islam.[3]

In some of the Prophet's expeditions, the people became thirsty, so 'Umar bin Al-Khattab (may Allah be pleased with him) asked him to supplicate (to Allah for rain). So, (when he (pbuh) supplicated,) a cloud came upon them and ran. It supplied them with water and took off.

The Prophet (pbuh) supplicated to Allah for rain, so they (the people with him) provided themselves with water. Thereafter, they complained to him of rain (stumbling them), so he invoked (Allah to stop it) and therein the sky became clear of the clouds.

[وَقَالَ لِأَبِي قَتَادَةَ: «**أَفْلَحَ وَجْهُكَ اللَّهُمَّ بَارِكْ لَهُ فِي شَعَرِهِ وَبَشَرِهِ**» فَمَاتَ وَهُوَ ابْنُ سَبْعِينَ سَنَةً وَكَأَنَّهُ ابْنُ خَمْسَ عَشَرَةَ سَنَةً]، وَقَالَ لِلنَّابِغَةِ «**لاَ يَفْضُضِ الله فَاكَ**» فَمَا سَقَطَتْ لَهُ سِنٌّ وَفِي رِوَايَةٍ فَكَانَ أَحْسَنَ النَّاسِ ثَغْراً إِذَا سَقَطَتْ لَهُ سِنٌّ نَبَتَتْ لَهُ أُخْرَى وَعَاشَ عِشْرِينَ وَمِائَةً وَقِيلَ

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(1) The people of Medina used to be dependant on him, and he used to repay their debts and provide the poor among them with sustenance.

(2) Reported by At-Tirmidhi.

(3) Reported by At-Tirmidhi.

أَكْثَرَ مِنْ هَذَا، وَدَعَا لابْنِ عَبَّاسٍ: «**اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ وَعَلِّمْهُ التَّأْوِيلَ**» فَسُمِّيَ بَعْدُ الْحَبْرَ، وَتَرْجُمَانَ الْقُرْآنِ. وَدَعَا لِعَبْدِ اللهِ بنِ جَعْفَرٍ بِالْبَرَكَةِ فِي صَفْقَةِ يَمِينِهِ فَمَا ٱشْتَرَى شَيْئاً إِلاَّ رَبِحَ فِيهِ؛ وَدَعَا لِلمِقْدَادِ بِالْبَرَكَةِ فَكَانَتْ عَنْدَهُ غَرائِرُ مِنَ الْمَالِ؛ وَدَعَا بِمِثْلِهِ لِعُرْوَةَ بنِ أَبي الْجَعْدِ فَقَالَ فَلَقَدْ كُنْتُ أَقُومُ بِالْكُنَاسَةِ فَمَا أَرْجِعُ حَتّى أَرْبَحَ أَرْبَعِينَ أَلْفاً. وَقَالَ الْبُخَارِيُّ فِي حَدِيثِه: فَكَان لَوْ ٱشْتَرَى التُّرَابَ رَبِحَ فِيهِ، وَرُوِيَ مِثْلُ هَذَا لِغَرْقَدَةَ أَيْضاً وَنَدَّتْ لَهُ نَاقَةٌ فَدَعَا فَجَاءَهُ بِهَا إِعْصارُ رِيحٍ حَتَّى رَدَّهَا عَلَيْهِ، وَدَعَا لِأُمِّ أَبي هُرَيْرَةَ فَأَسْلَمَتْ، وَدَعَا لِعَلِيٍّ أَنْ يُكْفَى الْحَرَّ وَالْقُرَّ، فَكَانَ يَلْبَسُ فِي الشِّتَاءِ ثِيَابَ الصَّيْفِ، وَفِي الصَّيْفِ ثِيَاب الشِّتَاءِ، وَلاَ يُصِيبُهُ حَرٌّ وَلاَ بَرْدٌ، وَدَعَا الله لِفَاطِمَةَ ٱبْنَتِهِ أَنْ لاَ يُجِيعَهَا قَالَتْ فَمَا جُعْتُ بَعْدُ، وَسَأَلَهُ الطُّفَيْل بْنُ عَمْرٍو آيَةً لِقَوْمِهِ فَقَالَ: اللَّهُمَّ نَوِّرْ لَهُ فَسَطَعَ لَهُ نُورٌ بَيْنَ عَيْنَيْه فقال يَا رَبِّ أَخَافُ أَنْ يَقُولُوا مُثْلَةٌ فَتَحَوَّلَ إِلى طَرَفِ سَوْطِهِ فَكان يُضِيءُ فِي اللَّيْلَةِ الْمُظْلِمَةِ فَسُمِّي ذَا النُّورِ. وَدَعَا عَلَى مُضَرَ فَأُقْحِطُوا حَتَّى ٱسْتَعْطَفَتْهُ قُرَيْشٌ، فَدَعَا لَهُمْ فَسُقُوا، وَدَعَا عَلَى كِسْرَى حِينَ مَزَّقَ كِتابَهُ أَنْ يُمَزِّقُ الله مُلْكَهُ، فَلَمْ تَبْقَ لَهُ بَاقِيَةٌ، وَلاَ بَقِيَتْ لِفَارِسَ رِيَاسَةٌ فِي أَقْطَارِ الدُّنْيَا وَدعا عَلَى صَبِيٍّ قَطَعَ عَلَيْهِ الصَّلاَةَ أَنْ يَقْطَع الله دَابِرَهُ، فَأُقْعِدَ، وَقَالَ لِرَجُلٍ رَآهُ يَأْكُلُ بِشِمَالِهِ كُلْ بِيَمِينِكَ، فَقَالَ لاَ أَسْتَطِيعُ، فقال: «**لاَ ٱسْتَطَعْتَ**» فَلَمْ يَرْفَعْهَا إِلَى فِيهِ، وَقَال لِعُتْبَة بْنِ أَبِي لَهَب: «**اللَّهُمَّ سَلِّطْ عَلَيْهِ كَلْباً مِنْ كِلاَبِكَ**» فَأَكَلَهُ الأَسَدُ، وَقَالَ لامْرَأَةٍ: «**أَكَلَكِ الأَسَدُ**» فَأَكَلَهَا.

For Abu Qatada[1], the Prophet (Pbuh) invoked (Allah) Saying: O Allah, bless him in his hair and complexion. Thereby, Abu Qatada died at the age of seventy years while his appearance appeared to be as if he were fifteen years old.

To An-Nabegha Al-Ga'dy, the Prophet (pbuh) Said: May Allah make not your mouth empty![2] thereby he lived without having any of his teeth fallen down (or decayed).

In another narration, it was related that he was of the best mouth among the people, and whenever any of his teeth fell down, another one would grow in its place. He outlived a hundred and twenty years or more.

The Prophet (pbuh) supplicated (to Allah) for Ibn 'Abbas (may Allah be pleased with them both) saying: O Allah! Make him comprehend the religion and bestow on him the knowledge of the interpretation (of the Qur'an). Thereafter, Ibn 'Abbas was given the sobriquets "The Erudite Scholar" and "The Interpreter of the Qur'an."[3]

For 'Abdullah bin Ja'far, the Prophet (pbuh) supplicated to Allah to confer

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(1) He was nicknamed 'the knight of the Messenger of Allah.

(2) This is an Arabic expression meaning "how well you have spoken!" An-Nabegha was one of the proficient poets in Islam and the Pre-Islamic Period of Ignorance.

(3) Reported by Al-Bukhari and Muslim.

blessings upon a business transaction ratified by him. Thereby, he used to gain profits from anything he purchased.[1]

The Prophet (pbuh) also invoked Allah to bestow blessings upon Al-Miqdad bin 'Amr, so he had plentiful sacks of money.

The Prophet (pbuh) invoked a similar supplication for 'Urwa bin Abu Al-Ja'd who said: I used to work at Al-Kunasa (a market in Al-Kufa in Iraq), and I did not come back home except when having gained a profit amounting to forty thousand dinars (of gold).

Al-Bukhari reported in his narration: so, had he ('Urwa) purchased dust, he would have gained profit on its account.

A similar narration was related as for Gharqada who had a she-camel, which kept away from the other camels and got lost. So, he went to the Prophet (pbuh) who supplicated for him. Then a strong storm brought it back to him.

The Prophet (pbuh) also supplicated to Allah for the mother of Abu Hurairah, so she embraced Islam.

As well, the Prophet (pbuh) invoked Allah for 'Ali to be protected from heat and coldness, so 'Ali used to wear the summer (light) clothes in winter and the winter (heavy) clothes in summer, without having suffered from the hot or cold weather.

Likewise, the Prophet (pbuh) supplicated to Allah not to make his daughter Fatima hungry. Fatima said: I have never felt hungry.

At-Tufail bin 'Amr asked the Prophet (pbuh) to (invoke Allah to) grant him a sign to show it to his people. The Prophet (pbuh) therein said: O Allah, grant light for him. Therein, light glittered between his eyes. Thereupon, he said: O Lord, I am afraid lest they should say: (this light is) a warning and a punishment. Then the light turned to the tip of his whip, so it used to lighten in the dark night. Thereby, he was given the sobriquet "Dhan-Nur" (the man of light).

When the Prophet (pbuh) supplicated to Allah against Mudar (an Arabian tribe), they were struck with drought. Yet, when Quraish (tribe) begged him, he (pbuh) invoked (Allah) for them, and they were supplied with water.

When Chousroes, King of Persia, read the letter of the Prophet (pbuh), he tore it to pieces, so the Prophet (pbuh) invoked Allah to tear his Kingdom into pieces and disperse them all totally. Thereby, his Kingdom vanished without leaving a trace, and Persia did not assume sovereignty over anyone of the world countries anymore.

As well, the Prophet (pbuh) supplicated to Allah against a boy, who passed before him while he was praying and caused his prayer to be stopped, and said: may Allah stop your steps. Therefore, the boy was handicapped from walking.[2]

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(1) Reported by Al-Baihaqi on the authority of 'Amr bin Hareeth.

(2) Reported by Abu Dawud and Al-Baihaqi, on the authority of that boy who was called Yazid bin Mahran.

Having watched a man [1] eating with his left hand, the Prophet (pbuh) said: Let you eat with your right hand. The man thereupon said: I can not. So, the Prophet (pbuh) replied: May you not be able. Therein, he could not raise it up to his mouth.

The Prophet (pbuh) supplicated (to Allah) against 'Utba bin Abu Lahab saying: O Allah! Order one of Your Canines to attack him. Thereby, a lion came and devoured him (when he was on a journey with a caravan). [2]

Likewise, the Prophet (pbuh) said to a woman [3]: May a lion eat you!

وَحَدِيثُهُ الْمَشْهُورُ مِنْ رِوَايَةِ عَبْدِ الله بن مَسْعُودٍ رَضِيَ الله عَنْهُ فِي دُعَائِهِ عَلَى قُرَيْشٍ حِينَ وَضَعُوا السَّلاَ عَلَى رَقَبَتِهِ وَهُوَ سَاجِدٌ مَعَ الْفَرثِ وَالدَّم وَسَمَّاهُمْ، وَقَالَ: فَلَقَدْ رَأَيْتُهُمْ قُتِلُوا يَوْمَ بَدْرٍ، وَدَعَا عَلَى الْحَكَم بْنِ أَبِي العَاصِ، وَكَانَ يَخْتَلِجُ بِوَجْهِهِ وَيَغْمِزُ عِنْدَ النَّبِيِّ ﷺ أَيْ لاَ، فَرَآهُ فَقَالَ كَذَلِكَ كُنْ فَلَمْ يَزَلْ يَخْتَلِجُ إِلَى أَنْ مَاتَ وَدَعَا عَلَى مُحَلِّم بن جَثَّامَةَ فَمَاتَ لِسَبْعٍ فَلَفَظَتْهُ الأَرْضُ ثُمَّ وُورِيَ فَلَفَظَتْهُ مَرَّاتٍ فَأَلْقَوهُ بَيْنَ صُدَّيْنِ وَرَجَمُوا عَلَيْهِ بِالْحِجَارة ـ الصُّدُّ جَانِبُ الْوَادِي ـ وَجَحَدَهُ رَجُلٌ بِبَيْعِ فَرسٍ وَهِيَ التي شَهِدَ فِيهَا خُزَيْمَةَ لِلنَّبِيِّ ﷺ فَرَدَّ الْفَرَسَ بَعْدُ النَّبِيُّ ﷺ عَلَى الرَّجُلِ وَقَالَ: «**اللَّهُمَّ إِنْ كَانَ كَاذِباً فَلاَ تُبَارِكْ لَهُ فِيهَا**» فَأَصْبَحَتْ شَاصِيَةً بِرِجْلِهَا ـ أَيْ رَافِعَةً ـ وَهَذَا الْبَابُ أَكْثَرُ مِنْ أَنْ يُحَاطَ بِهِ.

The Prophet's famous hadith as for Quraish was related by 'Abdullah bin Mas'ud (may Allah be pleased with him who said: When a group of Quraish cast

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(1) That man was called Beshr Al-Ashja'i. The Prophet (pbuh) supplicated against him as he knew that he was a liar when he said 'I can not.' It was said: At first, he was a hypocrite, but he repented and returned to Allah and became a better Muslim afterwards.

(2) 'Utba bin Abu Lahab bin 'Abdel-Mutalib is the son of the Prophet's paternal uncle Abu Lahab, who along with his father and mother used to hurt the Prophet (pbuh) in a harsh and tormenting way. 'Utba inflicted severe harms on the Prophet (pbuh) and divorced his daughter out of distressing and vexing him.

(3) That woman was called Laila bint Al-Hutaim, who came to the Prophet (pbuh) while he was turning his back to the sun, and hit him at his shoulder. Therein, he (pbuh) said: Who is it, may a lion eat whom? She replied: I am Laila bint Al-Hutaim. I came to propose to marry you. He (pbuh) said: Alright I did. Then she came back to her people and told them about that (marriage), when they incited her to change her mind. So, she returned to him and said: Revoke our marriage. So he (pbuh) revoked it. Then, while she was in a garden in Medina, a wolf devoured her. Thereby, each beast of prey was called a 'lion' or a 'canine.'

the placentas, faces and blood on the Prophet's neck while he was prostrating in the prayer, he supplicated (to Allah) against them by identifying their names. Ibn Mas'ud added: Thereby, I watched them all having been killed on the day of Badr (battle).

As well, the Prophet (pbuh) supplicated (to Allah) against Al-Hakam bin Abul-'Ass[1] who used to shake his face using winks and gestures meaning 'no' in the presence of the Prophet (pbuh) (as a sign of mocking him). Having watched him doing so, the Prophet (pbuh) Said: May you be like that. Therefore, he remained in such a state of his shaking face till he died. (i.e. his face kept shaking and his eyes kept winking unwillingly in a ridiculous way till his death).

Likewise, the Prophet (pbuh) invoked (Allah) against Muhlem bin Guthama who deceased due to having been attacked by a beast of prey. Yet, when he was buried under the earth, it expelled him out frequently. So, they (the people) placed him between two hills in a valley and covered him with stones.[(2)]

Once a man denied having sold his horse to the Prophet (pbuh). Yet, Khuzaima bin Thabit had already witnessed to that sale for the Prophet (pbuh). Yet, the horse was restored from the Prophet (pbuh) to that man. Therein the Prophet (pbuh) said: O Allah, had he been a liar, don't bless him in it. Thereby, the horse kept lifting its legs so high.

Thus, that chapter can not be encompassed.

فـــــصل

في كراماته وبركاته وانقلاب الأعيان له فيما لمسه أو باشره ﷺ

أَخْبَرَنَا أَحْمَدُ بنُ محمدٍ حَدَّثَنَا أَبُو ذَرٍّ الهَرويُّ إِجَازَةً وحَدَّثَنَا القَاضِي أَبُو عَلِيّ سَمَاعاً وَالقَاضِي أَبو عبدِ الله مُحَمَّدُ بنُ عَبْدِ الرَّحْمٰنِ وَغَيْرُهُمَا قَالُوا: حَدَّثَنَا أَبُو الْوَلِيدِ القَاضي حَدَّثَنَا أَبُو ذَرٍّ الهَرَوِيُّ حَدَّثَنَا أبو محمدٍ وَأَبُو إِسْحَاقَ وَأَبُو الْهَيْثَمِ قَالُوا: حَدَّثَنَا الْفِرَبْرِيُّ حَدَّثَنَا الْبُخَارِيُّ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا سَعِيدٌ عن قَتَادَةَ عَنْ أَنَسِ بن مالكٍ رَضِيَ الله عَنْهُ أَنَّ أَهْلَ الْمَدِينَةِ فَزِعُوا مَرَّةً فَرَكِبَ رسولُ الله ﷺ فَرَساً لِأَبي طَلْحَةَ كَانَ يَقْطُفُ أَوْ بِهِ قِطَافٌ وَقَالَ غَيْرُهُ يُبَطَّأُ فَلَمَّا رَجَعَ قَالَ: «**وَجَدْنَا فَرَسَكَ بَحْراً**» فَكَانَ بَعْدُ لاَ يُجَارَى. وَنَخَسَ جَمَلَ

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(1) He is the father of Marwan bin Al-Hakam, the founder of the Marwanya Kingdom succeeding Mu'awia bin Yazid bin Mu'awia - Al-Hakam was given the sobriquet 'the one dismissed by Allah's Messenger' as the Prophet (pbuh) dismissed him out of Medina. So he left for At-Ta'if.

(2) Reported by Al-Baihaqi and Ibn Jarir-Muhlem bin Guthama was said to be among a military company under the command of 'Amer bin Al-Abdat. When they came to the bottom of the valley, Muhlem murdered 'Amer treacherously. So, the Prophet (pbuh) supplicated against him.

جَابِرٍ وَكَانَ قَدْ أَعْيَا فَنَشَطَ حَتَّى كَانَ مَا يَمْلِكُ زِمَامَهُ. وَصَنَعَ مِثْلَ ذَلِكَ بِفَرَسٍ لِجُعَيْلٍ الأَشْجَعِي خَفَقَهَا بِمِخْفَقَةٍ مَعَهُ وَبَرَكَ عَلَيْهَا فَلَمْ يَمْلِكْ رَأْسَهَا نَشَاطاً، وَبَاعَ مِنْ بَطْنِهَا بِاثْنَيْ عَشَرَ أَلْفاً. وَرَكِبَ حِمَاراً قَطُوفاً لِسَعْدِ بنِ عُبَادَةَ فَرَدَّهُ هِمْلاَجاً لاَ يُسَايَرُ وَكَانَتْ شَعَرَاتٌ مِنْ شَعَرِهِ فِي قَلَنْسُوة خَالِدِ بنِ الْوَلِيدِ فَلَمْ يَشْهَدْ بِهَا قِتَالاً إلا رُزِقَ النَّصْرَ وَفِي الصَّحِيحِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بكرٍ رَضِيَ الله عَنْها أَنَّها أَخْرَجَتْ جُبَّةً طَيَالِسَةٍ وَقَالَتْ كَانَ رسولُ الله ﷺ يَلْبَسُها فَنَحْنُ نَغْسِلُهَا لِلْمَرْضَى يُسْتَشْفَى بِهَا.

(Chapter)

The Prophet's (pbuh) Miracles and Blessings

Sa'id related a narration through Qatada on the authority of Anas bin Malik (may Allah be pleased with him), namely: One night the people in Medina got alarmed at much ado. Therein Allah's Messenger (pbuh) rode the horse of Abu Talha[1], which used to walk slowly. When he came, he said: We found your horse (as if it were) a mariner (i.e. so fast). Thereby, that horse became matchless in running.

When the camel of Jabir bin 'Abdullah had felt fatigued,and was no longer able to walk (during their return from the expedition of 'Dhat-Ar-Riqa''), the Prophet (pbuh) pricked and goaded it into action, so it became so active (i.e. fast) that he could not control its rein.

The Prophet (pbuh) did the same with the horse of Ju'ail bin Ziyad Al-Ashja'i, when he beat it with a whisk and invoked for its being blessed. Therefore, Ju'ail could not manage its head bridle out of being so active, and he sold some of its offspring for twelve thousand dinars.

When the Prophet (pbuh) rode a slow donkey having belonged to Sa'd bin 'Ubada, he took it back to him while it was running so fast that it could not be matched.

Some hairs of the Prophet (pbuh) remained in the helmet of Khalid bin Al-Walid (may Allah be pleased with him), so he did not witness a fight while having worn it without having been granted victory.[2]

In As-Sihah,[3] it was reported on the authority of Asma' bint Abu Bakr (may Allah be pleased with them both) that she took out a black jubbah and said: Allah's Messenger (pbuh) used to wear it. Now (after his death) we wash it for the patients to be cured through it.

Hardly had Jehjah Al-Ghafary taken the rod[4] from the hand of 'Uthman

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(1) He is Zaid bin Sahl bin Al-Aswad bin Haram Al-Ansary, the husband of Umm Sulaim the mother of Anas bin Malik. He was one of the greatest and most excellent Companions. He died in 50H.

(2) Reported by Al-Baihaqi.

(3) In the Books of Muslim, Abu Dawud, An-Nasa'i and Ibn Majah.

(4) It was the stick of the Prophet (pbuh) which used to be passed down to the caliphates in succession.

bin 'Affan (may Allah be pleased with him) intending to break it over his knee, when the people shouted at him. So, he was befallen with cancroids in his knee and subsequently he cut it off, and then demised before the elapse of a year (over that event of the breaking of the rod).

وَحَدَّثَنَا الْقَاضِي أَبُو عَلِيّ عَنْ شَيْخِهِ أَبِي القَاسِم بْنِ الْمَأْمُونِ قَالَ: كَانَتْ عِنْدَنَا قَصْعَةٌ مِنْ قِصَاعِ النَّبِيِّ ﷺ فَكُنَّا نَجْعَلُ فِيهَا الْمَاءَ لِلْمَرْضَى فَيَسْتَشْفُونَ بِهَا. وَأَخَذَ جِهْجَاهُ الْغِفَارِيُّ الْقَضِيبَ مِنْ يَدِ عُثْمَانَ رَضِيَ الله عَنْهُ لِيَكْسِرَهُ عَلَى رُكْبَتَيْهِ فَصَاحَ النَّاسُ بِهِ فَأَخَذَتْهُ فِيهَا الآكِلَةُ فَقَطَعَهَا وَمَاتَ قَبْلَ الْحَوْلِ. وَسَكَبَ مِنْ فَضْلِ وَضُوئِهِ فِي بِئْرِ قُبَاءٍ فَمَا نَزَفَتْ بَعْدُ. وَبَزَقَ فِي بِئْرٍ كَانَتْ فِي دَارِ أَنَسٍ فَلَمْ يَكُنْ بِالْمَدِينَةِ أَعْذَبَ مِنْهَا. وَمَرَ عَلَى مَاءٍ فَسَأَلَ عَنْهُ فَقِيلَ لَهُ اسْمُهُ بَيْسَانُ وَمَاؤُهُ مِلْحٌ فَقَالَ: «**بَلْ هُوَ نُعْمَانُ وَمَاؤُهُ طَيِّبٌ**» فَطَابَ. وَأُتِيَ بِدَلْوٍ مِنْ مَاء زَمْزَمَ فَمَجَّ فِيهِ فَصارَ أَطْيَبَ مِنَ الْمِسْكِ. وَأَعْطَى الْحَسَنَ وَالْحُسَيْنِ لِسَانَهُ فَمَصَّاهُ وَكَانَا يَبْكِيَانِ عَطَشاً فَسَكَتَا. وَكَانَ لأُمِّ مَالِكٍ عُكَّةٌ تُهْدِي فِيهَا لِلنَّبِيِّ ﷺ سَمْناً فَأَمَرَهَا النَّبِيُّ ﷺ أَنْ لاَ تَعْصِرَهَا ثُمَّ دَفَعَهَا إِلَيْهَا فَإِذَا هِيَ مَمْلُوءَةٌ سَمْناً فَيَأْتِيهَا بَنُوهَا يَسْأَلُونَهَا الأَدْمَ وَلَيْسَ عِنْدَهُمْ شَيْءٌ فَتَعْمَدُ إِلَيْهَا فَتَجِدُ فِيهَا سَمْناً فَكَانَت تُقِيمُ أُدْمَهَا حَتَّى عَصَرَتْهَا. وَكَانَ يَتْفِلُ فِي أَفْوَاهِ الصِّبْيَانِ الْمَرَاضِعِ فَيُجْزِئُهُمْ رِيقُهُ إِلَى اللَّيْلِ. وَمِنْ ذَلِكَ بَرَكَةُ يَدِهِ فِيمَا لَمَسَهُ وَغَرَسَهُ لِسَلْمَانَ رَضِيَ الله عَنْهُ حِينَ كَاتَبَهُ مَوَالِيهِ عَلَى ثَلاَثِمِائَةِ وَدِيَّةٍ يَغْرِسُهَا لَهُمْ كُلُّهَا تَعْلَقُ وَتُطْعِمُ وَعَلَى أَرْبَعِينَ أُوقِيَّةً مِنْ ذَهَبٍ فَقَامَ ﷺ وَغَرَسَهَا لَهُ بِيَدِهِ إِلاَّ وَاحِدَةً غَرَسَهَا غَيْرُهُ فَأَخَذَتْ كُلُّهَا إِلاَّ تِلْكَ الْوَاحِدَةَ فَقَلَعَهَا النبيُّ ﷺ وَرَدَّهَا فَأَخَذَتْ وَفِي كِتَابِ الْبَزَّارِ فَأَطْعَمَ النَّخْلُ مِنْ عَامِهِ إِلاَّ الْوَاحِدَةَ فَقَلَعهَا رَسُولُ الله ﷺ وَغَرَسَهَا فَأَطْعَمَتْ مِنْ عَامِهَا وَأَعْطَاهُ مِثْلَ بَيْضَةِ الدَّجَاجَةِ مِنْ ذَهَبٍ بَعْدَ أَنْ أَدَارَهَا عَلَى لِسَانِهِ فَوَزَنَ مِنْهَا لِمَوَالِيهِ أَرْبَعِينَ أُوقِيَّة وَبَقِيَ عِنْدَهُ مِثْلَمَا أَعْطَاهُمْ.

Al-Qadi Abu 'Ali narrated on the authority of his Sheikh Abul-Qasim bin Al-Ma'mun: We had one of the bowls of the Prophet (pbuh), which used to be filled with water for the patients to be cured through it.

No sooner had the Prophet (pbuh) poured the water left over after having performed ablution, in the well of Quba', than it never ran out of it.

When the Prophet (pbuh) spat at a well that was in Anas' house, its water became (affluent and) fresher than that of any other water well in Medina.

Passing by a water well, the Prophet (pbuh) asked about it, when it was said: Its name is Besan and its water is salty. Then he (pbuh) said: Yet, it is called 'Nu'man' and its water is fresh. Therein, its water turned delicious and fresh.

Having been presented with a pail full of Zamzam[1] water, the Prophet

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(1) The Sacred well inside the Haram (the Grand mosque) at Mecca.

(pbuh) expectorated at it, so it became more fragrant than the scent of Musk.

When Al-Hasan and Al-Husain [1] kept crying out of being thirsty, the Prophet (pbuh) stretched his tongue out to them. They then sucked it and thereby kept calm and ceased crying.

The Prophet (pbuh) used to expectorate in the mouths of the babies so that his saliva would be sufficient (nutrition) for them (to be sated till the night.

The blessings of the Prophet's (pbuh) hand were bestowed upon what he touched and planted for the sake of Salman (may Allah be pleased with him). The masters of Salman struck an agreement with him in return for emancipating him (from slavery). It implied that he was to plant for them three hundred palm seedlings that should be all grown and risen up, in addition to paying forty ounces of gold. Therein, the Prophet (pbuh) rose up and planted all the seedlings excluding one which was planted by another one. [(2)] Then they all grew up apart from that one (planted by the other one). So, the Prophet (pbuh) extracted it out and planted it again, and then it grew up.

The Book of Al-Bazzar relates: The entire palm seedlings grew during the year when they had been planted, excluding the one plucked out by Allah's Messenger (pbuh) who grafted and planted it, so it grew in the same year of its cultivation.

Then the Prophet (pbuh) gave him something of gold equal to the egg of a hen after having rolled it over his tongue. Therein, Salman weighed out of it forty ounces of gold which he offered to his masters. Yet, an amount equivalent to that weight of gold remained with Salman.

وَفِي حَدِيثِ حَنَشِ بنِ عُقَيْلٍ: سَقَانِي رَسُولُ اللهِ ﷺ شَرْبَةً مِنْ سَوِيقٍ شَرِبَ أَوَّلَهَا وَشَرِبْتُ آخِرَهَا فَمَا بَرِحْتُ أَجِدُ شِبَعَهَا إِذَا جُعْتُ وَرِيَّهَا إِذَا عَطِشْتُ وَبَرْدَهَا إِذَا ظَمِئْتُ. وَأَعْطَى قَتَادَةَ بنَ النُّعْمَانِ وَصَلَّى مَعَهُ الْعِشَاءَ فِي لَيْلَةٍ مُظْلِمَةٍ مَطِيرَةٍ عُرْجُوناً وَقَالَ: **«انْطَلِقْ بِهِ فَإِنَّهُ سَيُضِيءُ لَكَ مِنْ بَيْنِ يَدَيْكَ عَشْراً وَمِنْ خَلْفِكَ عَشْراً فَإِذَا دَخَلْتَ بَيْتَكَ فَسَتَرَى سَوَاداً فَاضْرِبْهُ حَتَّى يَخْرُجَ فَإِنَّهُ الشَّيْطَانُ»** فَانْطَلَقَ فَأَضَاءَ لَهُ الْعُرْجُونُ حَتَّى دَخَلَ بَيْتَهُ وَوَجَدَ السَّوَادَ فَضَرَبَهُ حَتَّى خَرَجَ. وَمِنْهَا دَفْعُهُ لِعُكَاشَةَ جِذْلَ حَطَبٍ وَقَالَ: **«اضْرِبْ بِهِ»** حِينَ انْكَسَرَ سَيْفُهُ يَوْمَ بَدْرٍ فَعَادَ فِي يَدِهِ سَيْفاً صَارِماً طَوِيلَ الْقَامَةِ أَبْيَضَ شَدِيدَ الْمَتْنِ فَقَاتَلَ بِهِ ثُمَّ لَمْ يَزَلْ عِنْدَهُ يَشْهَدُ بِهِ الْمَوَاقِفَ إِلَى أَنِ اسْتُشْهِدَ فِي قِتَالِ أَهْلِ الرِّدَّةِ وَكَانَ هَذَا السَّيْفُ يُسَمَّى الْعَوْنَ. وَدَفْعُهُ لِعَبْدِ اللهِ بْنِ جَحْشٍ يَوْمَ أُحُدٍ وَقَدْ ذَهَبَ سَيْفُهُ عَسِيبَ نَخْلٍ فَرَجَعَ فِي يَدِهِ سَيْفاً. وَمِنْهُ بَرَكَتُهُ فِي دُرُورِ الشِّيَاهِ الْحَوَائِلِ بِاللَّبَنِ الْكَثِيرِ كَقِصَّةِ شَاةِ أُمِّ مَعْبَدٍ وَأَعْنُزِ مُعَاوِيَةَ بنِ ثَوْرٍ وَشَاةِ

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(1) All-Hasan and Al-Husain are the Prophet's grandsons from his daughter Fatima and her husband 'Ali (may Allah be pleased with them).

(2) It was said the one who planted it was 'Umar bin Al-Khattab or Salman himself.

أَنَسٍ وَغَنَم حَلِيمَةَ مُرْضِعَتِهِ وَشَارِفِهَا وَشَاة عَبْدِ الله بْنِ مَسْعُودٍ وَكَانَتْ لَمْ يَنْزُ عَلَيْهَا فَحْلٌ وَشَاةِ الْمِقْدَادِ. وَمِنْ ذَلِكَ تَزْوِيدُهُ أَصْحَابَهُ سِقَاءَ مَاءٍ بَعْدَ أَنْ أَوْكَاهُ وَدَعَا فِيهِ فَلَمَّا حَضَرَتْهُمُ الصَّلاَةُ نَزَلُوا فَحلُّوهُ فَإِذَا بِهِ لَبَنٌ طَيِّبٌ وَزُبْدَةٌ فِي فَمِهِ مِنْ رِوايةِ حَمادِ بْنِ سَلَمَةَ وَمَسَحَ عَلَى رَأسِ عُمَيْرِ بنِ سَعْدٍ وَبَرَّكَ فَمَاتَ وَهُوَ ابْنُ ثَمَانِينَ فَمَا شَابَ وَرُوِيَ مِثْلُ هَذِهِ القِصَصِ عَنْ غَيْرِ وَاحِدٍ مِنْهُمْ السَّائِبُ بنُ يَزِيدَ وَمَدْلُوكٌ وَكَانَ يُوجَدُ لِعُتْبَةَ بْنِ فَرْقَدٍ طِيبٌ يَغْلِبُ طِيبَ نِسَائِهِ لِأَنَّ رَسُول الله ﷺ مَسَحَ بِيَدَيْهِ عَلَى بَطْنِهِ وَظَهْرِهِ. وسَلَتَ الدَّمَ عَنْ وَجْهِ عَائِذِ بْنِ عَمْرٍو وَكَانَ جُرِحَ يَوْمَ حُنَيْنٍ وَدَعَا لَهُ فَكَانَتْ لَهُ غُرَّةٌ كَغُرَّةِ الْفَرَسِ. وَمَسَحَ عَلَى رَأْسِ قَيْس بن زَيْدٍ الْجُذَامِيِّ وَدَعا لَهُ فَهَلَكَ وَهُوَ ٱبْنُ مِائةِ سَنَةٍ وَرَأْسُهُ أَبْيَضُ وَمَوْضِعُ كَفِّ النبيِّ ﷺ وَمَا مَرَّتْ يَدُهُ عَلَيْهِ مِنْ شَعَرِهِ أَسْوَدُ فَكَانَ يُدْعَى الْأَغَرَّ، وَرُوِيَ مِثْلُ هٰذِهِ الْحِكَايَةِ لِعَمْرو بنِ ثَعْلَبَةَ الجُهَنِيِّ. وَمَسَحَ وَجْهَ آخَرَ فَمَا زَالَ عَلَى وَجْهِهِ نُورٌ وَمَسَحَ وَجْهَ قَتَادَةَ بْنِ مِلْحَانَ فَكَانَ لِوَجْهِهِ بَرِيقٌ حَتَّى كَانَ يُنْظَرُ فِي وَجْهِه كَمَا يُنْظَرُ فِي الْمِرْآةِ. وَوَضَعَ يَدَهُ عَلَى رَأْسِ حَنْظَلَةَ بْنِ حِذْيَمٍ وَبَرَّكَ عَلَيْهِ فَكَانَ حَنْظَلَة يُؤْتَى بِالرَّجُلِ قَدْ وَرِمَ وَجْهُهُ وَالشَّاةِ قَدْ وَرِمَ ضَرْعُهَا فَيُوضَعُ عَلَى مَوْضِعِ كَفِّ النَّبِيِّ ﷺ فَيَذْهَبُ الْوَرَمُ. وَنَضَحَ فِي وَجْهِ زَيْنَبَ بِنْت أُمِّ سَلَمَةَ نَضْحَةً مِنْ مَاءٍ فَمَا يُعْرَفُ كَانَ فِي وَجْهِ ٱمْرَأَةٍ مِنَ الْجَمَال مَا بِهَا. وَمَسَحَ عَلَى رَأْسِ صبي بِهِ عَاهَةٌ فَبَرَأَ وَٱسْتَوَى شَعَرُهُ. وَمِثْلُهُ رُوِيَ فِي خَبَرِ الْمُهَلَّبِ بْنِ قُبَالَةَ وَعَلى غَيْرِ وَاحِدٍ مِنَ الصِّبْيَانِ وَالْمَرْضَى وَالْمَجَانِينِ فَبَرَؤُوا وَأَتَاهُ رَجُلٌ بِهِ أُدْرَةٌ فَأَمَرَهُ أَنْ يَنْضَحَهَا بِمَاءٍ مِنْ عَيْنٍ مَجَّ فِيهِ فَفَعَل فَبَرَأَ.

Hanash bin 'Uqail narrated: Once Allah's Messenger (pbuh) served me a soup of Sawiq,[1] the first potions of which were drunk by him, and I drank the last remaining potions. Thereby, I still feel its effect of being sated when I am hungry and its trace of having my thirst quenched when I am thirsty.

On a dark and rainy night, the Prophet (pbuh) performed the 'Isha' (evening) prayer along with Qatada bin An-Nu'man. Then he (pbuh) gave him a raceme and said: Go off along with it, for it is going to lighten for you for (a distance of) ten cubits before you, and (a distance of) ten cubits from behind you. And when you admit to your house, you will find a dark haze, so beat it with the raceme till getting out as it is a devil.

Then Qatada went to his house while the raceme was lightening for him, and when he entered his house and found the dark haze, he beat it till it had got out of his house.[2]

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(1) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).

(2) Reported by Ahmad on the authority of Abu Sa'id.

On the day of Badr battle, when the sword of 'Ukasha bin Muhssin was broken, the Prophet (pbuh) threw a firewood stick to him saying: strike with it. When he took hold of it, it turned into a sword that was acute, long, white and sturdy. So, he fought with it, and kept striking with it in the subsequent battles, till he was martyred during one of the wars waged against the people who apostatized from Islam. That sword was called 'Al-'Awn (the aid)'[1]

Likewise, on the day of Uhud battle, the Prophet (pbuh) threw a branch of a palmtree to 'Abdullah bin Jahsh after the latter had lost his sword. Therein the branch turned into a (sturdy) sword in the hand of 'Abdullah (and he fought with it).

His blessings were also conferred upon the sheep whose udders had been empty of milk causing them to produce milk copiously, such in the cases of the sheep of Umm Ma'bad, the she-goat of Mu'awia bin Thaur, the sheep of Anas, all the sheep of Halima his foster mother, the sheep of 'Abdullah bin Mas'ud which had not been copulated with by a male sheep, and the sheep of Al-Meqdad. Hamad bin Salam narrated:

The Prophet (pbuh) provided his companions with a water skin after he had tied it with a strap and invoked for it (to be blessed). With the advent of the time of the prayer, they dismounted their riding animals and then unraveled the strap to find the skin full of fresh milk and its mouth was covered by cream.

As well, the Prophet (pbuh) wiped over the head of 'Umair bin S'd Al-Ansari and invoked a blessing on him. Thereby, 'Umair died at the age of eighty while his appearance was compatible with that of a young man.

Similar narrations to the aforementioned one was related as for more than one of them such as As-Sa'ib bin Yazid and Madluk (whose heads were wiped over by him).

The fragrance having spread from 'Utba bin Farqad overcame the perfume applied by his wives, since Allah's Messenger (pbuh) had passed his hand over his abdomen and back.

On the day of Hunain battle [between the Prophet (pbuh) and Qurais Pagans], the Prophet (pbuh) wiped away the blood of a wound in 'A'idh bin 'Amr's face and invoked (Allah to heal it). Thereby, its trace became a white spot similar to that in the forehead of a horse.

The Prophet (pbuh) also wiped over the head of Qais bin Zaid Al-Judhamy and invoked (Allah) for him. Thereafter, Qais died, when he was a hundred years old, with his hair having been white excluding the area of the head over which the Prophet's handpalm passed where its hair remained black. So, he was called 'Al-Aghar' (having a blaze in his head). A similar narration to that was related as for 'Amr bin Tha'laba Al-Juhany. He (pbuh) also wiped over a face of

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(1) Reported by Al-Baihaqi.

(2) He is 'Abd bin Gahsh, the sone of Umaima bint 'Abdel-Mutalib, the Paternal aunt of the Prophet.

a one, so that streaks of light glittered in his face.

As well, the Prophet (pbuh) wiped over the face of Qatada bin Salman Al-Qaisy, thereby this face glittered in such a way that anyone would look at his face the same as he looked at a mirror.

The Prophet (pbuh) placed his hand on the head of Handhala bin Hadheim and invoked (Allah) to bless him. Therefore, Handhala used to be brought a man whose face got swollen or a sheep whose udder became tumid, and put the swelling on the area of the head that had been touched by the Prophet (pbuh). Therein the swelling would fade away.

Likewise, the Prophet (pbuh) had sprinkled water at the face of Zainab bint Umm Salama, in one sprinkling. Thereby, her face became so beautiful that she became distinguished in her beauty.

The Prophet (pbuh) also wiped over a head of a boy who had suffered a bodily defect, so he was recovered and his hair straightened up and became healthy (covering his head).

Similar narrations were reported as for Al-Muhalab bin Qubala[(1)] and more than one of the children, the patients and the insane who all were cured.

When a man who suffered from the inflammation of his testicles came to the Prophet (pbuh), the Prophet (pbuh) told him to sprinkle water at them from a specified wellspring, in which the Prophet (pbuh) had poured the water of ablution left over by him. The man did so and he got well.

وَعَن طَاوُسٍ: لَمْ يُؤْتَ النَّبِيُّ ﷺ بِأَحَدٍ بِهِ مَسٌّ فَصَكَّ فِي صَدْرِهِ إِلاَّ ذَهَبَ الْمَسُّ الْجُنُونُ. وَمَجَّ فِي دلْوٍ مِنْ بِئْرٍ ثُمَّ صَبَّ فِيهَا فَفَاحَ مِنْهَا رِيحُ الْمِسْكِ. وَأَخَذَ قُبْضَةً مِنْ تُرَابٍ يَوْمَ حُنَيْنٍ وَرَمَى بِهَا فِي وُجُوهِ الْكُفَّارِ وَقَالَ: «**شَاهت الْوُجُوهُ**» فَٱنْصَرَفُوا يَمْسَحُونَ الْقَذى عَنْ أَعْيُنِهِمْ، وَشَكَا إِلَيْهِ أَبُو هُرَيْرَةَ رَضِيَ الله عَنْهُ النِّسْيَانَ فَأَمَرَهُ بِبَسْطِ ثَوْبِهِ وَغَرَفَ بِيَدِهِ فِيهِ ثُمَّ أَمَرَهُ بِضَمِّهِ فَفَعَل فَمَا نَسِيَ شَيْئاً بَعْدُ، وَمَا يُرْوَى فِي هَذَا كَثِيرٌ. وَضَرَبَ صَدْرَ جَرِيرِ بْنِ عَبْدِ الله وَدَعَا لَهُ وَكَانَ ذَكَرَ لهُ أَنَّهُ لاَ يَثْبُتُ عَلَى الْخَيْلِ فَصَارَ مِنْ أَفْرَسِ الْعَرَبِ وَأَثْبَتِهِمْ، وَمَسَحَ رَأْسَ عَبْدِ الرَّحْمَنِ بْنِ زَيدِ بنِ الْخَطَّابِ وَهُوَ صَغِيرٌ وَكَانَ دَمِيماً وَدَعَا لَهُ بِالْبَرَكَةِ فَفَرَعَ الرِّجَالَ طُولاً وَتَمَاماً.

On the authority of Tawus bin Keisan Al-Yamany who related: When any insane one was brought to the Prophet (pbuh), he (pbuh) struck him at the chest, and thereby that insanity terminated.

The Prophet (pbuh) performed ablution from a pail of water taken from a water well. Then he poured that water into the well where the fragrance of Musk diffused.

On the day of Hunain battle, the Prophet (pbuh) took a handful of dust

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(1) He suffered alopecia, and when he came to the Prophet (pbuh), he (pbuh) wiped over his head, so his hair grew owing to being touched by the Prophet's blessing.

throwing it at the faces of the disbelievers, and said: May the faces be ugly. Therein, the disbelievers went away wiping the dust away from their eyes.

Likewise, the Prophet (pbuh) beat at the chest of Jarir bin 'Abdullah and supplicated to Allah for him, after he (pbuh) had been told that he could not mount a horse steadily. Thereby, Jarir became one of the most competent and the steadiest cavaliers among Arabs.

As well, the Prophet (pbuh) wiped over the head of 'Abdur-Rahman bin Zaid bin Al-Khattab who was therein young and ugly, and invoked (Allah) to bless him. Thereby, he surpassed men in length and perfect constitution.

Abu Hurairah (may Allah be pleased with him) narrated: I said to the Messenger of Allah (pbuh): 'I hear many narrations (Hadiths) from you but I forget it. The Messenger of Allah (pbuh) said: Spread you garment. Then he moved his hands as if filling them with something (and emptied it in the garment) and then said: take and wrap this sheet over your body. I did it and thereafter I never forgot anything.

فصل

ومن ذلك ما أطلع عليه من الغيوب وما يكون

وَالْأَحَادِيثُ فِي هَذَا الْبَابِ بَحْرٌ لاَ يُدْرَكُ قَعْرُهُ وَلاَ يُنْزَفُ غَمْرُهُ وَهَذِهِ الْمُعْجِزَةُ مِنْ جُمْلَةِ مُعْجِزَاتِهِ الْمَعْلُومَةِ عَلَى الْقَطْعِ الْوَاصِلِ إِلَيْنَا خَبَرُهَا عَلَى التَّوَاتُرِ لِكَثْرَةِ رُوَاتِهَا وَاتِّفَاقِ مَعَانِيهَا عَلَى الاطِّلاعِ عَلَى الْغَيْبِ.

(Chapter)

His Prophecy

The narrations in this chapter are so copious that they are compatible with a sea, whose bottom can not be reached and whose inundation can not be exhausted. Yet, this miracle (of prophecy) is one of his overall miracles, about which the sound and trustworthy relaters narrated by many lines of transmission, and whose wordings have coincided with the unseen things that have been revealed.

حَدَّثَنَا الْإِمَامُ أَبُو بَكر محمدُ بنُ الْوَلِيدِ الْفِهْرِيُّ إِجَازَةً وَقَرَأْتُهُ عَلَى غَيْرِهِ قَالَ أَبُو بَكْرٍ حَدَّثَنَا أَبو عليٍّ التُّسْتَرِيُّ حَدَّثَنَا أَبُو عُمَرَ الْهَاشِمِيُّ حَدَّثَنَا اللُّؤْلُؤِيُّ حَدَّثَنَا أَبو دَاوُدَ حَدَّثَنَا عُثْمَانُ بنُ أبي شَيْبَةَ حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَش عن أبي وَائِلٍ عَنْ حُذَيْفَةَ قَالَ: قَامَ فِينَا رسولُ الله ﷺ مَقَاماً فَمَا تَرَكَ شَيْئاً يَكُونُ فِي مَقَامِهِ ذَلِكَ إِلَى قِيَامِ السَّاعَةِ إِلاَّ حَدَّثَهُ حَفِظَهُ مَنْ حَفِظَهُ وَنَسِيَهُ مَنْ نَسِيَهُ قَدْ عَلِمَهُ أَصْحَابِي هَؤُلاَءِ وَإِنَّهُ لَيَكُونُ مِنْهُ الشَّيْءُ فَأَعْرِفُهُ فَأَذْكُرُهُ كَمَا يَذْكُرُ الرَّجُلُ وَجْهَ الرَّجُل إِذَا غَابَ عَنْهُ ثُمَّ إِذَا رَآهُ عَرَفَهُ، ثُمَّ قَالَ حُذَيْفَةُ: مَا أَدْرِي أَنَسِيَ أَصْحَابِي

أَمْ تَنَاسَوْهُ وَاللهِ مَا تَرَكَ رَسُولُ اللهِ ﷺ مِنْ قَائِدِ فِتْنَةٍ إِلَى أَنْ تَنْقَضِي الدُّنْيَا يَبْلُغُ مَنْ مَعَهُ ثَلاَثمائَةٍ فَصَاعِداً إِلاَّ قَدْ سَمَّاهُ لَنَا بِاسْمِهِ وَاسْمِ أَبِيهِ وَقَبِيلَتِهِ.

Jarir narrated through Al-A'mash, through Abu Wa'il on the authority of Hudhaifa who said: Allah's Messenger (pbuh) had conveyed to us a sermon in effect of which he did not leave anything pertaining to his present time and extending to the Hour of Resurrection without having spoken about it. It was memorized by some and forgotten by others. Yet, those companions of mine have memorized it. However, when anything prophesied by the Prophet (pbuh) happened, I would remember it, just as a man would recognize a man's face after he had got absent away from him and then came back to see him again.

Hudhaifa added: I do not know whether my companions forgot it or pretended to have forgotten it. By Allah, Allah's Messenger (pbuh) mentioned each leader of Fitnah (trial, persecution, confusion in the religion, conflicts and strife's among the Muslims) with all his supporters that may be over three hundred ones, who would come to the Day of Resurrection. He (pbuh) identified them by their names and the names of their fathers and tribes.

وَقَالَ أَبُو ذَرٍّ: لَقَدْ تَرَكَنَا رَسُولُ اللهِ ﷺ وَمَا يُحَرِّكُ طَائِرٌ جَنَاحَيْهِ فِي السَّمَاءِ إِلاَّ ذَكَّرَنَا مِنْهُ عِلْماً وَقَدْ خَرَّجَ أَهْلُ الصَّحِيحِ وَالأَئِمَّةُ مَا أَعْلَمَ بِهِ أَصْحَابَهُ صلى الله تعالى عليه وآله وسلم مِمَّا وَعَدَهُمْ بِهِ مِنَ الظُّهُورِ عَلَى أَعْدَائِهِ وَفَتْحِ مَكَّةَ وَبَيْتِ الْمَقْدِسِ وَالْيَمَنِ وَالشَّام وَالْعِرَاقِ وَظُهُورِ الأَمْنِ حَتَّى تَظْعَنَ الْمَرْأَةُ مِنَ الْحِيرَةِ إِلَى مَكَّةَ لاَ تَخَافُ إِلاَّ اللهَ وَأَنَّ الْمَدِينَةَ سَتُغْزَى وَتُفْتَحُ خَيْبَرُ عَلَى يَدَيْ عَلِيٍّ فِي غَدِ يَوْمِهِ وَمَا يَفْتَحُ اللهُ عَلَى أُمَّتِهِ مِنَ الدُّنْيَا وَيُؤْتَوْنَ مِنْ زَهْرَتِهَا وَقِسْمَتِهِمْ كُنُوزَ كِسْرَى وَقَيْصَرَ وَمَا يَحْدُثُ بَيْنَهُمْ مِنَ الْفُتُونِ وَالاخْتِلاَفِ وَالأَهْوَاءِ وَسُلُوكِ سَبِيلِ مَنْ قَبْلَهُمْ وَافْتِرَاقِهِمْ عَلَى ثَلاَثٍ وَسَبْعِينَ فِرْقَةً: النَّاجِيَةُ مِنْهَا فِرْقَةٌ وَاحِدَةٌ وَأَنَّهَا سَتَكُونُ لَهُمْ أَنْمَاطٌ وَيَغْدُو أَحَدُهُمْ فِي حُلَّةٍ وَيَرُوحُ فِي أُخْرَى وَتُوضَعُ بَيْنَ يَدَيْهِ صَحْفَةٌ وَتُرْفَعُ أُخْرَى وَيَسْتُرُونَ بُيُوتَهُمْ كَمَا تُسْتَرُ الْكَعْبَة، ثُمَّ قَالَ آخِرَ الْحَدِيثِ وَأَنْتُمُ الْيَوْمَ خَيْرٌ مِنْكُمْ يَوْمَئِذٍ، وَأَنَّهُمْ إِذَا مَشَوُا الْمُطَيْطَاءَ وَخَدَمَتْهُمْ بَنَاتُ فَارِسَ وَالرُّوم رَدَّ اللهُ بَأْسَهُمْ بَيْنَهُمْ وَسَلَّطَ شِرَارَهُمْ عَلَى خِيَارِهِمْ وَقِتَالِهِم التُّرْكَ وَالْخَزَرَ والرُّومَ وَذَهَاب كِسْرَى وَفَارِسَ حَتَّى لاَ كِسْرَى وَلاَ فَارِسَ بَعْدَهُ وَذَهَابِ قَيْصَرَ حَتَّى لاَ قَيْصَرَ بَعْدَهُ وَذَكَرَ أَنَّ الرُّومَ ذَاتُ قُرُون إِلَى آخِرِ الدَّهْرِ وَبِذَهَابِ الأَمْثَلِ فَالأَمْثَلِ مِنَ النَّاسِ وَتَقَارُب الزَّمَانِ، وَقَبْضِ الْعِلْم وَظُهُور الْفِتَنِ، والْهَرْجِ، وَقَال «وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ»، وَأَنَّهُ زُوِيَتْ لَهُ الأَرْضُ فَأُرِي مَشَارِقَهَا وَمَغَارِبَهَا وَسَيبلُغُ مُلْكُ أُمَّتِهِ مَا زُوِيَ لَهُ مِنْهَا وَكَذَلِكَ كَانَ، امْتَدَّتْ فِي المَشَارِقِ وَالْمَغَارِبِ مَا بَيْنَ

أَرْضِ الْهِنْدِ أَقْصَى الْمَشْرِقِ إِلَى بَحْرِ طَنْجَةَ حَيْثُ لاَ عِمَارَةَ وَرَاءَهُ وَذَلِكَ مَا لَمْ تَمْلِكْهُ أُمَّةٌ مِنَ الْأُمَمِ وَلَمْ تَمْتَدَّ فِي الْجَنُوبِ وَلاَ فِي الشَّمَالِ مِثْلَ ذَلِكَ «وَقَوْلُهُ»: لاَ يَزَالُ أَهْلُ الْمَغْرِبِ ظَاهِرِينَ عَلَى الْحَقِّ حَتَّى تَقُومَ السَّاعَةُ ذَهَبَ ٱبْنُ الْمَدِينِي إِلَى أَنَّهُمُ الْعَرَبُ لِأَنَّهُمُ الْمُخْتَصُّونَ بِالسَّقْيِ بِالْغَرْبِ وَهِيَ الدَّلْوُ، وَغَيْرُهُ يَذْهَبُ إِلَى أَنَّهُمْ أَهْلُ الْمَغْرِبِ وَقَدْ وَرَدَ الْمَغْرِبُ كَذَا فِي الْحَدِيثِ بِمَعْنَاهُ.

Abu Dharr said: Allah's Messenger (pbuh) delivered a sermon, and left us while having made us acquaint with the knowledge pertaining to the bird moving its wings.

The men of Sacred knowledge and As-Sihah reported what the Companions of the Prophet (pbuh) had informed as for his Prophecy, in effect of which he (pbuh) revealed the forthcoming events, namely: their victory over their enemies; the conquest of Mecca, Jerusalem, Yemen, the Levant, and Iraq; the emergence of security and safety so that a woman would travel from Hera (in Iraq) to Mecca while fearing non but Allah; the invasion of Mecca; and the conquest of Khaibar under the command of 'Ali bin Abu Talib (may Allah be pleased with him) during the morning on that day. The Prophet (pbuh) also prophesied that Allah would open for his followers the gates of bounties in the worldly-life and that they would attain its blossom (its adornment of the property, children, sovereignty... etc.) and divide the treasures and Kingdoms of Chousroes and Caesar (i.e. of the Persians and Romans). The Prophet (pbuh) foretold about the forthcoming afflictions, conflicts and whims that would be inflicted on the Muslims. The Prophet (pbuh) told the Muslims about the course and consequences of the past nations, and predicted that they would be divided into seventy-three religious sects who would all admit to the Hell-Fire excluding the one sect which would proceed upon the Sunnah [Legal ways) of Prophet Muhammad (pbuh)]. He (pbuh) prophesied that they would have the (precious) carpets, various garments and numerous utensils, and that they would screen their houses in the same way as the Ka'ba was.

At the end of his hadith, the Prophet (pbuh) said: You (O Muslims) are better nowadays than those (Muslims) who would come in that time (i.e. in the following years after his death). Were you (O Muslims) to walk in pride and haughtiness and be served by the Persian and Roman girls, Allah would make you suffer the anguish imposed by one of you against the other and let the worst among you dominate the best of you.

He (pbuh) foretold that the Muslims would fight against the Greek, the Khuzr (a Greek people of almond eyes) and the Romans. He (pbuh) prophesied the collapse of Chousroes and his Persian empire as well as the downfall of Caesar with his declined empire.

The Prophet (pbuh) mentioned that the Romans would have generations followed by generations in succession till the end of the worldly-life. He (pbuh)

foretold about the disappearance of the people of ideal honesty followed by those of a lesser degree of honesty, and so on.

He (pbuh) prophesied the convergence of times (i.e. time would elapse so fast), taking away the (religious) knowledge (by the death of the religious scholars), the appearance of afflictions, and the increase in Harj (killing). Thereby the Prophet (pbuh) said, "Woe would be unto Arabs due to an evil that has drawn near."(1)

Likewise, the Prophet (pbuh) told that the earth had been shown to him where he watched its eastwards and westwards, and informed that the Kingdom of his followers would reach what had been displayed to him. Thereafter, their Kingdom extended to the east and the west; from the Indian Lands in the farthest east to the Sea of Tangier (in Morocco) where there was no urbanity behind it. Such a large Kingdom was not attained by any other nation, and no other Kingdom either in the north or the south matched it.

The Prophet (pbuh) prophesied and said, "The people of the west (Gharb) will keep on following the right [Allah's Orders, Allah's Book (the Qur'an) and the Prophet's Sunnah (legal ways)] till the advent of the Hour (i.e. Doomsday)."

Ibn Al-Madiny commented: the aforementioned hadith refers to Arabs since the term 'Gharb' (the West) is derived from the word 'Gharb' meaning 'the Pail', and thereby Arabs were marked by it.

Yet, others went on to say that they are the people of Maghreb (Northwest Africa including Morocco, Algeria and Tunisia).

وَفِي حَدِيثٍ آخَرَ مِنْ رِوَايَةِ أَبِي أُمَامَةَ **«لاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ قَاهِرِينَ لِعَدُوِّهم حَتَّى يَأْتِيَهُمْ أَمْرُ الله وَهُمْ كَذَلِكَ»** قِيلَ يَا رَسُولَ الله وَأَيْنَ هُمْ؟ قَالَ: **«بِبَيْتِ الْمَقْدِسِ»**. وَأَخْبَرَ بِمُلْكِ بَنِي أُمَيَّةَ وَوِلاَيَةِ مُعَاوِيَةَ وَوَصَّاهُ، وَاتِّخَاذِ بَنِي أُمَيَّةَ مَالَ الله دُوَلاً، وَخُرُوج وَلَدِ الْعَبَّاسِ بِالرَّايَاتِ السُّودِ وَمُلِكِهِمْ أَضْعَافَ مَا مَلَكُوا وَخُرُوجِ الْمَهْدِيِّ وَمَا يَنَالُ أَهْلَ بَيْتِهِ وَتَقْتِيلِهِمْ وَتَشْرِيدِهِمْ وَقَتْل عَلِيٍّ وَأَنَّ أَشْقَاهَا الذِي يَخْضِبُ هَذِهِ مِنْ هَذِهِ أَيْ لِحْيَتَهُ مِنْ رَأْسِهِ، وَأَنَّهُ قَسِيمُ النَّارِ يَدْخُلُ أَوْلِيَاؤُهُ الْجَنَّةَ وَأَعْدَاؤُهُ النَّارَ فَكَانَ فِيمَنْ عَادَاهُ الْخَوَارِجُ وَالنَّاصِبَةُ وَطَائِفَةٌ مِمَّنْ يُنْسَبُ إِلَيْهِ مِنَ الرَّوَافِضِ كَفَّرُوهُ، وَقَالَ يُقْتَلُ عُثْمَانُ وَهُوَ يَقْرَأُ الْمُصْحَفَ، وَأَنَّ الله عَسَى أَنْ يُلْبِسَهُ قَمِيصاً، وَأَنَّهُمْ يُرِيدُونَ خَلْعَهُ، وَأَنَّهُ سَيَقْطُرُ دَمُهُ عَلَى قَوْلِهِ تَعَالَى: ﴿فَسَيَكْفِيكَهُمُ اللَّهُ﴾ [البقرة: 137] وَأَنَّ الْفِتَنَ لاَ تَظْهَرُ مَا دَامَ عُمَرُ حَيّاً،

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(1) Ash-Sheikhan reported that hadith on the authority of Zainab the Prophet's wife (may Allah be pleased with her) - that evil as related by Zainab is the emergence of Gog and Magog.

وَبِمُحَارَبَةِ الزُّبَيْرِ لِعَلِيٍّ وَبِنُبَاحِ كِلَابِ الْحَوْأَبِ عَلَى بَعْضِ أَزْوَاجِهِ، وَأَنَّهُ يُقْتَلُ حَوْلَهَا قَتْلَى كَثِيرَةٌ وَتَنْجُو بَعْدَ مَا كَادَتْ فَنَبَحتْ عَلَى عَائِشَةَ عِنْدَ خُرُوجِهَا إِلَى الْبَصْرَةِ، وَأَنَّ عَمَّاراً تَقْتُلُهُ الْفِئَةُ الْبَاغِيَةُ فَقَتَلَهُ أَصْحَابُ مُعَاوِيَةَ وَقَالَ لِعَبْدِ الله بنِ الزُّبَيْرِ: «**وَيْلٌ لِلنَّاسِ مِنْكَ وَوَيْلٌ لَكَ مِنَ النَّاسِ**» وَقَالَ فِي قُزْمَانَ وَقَدْ أَبْلَى مَعَ الْمُسْلِمِينَ إِنَّهُ مِنْ أَهْلِ النَّارِ فَقَتَلَ نَفْسَهُ.

In another version narrated by Abu Umama, the Prophet (pbuh) said, "A group of my nation will keep on following the right and defeating their enemies till Allah's Order (the Hour) will come while they will be in that state." It was then asked: O Allah's Messenger, where will they be? He (pbuh) replied: In Jerusalem.

Likewise, the Prophet (pbuh) foretold about the UmmIyyad Kingdom and the rule that would be assumed by Mu'awia, thereby he (pbuh) gave him commandments. He (pbuh) also mentioned that Banu (the people of) UmmIyyad would undertake Allah's Property in rotation.

As well, the Prophet (pbuh) prophesied that the sons of Al-'Abbas would get out with the black banners, and that the boundaries of their Kingdom would exceed theirs by doublefolds.

The Prophet (pbuh) foretold about the appearance of Al-Mahdy (the rightly-guided man by the end of the time to guide people to the straight path). He (pbuh) prophesied the killing and displacement of his household as well as the murder of 'Ali bin Abu Talib. The Prophet (pbuh) thereby mentioned that the most unhappy among the creation would be the one who would strike 'Ali with the sword at his head causing blood to be shed from his head down to his beard. He (pbuh) stated that 'Ali would be the divider (of people) into the hell-Fire; that is he would enter his supporters to Paradise and his enemies to the Hell-Fire (i.e. he who aided and supported him would admit to Paradise; whereas he who bore hostility against him would enter the Hell-Fire).

Accordingly, Al-Khawarij[1], An-Naseba[2] and Ar-Rawafed[3] bore great hostility against 'Ali and charged him with infidelity.

Likewise, the Prophet (pbuh) prophesied the murder of 'Uthman bin 'Affan saying: 'Uthman will be murdered while he is reciting the Qur'an. He (pbuh) mentioned that 'Uthman would assume authority over the Muslims and a group of them would intend to depose him, and thereby his blood would be shed.

The Prophet (pbuh) foretold that the afflictions and trials would not be present so long as 'Umar bin Al-Khattab (may Allah be pleased with him) would be alive. He (pbuh) prophesied that Az-Zubair bin Al-'Awwam would

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(1) The people who dissented from the religion and disagreed with Imam 'Ali bin Abu Talib (may Allah be pleased with him) and fought him.

(2) The people who bore hatred against 'Ali (may Allah be pleased with him).

(3) The people who disagreed with the caliph and rejected the first four rightly-guided caliphs (i.e. Abu Bakr, 'Umar, 'Uthman and 'Ali (may Allah be pleased with them all).

fight against 'Ali bin Abu Talib [in Al-Gamal (the camel) battle]. He (pbuh) also predicted the barking of the dogs of Al-Haw'ab well (between Mecca and Medina) at one of the Prophet's wives, and that a lot of people would fall killed around it. Thereby, it barked at 'A'ishah (may Allah be pleased with her) on her way out to Busra (in Iraq).

As well, the Prophet (pbuh) foretold that 'Ammar bin Yasser(1) (may Allah be pleased with him) would be murdered by the aggressive (and oppressing)party. Thereby, he was murdered by the companions of Mu'awia.

He (pbuh) also said to 'Abdullah bin Az-Zubair: Woe would be unto the people on account of you, and woe would be unto you because of the people.

Concerning Quzman(2) who had fought valiantly in the rows of the Muslims, the Prophet (pbuh) prophesied and said: He would be from the dwellers of the Hell-Fire. Thus, Quzman committed suicide.

وَقَالَ فِي جَمَاعَةٍ فِيهِمْ أَبُو هُرَيْرَةَ وسَمُرَةُ بْنُ جُنْدَبٍ وَحُذَيْفَةُ آخِرُكُمْ مَوْتاً فِي النَّار فَكَانَ بَعْضُهُمْ يَسْأَلُ عَنْ بَعْضٍ فَكَانَ سَمُرَةُ آخِرَهُمْ مَوْتاً هَرِمَ وَخَرِفَ فَاصْطَلَى بِالنَّارِ فَاحْتَرَقَ فِيهَا، وَقَالَ: «**الخِلاَفَةُ فِي قُرَيْشٍ وَلَنْ يَزَالَ هَذَا الأَمْرُ فِي قُرَيْشٍ مَا أَقَامُوا الدِّينَ**» وقال فِي حَنْظَلَةَ الْغَسِيلِ «**سَلُوا زَوْجَتَهُ عَنْهُ فَإِنِّي رَأَيْتُ الْمَلاَئِكَةَ تُغَسِّلُهُ**» فَسَأَلُوهَا فَقَالَتْ إِنَّهُ خَرَجَ جُنُباً وَأَعْجَلَهُ الْحَالُ عَنِ الْغُسْلِ، قَالَ أَبُو سَعِيدٍ رَضِيَ الله عَنْهُ: وَوَجَدْنَا رَأْسَهُ يَقْطُرُ مَاءً، وَقَالَ: وَقَال: «**يَكُون فِي ثَقِيفٍ كَذَّابٌ وَمُبِيرٌ**» فَرَأَوْهُمَا الْحَجَّاجَ وَالْمُخْتَارَ؛ وَأَنَّ مُسَيْلِمَةَ يَعْقِرُهُ الله؛ وَأَنَّ فَاطِمَةَ أَوَّل أَهْلِهِ لُحُوقاً بِهِ، وَأَنْذَرَ بِالرِّدَّةِ وَبِأَنَّ الْخِلاَفَةَ بَعْدَهُ ثَلاَثُونَ سَنَةً ثُمَّ تَكُونُ مُلْكاً [فَكَانَتْ كَذَلِكَ بِمُدَّةِ الْحَسَنِ بْنِ عَلِيٍّ، وَقَالَ: «**إِنَّ هَذَا لأَمْرٌ بَدَأَ نُبُوَّةً وَرَحْمَةً ثُمَّ يَكُونُ رَحْمَةً وَخِلاَفَةً ثُمَّ يَكُونُ مُلْكاً عَضُوضاً] ثُمَّ يَكُونُ عُتُوّاً وَجَبرُوتاً وَفَسَاداً فِي الأُمَّةِ**» وَأَخْبَرَ بِشَأْنِ أُوَيْسٍ الْقَرَنِي وَبِأُمَرَاء يُؤَخِّرُونَ الصَّلاَةَ عَنْ وَقْتِهَا وَسَيَكُونُ فِي أُمَّتِهِ ثَلاَثُونَ كَذَّاباً فِيهِمْ أَرْبَعُ نِسْوَةٍ، وَفِي حَدِيثٍ آخَرَ ثَلاَثُونَ دَجَّالاً كَذَّاباً آخِرُهُمُ الدَّجَّالُ الْكَذَّابُ كُلُّهُمْ يَكْذِبُ عَلَى الله وَرَسُولِهِ.

Concerning a group of people comprising Abu Hurairah, Samurah bin Jundub and Hudhaifa, the Prophet (pbuh) prophesied and said: The last one of

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(1) He was among the foremost to have embraced Islam, and he along with his father and mother were chastised severely by the Pagans of Quraish because of their embracement of Islam. He died along with 'Ali in Safin battle.

(2) He was a freedslave of an Ansari man who took part in a battle and showed great courage. He therein was wounded, but he did not bear the pains of his wound, so he committed suicide, so he would enter the Hell-Fire as he committed one of the heinous major sins, namely killing oneself which is prohibited.

you to die will decease in the fire. Thereby, they kept asking about one another (to be certain who will be the exact one to demise in the fire). Yet, Samurah was the last one of them to die, who attained senility and dotage. So, when he intended to warm himself by the fire, he got burnt.[(1)]

Respecting Handhala bin Abu 'Amer, the 'Washed one' (by the angels), the Prophet (pbuh) said: Inquire of his wife about him, since I watched the angels performing full ritual washing for him.

Having heard the cry of War, Handhala got out instantly without having performed full ritul washing due to having had vaginal intercourse with his wife. Then he was killed (in Uhud battle) and the angels washed him.

Abu Sa'id Al-Khudri narrated: Therein we found his (Handhala) head dropping water.

As well, the Prophet (pbuh) said: The caliphate (the Islamic leadership) will be assumed by Quraish, and Quraish will keep on undertaking it so long as they adhere fast to the (Islamic) religion.

Likewise, the Prophet (pbuh) prophesied and said: In Thaqif (tribe), there will be a liar and an annihilator.

Thereafter, the people witnessed Al-Hajjaj[(2)] and Al-Mukhtar.[(3)]

As for Musailama,[(4)] The Prophet (pbuh) foretold that he would be killed by Allah.

The Prophet (pbuh) told his daughter Fatima (may Allah be pleased with her) that she would be the first from amongst his household to join him[(5)] (i.e. to die after him).

He (pbuh) also warned against apostasy and stated that there would be wars waged against the people who would apostatize from Islam. He mentioned that the caliphate (Islamic leadership) after his death would last for thirty years,[(6)]

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(1) Samurah felt extreme cold which obliged him to keep on warming his body. So a big water container used to be boiled and placed under his bed. Yet, he fell in it and got burnt.

(2) Al-Hajjaj bin Yusuf Ath-Thaqafy was the annihilator, who murdered a multitude of Muslims, including 'Abdullah bin Az-Zubair bin Al-'Awwam. Al-Hajjaj laid siege to the Ka'ba to surround 'Abdullah, and threw heavy stones at it by the catapult.

(3) 'Al-Mukhtar' was Ibn 'Ubaid bin Mas'ud Ath-Thaqafy. He used to allege that Jibril (Gabriel-peace be upon him) came to him and showed him signs and miracles. Thereby, he put some people to trial. Yet, he was killed by Mus'ab bin Az-Zubair.

(4) He is Musailama bin Thumama Al-Hanafy, whose sobriquet was 'the liar.' He was born in Al-Yamama. He claimed to be a Prophet, and was killed in the well-known battle of Al-Yamama (in Yemen).

(5) That happened and she died 6 months after the Prophet (pbuh) had demised.

(6) The Caliphate of Abu Bakr lasted for two years and three months; 'Umar for ten years and six months; 'Uthman for eleven years and eleven moths; 'Ali for four =

and it would thereafter turn into monarchy. Thereby it lasted for such a period comprising the duration of the Caliphate assumed by Al-Hasan bin 'Ali.

The Prophet (pbuh) prophesied and said: this matter (i.e. Islamic leadership) began with Prophethood and mercy; then it would be (assumed) through mercy and caliphate (succession); afterwards it would be (undertaken) through ruthless monarchy; and thereafter it would turn into dictatorship, oppression and corruption befalling the nation.

The Prophet (pbuh) foretold about Uwais bin 'Amer Al-Qarny [1], and about the commanders who would delay the performance of the prayer till its latest time.

The Prophet (pbuh) prophesied the emergence of thirty liars[2] comprising four women in his nation.[3]

In another hadith, the Prophet (pbuh) prophesied the appearance of thirty quacks who would be liars, including the pseudo Messiah (the antichrist who would emerge by the end of the time of the worldly-life), who would lie against Allah and His Messenger.[4]

وَقَالَ: «يُوشِكُ أَنْ يَكْثُرَ فِيكُمُ الْعَجَمُ يَأْكُلُونَ فَيْئَكُمْ وَيَضْرِبُونَ رِقَابَكُمْ وَلاَ تَقُومُ السَّاعَةُ حَتَّى يَسُوقَ النَّاسَ بِعَصَاهُ رَجُلٌ مِنْ قَحْطَانَ» وَقَالَ: «خَيْرُكُمْ قَرْنِي ثُمَّ الذِينَ يَلُونَهُمْ ثُمَّ الذِينَ يَلُونَهُمْ ثُمَّ يَأْتِي بَعْدَ ذَلِكَ قَوْمٌ يَشْهَدُونَ وَلاَ يُسْتَشْهَدُونَ وَيخُونُونَ وَلاَ يُؤْتَمَنُونَ وَيَنْذِرُونَ وَلاَ يُوفُونَ وَيَظْهَرُ فِيهِمْ السِّمَنُ». وَقَالَ: «لاَ يَأْتِي زَمَانٌ إِلاَّ وَالذِي بَعْدَهُ شَرٌّ مِنْهُ». وَقَالَ: «هَلاَكُ أُمَّتِي عَلَى يَدَيْ أُغَيْلِمَةٍ مِنْ قُرَيْشٍ» وَقَالَ أَبُو هُرَيْرَةَ رَاوِيهِ لَوْ شِئْتُ سَمَّيْتُهُمْ لَكُمْ بَنُو فُلاَنٍ وَبَنُو فلاَنٍ. وَأَخْبَرَ بِظُهُورِ الْقَدَرِيَّةِ وَالرَّافِضَةِ وَسَبِّ آخِرِ هَذِهِ الْأُمَّةِ أَوَّلَهَا وَقِلَّةِ الْأَنْصَارِ حَتَّى يَكُونُوا كَالْمِلْحِ فِي الطَّعَامِ فَلَمْ يَزَلْ أَمْرُهُمْ يَتَبَدَّدُ حَتَّى لَمْ يَبْقَ لَهُمْ جَمَاعَةٌ، وَأَنَّهُمْ سَيَلْقَوْنَ بَعْدَهُ أَثَرَةً، وَأَخْبَرَ بِشَأْنِ الْخَوَارِجِ وَصِفَتِهِمْ، وَالْمُخَدَّجِ الذِي فِيهِمْ وَأَنَّ سِيمَاهُمُ التَّحْلِيقَ وَتَرَى رُعَاةَ الغَنَمِ رُؤُوسَ النَّاسِ، وَالْعُرَاةُ وَالْحُفَاةُ يَتَبَارونَ فِي الْبُنْيَانِ وَأَنْ

= years and ten months; and Al-Hasan for six months.

(1) He belonged to a Yemeni tribe called Qarn Batn, about whom the Prophet (pbuh) foretold. The Prophet (pbuh) told 'Umar, in case of having met him, to ask him to supplicate (to Allah) for him (i.e. for 'Umar) as his supplication was certain to be accepted. He died in the battle of Safin along with 'Ali bin Abu Talib.

(2) Such as Musailama, Al-Aswad and others.

(3) Such as Sejah.

(4) Anas narrated: The Prophet (pbuh) said, "No Prophet was sent but that he warned his followers against the one-eyed liar (Al-Masih-Ad-Dajjal). Beware! He is blind in one eye, and your Lord is not so, and there will be written between his (Al-Dajjal) eyes (the word) 'disbeliever.'

تَلِدَ الْأَمَةُ رَبَّتَهَا وَأَنَّ قُرَيْشاً وَالْأَحْزَابَ لاَ يَغْزُونَهُ أَبداً وَأَنَّهُ هُوَ يَغْزُوهُمْ. وَأَخْبَرَ بِالْمُوْتَانِ الذِي يَكُونُ بَعْدَ فَتْح بَيْتِ الْمَقْدِسِ، وَمَا وَعَدَ مِنْ سُكْنَى الْبَصْرَةِ وَأَنَّهُمْ يَغْزُونَ فِي الْبَحْرِ كَالْمُلُوكِ عَلَى الْأَسِرَّةِ، وَأَنَّ الدِّينَ لَوْ كَانَ مَنُوطاً بِالثُّرَيَّا لَنَالَهُ رِجَالٌ مِنْ أَبْنَاءِ فَارِسَ.

The Prophet (pbuh) also foretold and said: A time will come that the non-Arabs will live in great numbers among you (O Muslims), where they will misappropriate your property and cut off your necks. And the Hour (Doomsday) will not be established until the people will be driven by a stick of a man[1] from Qahtan.

As well, the Prophet (pbuh) said, "the best among you (O Muslims) are my generation, then their immediate followers, then their immediate followers. After them there will be a people who will give (false) testimony without being asked, who will be treacherous and are not to be trusted, who will make vows which they do not fulfill, and among whom obesity will appear."[2]

Likewise, the Prophet (pbuh) said, "No time will come except that its immediate following one will be worse than it. He (pbuh) also said: the destruction of my nation will take place by the hands of some boys from Quraish.

Abu Hurairah (may Allah be pleased with him) narrated the aforementioned hadith and said: Had I wished, I would have identified their names for you as so-an so the son of so-and-so.[3]

The Prophet (pbuh) prophesied the emergence of the sects of Al-Qadariya (Determinism)[4] and Ar-Rafeda.[5] He (pbuh) foretold that the later generation of this nation will curse the first generation of this nation.

The Prophet (pbuh) prophesied the decrease of the number of Al-Ansars (Medinan Helpers)[6], so that they would be similar to salt in food (i.e. very

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(1) This is a metaphorical expression signifying the tyranny and dominant influence of that man on the people. That man was Al-Jehjah as narrated formerly in the hadith.

(2) Reported by Ash-Shaikhan.

(3) Those were: Yazid who attacked the people in Medina for three consecutive days, having killed the best people among them comprising three of the Companions of the Prophet (pbuh), and Banu (sons of) Marwan bin Al-Hakam and others from Banu UmmIyyad whom he did not mention for fear of the afflictions.

It is adopted by a sect saying that one is free to choose one's deeds and behaviour, so one has the capability of doing so. The Prophet prophesied their appearance and said: they are the Magians of this (Islamic) nation. Their leader was called 'Gheilan.'

A sect who disagreed with the Caliph (the Muslim leader) and rejected the former four rightly-guided Caliphs. They were called Ar-Rafeda (the rejecters) on account of that.

They were the Medinan Helpers from the tribes of Al-Aus and Al-Khazraj, who =

scarce and would vanish), and that they would be oppressed after him (his death). Thereby, their number kept on decreasing till there was not any group of them.

The Prophet (pbuh) foretold about Al-Khawarij, including Al-Mukhadaj[1], along with their attributes and that they would be marked by having their head shaved.

The Prophet (pbuh) foretold about the portents of the Hour (Doomsday) saying : The sheep shepherds will be the prominent and notable among the people; the raked (i.e. humble and poor) and bare-footed shepherds of black camels will compete in the constitution of (pompous) high buildings; and the female slave will give birth to her mistress (or master). The Prophet (pbuh) also stated that Quraish and the disbelieving confederates would not initiate the aggression against him, but he would be the initiating invader against them; thereby that happened accordingly.

The Prophet (pbuh) foretold about the increase in death rates after the conquest of Jerusalem[2].

The Prophet (pbuh) prophesied that the Muslims would abide in Busra (in Iraq, i.e. after they would conquer Iraq and possess its lands), and that they would invade the countries by sea, compatible with the kings on their chairs.

He (pbuh) also said: Had the religion encompassed the Pleiades, it would have been attained by men from the sons of Persia.[3]

وَهَاجَتْ رِيحٌ فِي غَزَاتِهِ، فَقَال: هَاجَتْ لِمَوْتِ مُنَافِقٍ فَلَمَّا رَجَعُوا إِلَى الْمَدِينَةِ وَجَدُوا

= supported Prophet Muhammad (pbuh) and the Meccan Emigrants. They paid allegiance to the Prophet (pbuh) at Al-'Aqaba. Concerning them Allah the Supreme said, "And (it is also for) those who, before them, had homes (in Medina) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadir), and give them (emigrants) preference over themselves even though they were in need of that." [Surah 59: 9].

(1) Al-Khawarij dissented from the religion and disagreed with Imam 'Ali bin Abu Talib. Al-Mukhadaj means the one of deformity, and it referred to Dhul-Khwaisera At-Tamimy, one of Al-Khawarij, who was defective as one of his upper arms was perfect while the other one was defective and similar to a woman's breast.

(2) He (Pbuh) refered to the plagues which would cause many lives to die, such as the plague of 'Amwas which srpread during the life time of 'Umar bin Al-Khattab (may Allah be pleased with him) after the conquest of Jerusalem.

(3) His speech indicated that the men of Persia would play a great role in spreading the Islamic religion with its precepts, and that happened thereafter.

ذَلِكَ؛ وَقَالَ لِقَوْمٍ مِنْ جُلَسَائِهِ ضِرْسُ أَحَدِكُمْ فِي النَّارِ أَعْظَمُ مِنْ أُحُدٍ قَالَ أَبُو هُرَيْرَةَ فَذَهَبَ الْقَوْمُ يَعْنِي مَاتُوا وَبَقِيتُ أَنَا وَرَجُلٌ فَقُتِلَ مُرْتَدّاً يَوْمَ الْيَمَامَةِ؛ وَأَعْلَمَ بِالذِي غَلَّ خَرَزاً مِنْ خَرَزِ يَهُودَ فَوُجِدَتْ فِي رَحْلِهِ، وَبالذِي غَلَّ الشَّمْلَةَ وَحَيْثُ هِيَ وَنَاقَتُهُ حِينَ ضَلَّتْ وَكَيْفَ تَعَلَّقَتْ بِالشَّجَرَةِ بِخِطَامِهَا وَبِشَأْنِ كِتاب حَاطِبٍ إِلَى أَهْلِ مَكَّةَ وَبِقَضِيَّةِ عُمَيْرٍ مَعَ صَفْوَانَ حِينَ سَارَّهُ وَشَارَطَهُ عَلَى قَتْلِ النَّبِيِّ ﷺ فَلَمَّا جَاءَ عُمَيْرٌ النَّبِيَّ ﷺ قَاصِداً لِقَتْلِهِ وَأَطْلَعَهُ رَسُولُ الله ﷺ عَلَى الْأَمْرِ وَالسِّرِّ أَسْلَمَ؛ وَأَخْبَرَ بِالْمَالِ الذِي تَرَكَهُ عَمُّهُ العَبَّاسِ رَضِيَ الله عَنْهُ عِنْدَ أُمِّ الْفَضْلِ بَعْدَ أَنْ كَتَمَهُ، فَقَالَ مَا عَلِمَهُ غَيْرِي وَغَيْرُهَا فَأَسْلَمَ، وَأَعْلَمَ بِأَنَّهُ سَيَقْتُلُ أُبَيَّ بْنَ خَلَفٍ وَفِي عُتْبَةَ بْنِ أَبِي لَهَبٍ أَنَّهُ يَأْكُلُهُ كَلْبُ الله، وَعَنْ مَصَارِعِ أَهْلِ بَدْرٍ فَكَانَ كَمَا قَالَ، وَقَالَ فِي الْحَسَنِ: «**إِنَّ ابْنِي هَذَا سَيِّدٌ وَسَيُصْلِحُ الله بِهِ بَيْنَ فِئَتَيْنِ**» وَلِسَعْدٍ: «**لَعَلَّكَ تُخَلَّفُ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيَسْتَضِرَّ بِكَ آخَرُونَ**» وَأَخْبَرَ بِقَتْلِ أَهْلِ مُؤْتَةَ يَوْمَ قُتِلُوا وَبَيْنَهُمْ مَسِيرَةُ شَهْرٍ أَوْ أَزْيَدُ وَبِمَوْتِ النَّجَاشِي يَوْمَ مَاتَ وَهُوَ بِأَرْضِهِ، وَأَخْبَرَ فَيْرُوزَ إِذْ وَرَدَ عَلَيْهِ رَسُولاً مِنْ كِسْرَى بِمَوْتِ كِسْرَى ذَلِكَ الْيَوْمَ فَلَمَّا حَقَّقَ فَيْرُوزُ الْقِصَّةَ أَسْلَمَ وَأَخْبَرَ أَبَا ذَرٍّ رَضِيَ الله عَنْهُ بِتَطْرِيدِهِ كَمَا كَانَ وَوَجَدَهُ فِي الْمَسْجِدِ نَائِماً، فَقَالَ لَهُ كَيْفَ بِكَ إِذَا أُخْرِجْتَ مِنْهُ؟ قَالَ أَسْكُنُ الْمَسْجِدَ الْحَرَامَ، قَالَ فَإِذَا أُخْرِجْتَ مِنْهُ؟ - الحَدِيثِ - وَبِعَيْشِهِ وَحْدَهُ وَمَوْتِهِ وَحْدَه، وَأَخْبَرَ أَنَّ أَسْرَعَ أَزْوَاجِهِ بِهِ لُحُوقاً أَطْوَلُهُنَّ يَداً فَكَانَتْ زَيْنَب لِطُولِ يَدِهَا بِالصَّدَقَةِ وَأَخْبَرَ بِقَتْلِ الْحُسَيْنِ بِالطَّفِّ، وَأَخْرَجَ بِيَدِهِ تُرْبَةً وَقَالَ فِيهَا مَضْجَعُهُ، وَقَالَ فِي زَيْدِ بْنِ صُوحَانَ يَسْبِقُهُ عُضْوٌ مِنْهُ إِلَى الْجَنَّةِ فَقُطِعَتْ يَدُهُ فِي الْجِهَادِ، وَقَالَ فِي الذِينَ كَانُوا مَعَهُ عَلَى حِرَاءٍ: «**اُثْبُتْ فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدٌ**» فَقُتِلَ عَلِيٌّ وَعُمَرُ وَعُثْمَانُ وَطَلْحَةُ وَالزُّبَيْرُ وَطُعِنَ سَعْدٌ رَضِيَ الله عَنْهُم.

In one of the Prophet's expeditions, a strong wind blew up, therein he (pbuh) said: it stirred up due to the death of a hypocrite.[1] So, when they [the Prophet (pbuh) and his army] came back to Medina, they found that true (i.e. one of the hypocrites had died).

Once the Prophet (pbuh) said to some people who were sitting with him: the molar tooth of one of you (when he admits) into the Hell-Fire will be bigger than Uhud Mount. Abu Hurairah said: those people passed away apart from a man and me. Thereafter, that man was killed on the day of Al-Yamama battle after he had apostatized from Islam.[2]

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(1) This was during the expedition of Banu Al-Mustaleq. That hypocrite man was called Rifa'a bin Zaid bin At-Tabut, who was one of the hypocrite Jewish clergymen.

(2) That man was called Ar-Rahal bin 'Unfwa who apostatized from Islam and followed Musailama the fake. Yet, he was killed along with Musailama on the day of Al-Yamama battle.

The Prophet (pbuh) had already informed about the one who looted the Jewish beads from the spoils of war (obtained by the Muslims), so they were found in his baggage thereafter. He (pbuh) also made people know the one who misappropriated the cloak from the war booty and informed them about its hiding place though he (pbuh) had not watched him with his own eyes. Thereby, when the people went to that place, they found it. As well, when his she-camel got lost, he (pbuh) prophesied its place and knew that its bridle stuck to a tree (which obstructed it).

The Prophet (pbuh) told about the letter of Hateb which he dispatched (through a woman) to the people of Mecca.[1]

The Prophet (pbuh) told 'Umair bin Wahb bin Khalaf about his conspiracy along with Safwan bin Ummayya bin Khalaf to kill him (pbuh). Safwan incited 'Umair to kill the Prophet (pbuh), and that plot was kept secret between them. Then 'Umair went to the Prophet (pbuh) intending to murder him. Yet, the Prophet (pbuh) told him (that he knew) about that secret scheme made by him and Safwan. Therein, he embraced Islam and became a better Muslim (and Safwan embraced Islam too after the conquest of Mecca and became a better Muslim).

The Prophet (pbuh) told his uncle Al-'Abbas about the money he left with his wife Umm Al-Fadl though he had concealed and kept it in secret. Therein Al-'Abbas said: No one except her and me know about that. Thereby, he embraced Islam.

The Prophet (pbuh) told that he would kill Ubai bin Khalaf (the brother of Ummayya bin Khalaf who both were infidels) and he (pbuh) killed him at Uhud battle thereafter.

Concerning 'Utba bin Abu Lahab, the Prophet (pbuh) - invoked Allah to make one of His canines eat him, and thereafter the lion ate him.

The Prophet (pbuh) told about the places of the people of Badr where they would be killed, and they were as what he said.

Respecting Al-Hasan bin 'Ali (may Allah be pleased with them both), the Prophet (pbuh) said: This son of mine will be a leader through whom Allah will make two sects of people reconciled.

(1) Hateb bin Abu Balta'a was one of the Companions of the Prophet (pbuh) who witnessed the battle of Badr. He had sent a letter through a woman called Sara to the people of Mecca to inform them that the Prophet (pbuh) intended to conquer Mecca. Then the woman hid the letter in its hair plait. Then The Prophet (pbuh) sent someone in her trace who could take it out from her. Therein, 'Umar bin Al-Khattab asked the Prophet (pbuh) to permit him to kill Hateb. Yet the Prophet (pbuh) said: He is one of the people who witnessed the Badr battle, and when Allah overlooked the people of Badr, he said to them: Do whatever you want, as I have forgiven you.

Concerning Sa'd bin Abu Waqqas, who had been afflicted with illness in Mecca and expected to die, the Prophet (pbuh) assured him saying: You seem to outlive so that some people should benefit from you while others will be harmed by you.(1)

Anas related a narration which was reported by Al-Bukhari and said; The Prophet (pbuh) predicted some people of Mu'ta expedition (i.e. Zaid, 'Abdullah bin Rawaha and Ja'far bin Abu Talib) to be murdered on the very day of the battle while they (the army) were away from him for a distance of a mouth journey and would come afterwards.

When the Negus of Abyssinia died in his own Land, the Prophet (pbuh) told the people about his death though no one informed him about.(2)

When Fairouz was sent as an emissary by Chousroes to the Prophet (pbuh), the Prophet (pbuh) told him that Chousroes died that day. Having come back to Persia to verify the truth, Fairouz found Chousroes killed (by his son). Thereby, he embraced Islam.

The Prophet (pbuh) told Abu Darr (may Allah be pleased with him) that he would be exiled (from Medina). When the Prophet (pbuh) saw Abu Dharr sleeping in the Prophetic Mosque, he said: What will you do when you are expelled out of it? The remainder of the hadith was reported by Ibn Hanbal in which he stated that the Prophet (pbuh) prophesied that Abu Dharr would live alone and die alone (in seclusion from the people). Thereby, he was exiled to Ar-Rabdha and lived and died therein alone, as stated by the Prophet, and that was during the lifetime of 'Uthman bin 'Affan (may Allah be pleased with him).

Likewise, the Prophet (pbuh) foretold that the fastest one of his wives to join him after him death (i.e. the first one of them to die after him with a short term) would be the one of the longest hand. Thereby, Zainab died after him. What is meant by 'the one of the longest hand' is that she used to offer abundantly to charity, so her hand was so long (i.e. very generous).

He (pbuh) also prophesied that Al-Husain bin 'Ali (may Allah be pleased with them) would die in Al-Tuf (i.e. Karbela' in Iraq). Thereafter, Al-Husain [the Prophet's grandson] deceased in Iraq.

Regarding Zaid bin Sauhan Al-'Abdy, the Prophet (pbuh) said: One of his organs will go before him to Paradise. Afterwards, his hand was really amputated while he was fighting in the Way of Allah.

As for those who accompanied the Prophet (pbuh) on Hera' (Mount), the

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(1) im, due to the numerous conquests made under his command, and through him many people were guided to the straight Path of Islam and attained the war spoils along with him. Yet, some disbelieving folks were hurt by him when he strove in Allah's Cause against them, causing some of them to fall killed while others were taken as captives.

(2) Reported by Ash-Shaikhan on the authority of Abu Hurairah.

Prophet (pbuh) said: Be steady (and do not shake), O Hera', for on you there are a Prophet, a trustworthy one (Abu Bakr) and a martyr. Thereafter, 'Ali, 'Umar, 'Uthman, Talha, Az-Zubair and Sa'd were killed and became martyrs - may Allah be pleased with them all.

وَقَالَ لِسُرَاقَةَ: «**كَيْفَ بِكَ إِذَا لَبِسْت سُوَارَي كِسْرَى**» فَلَمَّا أُتِيَ بِهِمَا عُمَرُ أَلْبَسَهُمَا إِيَّاهُ، وَقَالَ الْحَمْدُ للهِ الذِي سَلَبَهُمَا كِسْرَى وَأَلْبَسَهُمَا سُرَاقَةَ، وَقَالَ تُبْنَى مَدِينَةٌ بَيْنَ دِجْلَةَ وَدُجَيْلٍ وَقُطْرُبُّل وَالصَّرَاةِ تُجْبَى إِلَيْهَا خَزَائِنُ الْأَرْضِ يُخْسَفُ بِهَا يَعْنِي بَغْدَاد؛ وَقَالَ: «**سَيَكُونُ فِي هَذِهِ الأمَّةِ رَجُلٌ يُقَالُ لَهُ الْوَلِيدُ هُوَ شَرٌّ لِهَذِهِ الْأُمَّةِ مِنْ فِرْعَوْنَ لِقَوْمِهِ**». وَقَالَ: «**لاَ تَقُومُ السَّاعَةُ حَتَّى تَقْتَتِلَ فِئَتَانِ دَعْوَاهُمَا وَاحِدَةٌ**». وَقَالَ لِعُمَر فِي سُهَيْلِ بْنِ عَمْرٍو «**عَسَى أَنْ يَقُومَ مَقَاماً يَسُرُّكَ يَا عُمَرُ**» فَكَانَ كَذَلِكَ قَامَ بِمَكَّةَ مَقَامَ أَبِي بَكْرٍ يَوْمَ بَلَغَهُمْ مَوْتُ النَّبِيِّ ﷺ وَخَطَبَ بِنَحْوِ خُطْبَتِهِ وَثَبَّتَهُمْ وَقَوَّى بَصَائِرَهُمْ، وَقَالَ لِخَالِد حِينَ وَجَّهَهُ لِأُكَيْدِرَ «**إِنَّكَ تَجِدُهُ يَصِيدُ الْبَقَرَ**».

As for Suraqa bin Malik bin Ga'sham, the Prophet (pbuh) said: How will you be when you wear the bangles of Chousroes?" When 'Umar bin Al-Khattab (may Allah be pleased with him) brought them afterwards, he gave them to him. Suraqa wore them and said: Praise be to Allah who has extracted them from Chousroes and made Suraqa wear them.

The Prophet (pbuh) prophesied and said: A city will constructed between Tigris (a river in Iraq), Dajil (a river in Al-Ahwaz), Qatarbel (an area in Iraq specialized in making wine) and As-Surah (a river in Iraq), to which all the contents of store-houses in the land will be collected. It will collapse. He (pbuh) meant Baghdad (the capital of Iraq).[1]

Likewise, the Prophet (pbuh) prophesied and said: There will be a man in this (Muslim) nation who is called Al-Walid. He will be worse to that nation than Fir'aun (Pharaoh) to his people.[2]

The Prophet (pbuh) said: The Hour (Doomsday) will not be established until the emergence of two sects who both have the same claim.

The Prophet (pbuh) said to 'Umar bin Al-Khattab (may Allah be pleased

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(1) Baghdad was afterwards built by the caliph Al-Mansour who made it the capital of the 'Abbasid Kingdom.

(2) He is Al-Walid bin Yazid bin 'Abdel-Malek bin Marwan who assumed the UmmIyyad Caliphate after his uncle Hesham bin 'Abdel-Malek. He was a tyrant. It was said that he opened the Qur'an and his eyes shot at Allah's statement, namely, " L. Therein, he made the Qur'an as an object at which he threw arrows. Yazid bin Al-Walid bin 'Abdel-Malek assassinated him and assumed the caliphate in his place.

with him) concerning Suhail bin 'Amr[1] : It may be that he will play a part that pleases you, O 'Umar.

So it was as the Prophet (pbuh) said, for in Mecca, Suhail played a role equivalent to that of Abu Bakr's on the day when the Prophet (pbuh) died, and conveyed to the people an oration similar to that of Abu Bakr's where he supported them, made them steadfast and strengthened their insights.

Dispatching Khalid bin Al-Walid (may Allah be pleased with him) to face Ukaider,[2] the Prophet (pbuh) said: You will find him hunting the antelopes.

فَوُجِدَتْ هَذِهِ الْأُمُورُ كُلُّهَا فِي حَيَاتِهِ وَبَعْدَ مَوْتِهِ كَمَا قَالَ ﷺ إلى مَا أَخْبَرَ بِهِ جُلَسَاءَه مِنْ أَسْرَارِهِمْ وَبَوَاطِنِهِمْ وَٱطَّلَعَ عَلَيْهِ مِنْ أَسْرَارِ الْمُنَافِقِينَ وَكُفْرِهِمْ وَقَوْلِهِمْ فِيهِ وَفِي الْمُؤْمِنِينَ حَتَّى إِنْ كَانَ بَعْضُهُمْ لِيَقُولُ لِصَاحِبِهِ ٱسْكُتْ فَوَاللهِ لَوْ لَمْ يَكُنْ عِنْدَهُ مَنْ يُخْبِرُهُ لأَخْبَرَتْهُ حِجَارَةُ الْبَطْحَاءِ، وَإِعْلاَمُهُ بِصِفَةِ السِّحْرِ الذِي سَحَرَهُ بِهِ لَبِيدُ بْنُ الْأَعْصَمِ وَكَوْنِهِ فِي مُشْطٍ وَمُشَاقَّةٍ فِي جُفِّ طَلْعِ نَخْلَةٍ ذَكَرٍ وَأَنَّهُ أُلْقِيَ فِي بِئْرِ ذَرْوَانَ فَكَانَ كَمَا قَالَ، وَوُجِدَ عَلَى تِلْكَ الصِّفَةِ، وَإِعْلاَمُهُ قُرَيْشاً بِأَكْلِ الْأَرَضَةِ مَا فِي صَحِيفَتِهِمْ التِي تَظَاهَرُوا بِهَا عَلَى بَنِي هَاشِمٍ وَقَطَعُوا بِهَا رَحِمَهُمْ وَأَنَّهَا أَبْقَتْ فِيهَا كُلَّ ٱسْمٍ لله فَوَجَدُوهَا كَمَا قَالَ وَوَصْفُهُ لِكُفَّارِ قُرَيْشٍ بَيْتَ الْمَقْدِسِ حِينَ كَذَّبُوهُ فِي خَبَرِ الْإِسْرَاءِ وَنَعْتُهُ إِيَّاهُ نَعْتَ مَنْ عَرَفَهُ وَإِعْلاَمُهُمْ بِعِيرِهِمْ التِي مَرَّ عَلَيْهَا فِي طَرِيقِهِ وَإِنْذَارُهُمْ بِوَقْتِ وُصُولِهَا فَكَانَ كُلُّهُ كَمَا قَالَ إِلَى مَا أَخْبَرَ بِهِ مِنَ الْحَوَادِثِ التِي تَكُونُ وَلَمْ تَأْتِ بَعْدُ مِنْهَا مَا ظَهَرَتْ مُقَدِّمَاتُهَا كَقَوْلِهِ: «عِمْرَانُ بَيْتِ الْمَقْدِسِ خَرَابُ يَثْرِبَ وَخَرَابُ يَثْرِبَ خُرُوجُ الْمَلْحَمَةِ، وَخُرُوجُ الْمَلْحَمَةِ فَتْحُ الْقُسْطَنْطِينِيَّةِ» وَمِنْ أَشْرَاطِ السَّاعَةِ وَآيَاتِ حُلُولِهَا وَذِكْرِ النَّشْرِ وَالْحَشْرِ، وَأَخْبَارِ الْأَبْرَارِ، وَالْفُجَّارِ، وَالْجَنَّةِ، وَالنَّارِ وَعَرَصَاتِ الْقِيَامَةِ. وَبِحَسْبِ هَذَا الْفَصْلِ أَنْ يَكُونَ دِيوَاناً مُفْرَداً يَشْتَمِلُ عَلَى أَجْزَاءٍ وَحْدَهُ وَفِيمَا أَشَرْنَا إِلَيْهِ مِنْ نُكَتِ الْأَحَادِيثِ التِي ذَكَرْنَاهَا كِفَايَةٌ وَأَكْثَرُهَا فِي الصَّحِيحِ وَعِنْدَ الْأَئِمَّةِ.

Khalid said: When I reached there, I found all these matters present in his life and after his death according to what the Prophet (pbuh) had said.

He (pbuh) also used to tell the people who were sitting with him about their secrets and inward thoughts. He (pbuh) was acquainted with the secrets of the hypocrites, their disbelief and their statements about the believers and about

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(1) He was the Orator of Quraish. 'Umar consulted the Prophet (pbuh) to remove his two incisor teeth so that he could not conduct any oration after that. Yet, Suhail embraced Islam afterwards and became a better Muslim. He was martyred at the battle of Al-Yarmuk a place in the Levant).

(2) One of the Kings of Kenda. He embraced Islam, and then apostatized from it and died while he was a polytheist.

him, so that one of them would say to his companion: keep silent, for by Allah, Had not there been anyone telling him (about the unseen things), those stones in the plain would have told him.

The Prophet (pbuh) informed about the attributes of the magic spell cast on him by Lubaid bin Al-A'sam.[1] The Prophet (pbuh) mentioned that it was put in a comb and combings in the vessel of a sprout of a male palm tree, and was thrown into the well of Dharwan.[2] Thereby, it was found with such attributes in the same place as he (pbuh) had stated.

The Prophet (pbuh) informed Quraish about the little worm of the earth that it gnawed away at their skin sheet, through which they had demonstrated against Banu Hashem (the Prophet's tribe) and severed their relations with their kins. He (pbuh) informed them that the worm gnawed away at the whole sheet excluding each spot upon which Allah's Name was written. Thereby, they rushed to find it corresponded with his speech.

Being disbelieved by the polytheists of Quraish as for the story of Isra' (Nocturnal Journey), the Prophet (pbuh) described Jerusalem for them in such a descriptive way of the one who had seen it. He (pbuh) also informed them about their caravans, and notified them about the time of its arrival. Thereby, all these matters corresponded with his speech.

In addition, he (pbuh) told about the future events that will take place such as his saying: the construction of Jerusalem will lead to the destruction of Yathrib (Medina), and the destruction of Yathrib will lead to getting out to the battlefield, and getting out to the battle field will lead to the conquest of Constantinople.

Likewise, the Prophet (pbuh) told the people about the portents of the Hour (Doomsday) and the signs of its advent. He (pbuh) spoke about the resurrection from the graves and the gathering of people on the Day of Judgement, as well as the news about the pious believers and the disbelievers. He (pbuh) informed about Paradise, the Hell-Fire and the courts of the Day of Resurrection.

Thus, this chapter is deemed to be a unique book, which is composed of sufficient solitary parts referred to through the sufficient narrations, which most of them are in As-Sihah.

فصل

في عصمة الله تعالى له من الناس وكفايته من آذاه

قَالَ الله تَعَالَى: ﴿وَٱللَّهُ يَعۡصِمُكَ مِنَ ٱلنَّاسِۗ﴾ [المائدة: 67] وَقَالَ تَعَالَى: ﴿وَٱصۡبِرۡ لِحُكۡمِ رَبِّكَ فَإِنَّكَ بِأَعۡيُنِنَاۖ﴾ [الطور: 48] وقال تعالى: ﴿أَلَيۡسَ ٱللَّهُ بِكَافٍ عَبۡدَهُۥۖ﴾ [الزمر: 36]

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(1) A Jewish man from Banu Zuraiq.

(2) A well in Medina, owned by Banu Zuraiq.

قِيلَ بِكافٍ مُحَمَّداً ﷺ أَعْداءَهُ الْمُشْرِكِينَ وَقِيلَ غَيْر هَذَا وَقَالَ: ﴿إِنَّا كَفَيْنَٰكَ ٱلْمُسْتَهْزِءِينَ ﴿٩٥﴾﴾ [الحجر: 95] وقال: ﴿وَإِذْ يَمْكُرُ بِكَ ٱلَّذِينَ كَفَرُوا۟﴾ [الأنفال: 30] الآية.

(Chapter)

Allah's Protection for the Prophet (pbuh) against the people's detrimental Harms

Allah the Supreme said, "Allah will protect your from mankind,"(1) and, "So wait patiently [O Muhammad (pbuh)] for the Decision of Your Lord, for verily, you are under Our Eyes,"(2) and, "Is not Allah Sufficient for His Slave?"(3)

It is said: the aforementioned verse means that Allah is sufficient for Muhammad (pbuh) against the polytheists. Other statements were mentioned in this respect.

As well, Allah the Supreme said, "Truly! We will suffice you against the scoffers,"(4) and, "And (remember) when the disbelievers plotted against you."(5)

أَخْبَرَنَا الْقَاضِي الشَّهِيدُ أَبو عَلِيّ الصَّدَفِيُّ بِقِرَاءَتِي عَلَيْهِ وَالْفَقِيهُ الْحَافِظُ أَبُو بَكْرٍ مُحَمَّدُ بنُ عبدِ الله الْمُعَافِرِيُّ قَالا: حَدَّثَنَا أبو الْحُسَيْنِ الصَّيْرَفِيُّ قَالَ: حَدَّثَنَا أَبُو يَعْلَى الْبَغْدَادِيُّ حَدَّثَنَا أَبُو عَلِيٍّ السِّنْجِيُّ حَدَّثَنَا أَبُو الْعَبَّاسِ الْمَرْوَزِيُّ حَدَّثَنَا أَبُو عِيسَى الْحَافِظ حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا مُسْلِم بْنُ إِبرَاهِيم حَدَّثَنَا الْحَارِثُ بنُ عُبَيْدٍ عن سَعِيدٍ الجُرَيْرِيّ عَنْ عَبدِ الله بْن شَقِيق عَن عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُحرَسُ حَتَّى نَزَلَتْ هَذِهِ الآيَةُ ﴿وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ﴾ [المائدة: 67] فَأَخْرَجَ رَسُولُ الله ﷺ رَأْسَهُ مِنَ الْقُبَّةِ فَقَالَ لَهُم: «**يَا أَيُّهَا النَّاسُ انْصَرِفُوا فَقَدْ عَصَمَنِي رَبِّي عَزَّ وَجَلَّ**» وَرُوِيَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا نَزَلَ مَنْزِلاً اخْتَارَ لَهُ أَصْحَابُهُ شَجَرَةً يَقِيلُ تَحْتَهَا فَأَتَاهُ أَعْرَابِيٌّ فَاخْتَرَطَ سَيْفَهُ ثُمَّ قَالَ مَنْ يَمْنَعُكَ مِنِّي؟ فَقَالَ: «**الله عَزَّ وَجَلَّ**»؛ فَرُعِدَتْ يَدُ الأَعْرَابِيّ وَسَقَطَ سَيْفُهُ وَضَرَبَ بِرأْسِهِ الشَّجَرَةَ حَتَّى سَالَ دِمَاغُهُ فَنَزَلَتِ الآيَةُ، وَقَدْ رُوِيَتْ هَذِهِ الْقِصَّةُ فِي الصَّحِيحِ وَأَنَّ غورَثَ بنَ الْحَارِثِ صَاحِبُ هَذِهِ الْقِصَّةِ وَأَنَّ النبي ﷺ عَفَا عَنْهُ فَرَجَعَ إِلَى قَوْمِهِ وَقَالَ جِئْتُكُمْ مِنْ عِنْدِ خَيْرِ النَّاسِ وَقَدْ حُكِيتْ مِثْلُ هَذِهِ الْحِكَايَةِ أَنَّهَا جَرَتْ لَهُ يَوْمَ بَدْرٍ وَقدِ انْفَرَدَ مِنْ أَصْحَابِهِ لِقَضَاءِ حَاجَتِهِ فَتَبِعَهُ رَجُلٌ مِنَ الْمُنَافِقِينَ وَذَكَرَ مِثْلَهُ، وَقَدْ رُوِيَ أَنَّهُ وَقَعَ لَهُ مِثْلُهَا فِي غَزْوَةِ غَطْفَانَ بِذِي أَمَر مَعَ رَجُلٍ اسْمُهُ دعْثُورُ بْنُ الْحَارِثِ وَأَنَّ الرَّجُلَ أَسْلَمَ فَلَمّا رَجَعَ إِلَى قَوْمِهِ الذينَ أَغْرَوْهُ وَكَانَ سَيِّدَهُمْ وَأَشْجَعَهُمْ قَالُوا لَهُ أَيْنَ مَا كُنْتَ تَقُولُ وَقَدْ أَمْكَنَكَ فَقَالَ إِنِّي

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(1) [Surah 5: 67].
(2) [Surah 52: 48].
(3) [Surah 39: 36].
(4) [Surah 15: 95].
(5) [Surah 8: 30].

نَظَرْتُ إِلَى رَجُلٍ أَبْيَضَ طَوِيلٍ دَفَعَ فِي صَدْرِي فَوَقَعْتُ لِظَهْرِي وَسَقَطَ السَّيْفُ فَعَرَفْتُ أَنَّهُ مَلَكٌ وَأَسْلَمْتُ؛ قِيلَ وَفِيهِ نَزَلَتْ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَن يَبْسُطُوٓا۟ إِلَيْكُمْ أَيْدِيَهُمْ﴾ [المائدة: 11] الآية.

Al-Harith bin 'Ubaid narrated through Sa'id Al-Jariry, through 'Abdullah bin Shaqiq, on the authority of 'A'ishah (may Allah be pleased with her) who said: The Prophet (pbuh) used to be guarded by people till the advent of the Qur'anic verse, "Allah will protect you from mankind." Thereby, after its revelation, the Prophet (pbuh) got his head out of the dome (i.e. his hiding place) and said: O people go away, for Allah has protected me.

It was narrated: When the Prophet (pbuh) admitted to a house, its owners used to choose a tree for him to take a nap under it. Yet, once a Bedouin came to him (while he was napping under the tree) and unsheathed his sword saying: Who can protect you from me? The Prophet (pbuh) said: Allah to Him Gory and Sovereignty belong (will prevent you). Therein, the bedouin's hand shook in trembling, his sword fell on the ground, and he kept on hitting his head against the tree till his head shed blood. So, the verse was revealed thereafter. That narration was reported in As-Sihah books.

It was related that the man stated in that story was Ghourath bin Al-Harith, and that the Prophet (pbuh) forgave him, and he came back to his people saying: I came to you from the place of the best among mankind. That narration was reported by Al-Bukhari and Muslim on the authority of Jabir.

A similar narration to the aforementioned one was narrated to have taken place on the day of Badr battle, when the Prophet went away from his companions to relieve himself. Therein, a hypocrite man followed him and did the same.

It was narrated that the same thing happened, during the expedition of Ghatfan at Dhi Amr (place), with a man called Du'thur bin Al-Harith. Accordingly, that man embraced Islam. Thereafter, when he came back to his people, who had incited him to kill the Prophet (pbuh), while he was their master and the most courageous among them, they asked: Why have not you done so (i.e. killed the Prophet) while you have the ability to do so?

He replied: I watched a white, long man who pushed against my chest, so I fell on my back and the sword fell away. Thereby, I recognized him to be an angle, so I embraced Islam. It is said: For him, a Qur'anic verse was revealed, namely, "O You who believe! Remember the Favour of Allah unto you when some people desired (made a plan) to stretch out their hands against you, but Allah held back their hands from you."[1]

وَفِي رِوَايَةِ الخَطَّابِيِّ أَنَّ غَورَثَ بْنَ الْحَارِثَ الْمُحَارِبِيَّ أَرَادَ أَنْ يَفْتِكَ بِالنَّبِيِّ ﷺ فَلَمْ

(1) [Surah 5: 11].

يَشْعُرْ بِهِ إِلاَّ وَهُوَ قَائِمٌ عَلَى رَأْسِهِ مُنْتَضِياً سَيْفَهُ فَقَالَ: «**اللَّهُمَّ اكْفِنِيهِ بِمَا شِئْتَ**» فَانْكَبَّ مِنْ وَجْهِهِ مِنْ زُلَّخَةٍ زُلِّخَهَا بَيْنَ كَتِفَيْهِ وَنَدَرَ سَيْفُهُ مِنْ يَدِهِ (والزُّلَّخَةُ) وَجَعُ الظَّهْرِ وَقِيلَ فِي قِصَّتِهِ غَيْرُ هَذَا، وَذُكِرَ أَنَّ فِيهِ نَزَلَتْ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ﴾ [المائدة: 11] الآية وَقِيلَ كَانَ رَسُولُ الله ﷺ يَخَافُ قُرَيْشاً فَلَمَّا نَزَلَتْ هَذِهِ الآيَةُ ٱسْتَلْقَى ثُمَّ قَالَ: «**مَنْ شَاءَ فَلْيَخْذُلْنِي**».

Ahmad Al-Khattaby narrated: Ghourath bin Al-Harith Al-Mahary intended to murder the Prophet (pbuh) who did not feel his presence, except when he stood by his head unsheathing his sword. Therein, the Prophet (pbuh) said, "O Allah, suffice me against him by what you wish." Thereby, Ghourath fell on the ground due to feeling severe anguish at his back, inflicted between his shoulders, and his sword fell off his hand.

It was said that he Qur'anic verse, "O You who believe! Remember the Favour of Allah unto you when some people desired (made a plan) to stretch out their hands against you," was revealed as for this story.

Asma' bint Abu Bakr As-Sidddiq (may Allah be pleased with them both) related: the Prophet (pbuh) used to be afraid of Quraish. So, when that verse was revealed, he (pbuh) lay on his back and said: Whoever wishes (i.e. dares) to let me down, let him do so.

وَذَكَرَ عَبْدُ بْنُ حُمَيْدٍ قال كانَتْ حَمَّالَةُ الْحَطَبِ تَضَعُ الْعِضَاه وَهِيَ جَمْرٌ عَلَى طَرِيقِ رَسُول الله ﷺ فَكَأَنَّمَا يَطَؤُهَا كَثِيباً أَهْيلَ: وَذَكَرَ ابْنُ إِسْحَاقَ عَنْهَا أَنَّهَا لمَّا بَلَغَها نُزُولُ ﴿تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ ۝١﴾ [المسد: 1] وَذِكْرُهَا بِمَا ذَكَرَهَا الله مَعَ زَوْجِهَا مِنَ الذَّمِّ أَتَتْ رَسُول الله ﷺ وَهُوَ جَالِسٌ فِي الْمَسْجِدِ وَمَعَهُ أَبُو بَكْرٍ وَفِي يَدِهَا فِهْرٌ مِنْ حِجَارَةٍ فَلَمَّا وَقَفَتْ عَلَيْهِمَا لَمْ تَرَ إِلاَّ أَبَا بَكْر وَأَخَذَ اللَّهُ تَعَالَى بِبَصَرِهَا عَنْ نَبِيِّهِ صلى الله عليه وسلم فقالت: يا أَبا بكر أَيْنَ صَاحِبُكَ فَقَدْ بَلَغَنِي أَنَّهُ يَهْجُونِي وَالله لَوْ وَجَدْتُهُ لَضَرَبْتُ بِهَذَا الْفِهْرِ فَاهُ، وَعَنِ الْحَكَمِ بْنِ أَبِي الْعَاصِي قَالَ تَوَاعَدْنَا عَلَى النَّبِيِّ ﷺ حَتَّى إِذَا رَأَيْنَاهُ سَمِعْنَا صَوْتاً خَلْفَنَا مَا ظَنَنَّا أَنَّهُ بَقِيَ بِتِهامَة أَحَدٌ فَوَقَعْنَا مَغْشِيّاً عَلَيْنَا فَمَا أَفَقْنَا حَتَّى قَضَى صَلاَتَهُ وَرَجَعَ إِلَى أَهْلِهِ ثُمَّ تَوَاعَدْنَا لَيْلَةً أُخْرَى فَجِئْنَا حَتَّى إِذَا رَأَيْنَاهُ جَاءَتِ الصَّفَا وَالْمَرْوَةُ فَحَالَتْ بَيْنَنَا وَبَيْنَهُ، وَعَنْ عُمَرَ رَضِيَ الله عَنْهُ تَوَاعَدْتُ أَنَا وَأَبُو جَهْم بْنُ حُذَيْفَةَ لَيْلَةً قَتْلَ رَسُولِ الله ﷺ فَجِئْنَا مَنْزِلَهُ فَسَمِعْنَا لَهُ فَافْتَتَحَ وَقَرَأَ ﴿ٱلْحَآقَّةُ ۝١ مَا ٱلْحَآقَّةُ ۝٢﴾ [الحاقة: 1 ـ 2] إِلَى ﴿فَهَلْ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٍ ۝٨﴾ [الحاقة: 8] فَضَرَبَ أَبُو جَهْمٍ عَلَى عَضُدِ عُمَرَ وَقَالَ ٱنْجُ وَفَرَّا هَارِبَيْنِ فَكَانَتْ مِنْ مُقَدِّمَاتِ إِسْلاَمِ عُمَرَ رَضِيَ الله عَنْهُ.

'Abd bin Hamid narrated: The woman [1], who carried wood, used to put the blazing thorny plants in the way of The Prophet (pbuh). Then the Prophet (pbuh) would tread on them as if he walked on easy,soft sand (i.e. without being hurt).

Ibn Ishaq narrated: When Surat Al-Masad (The Palm-Fibre) was revealed, the wife of Abu Lahab came looking out for the Prophet (pbuh) while she was carrying a stone. Thereby, Abu Bar who was sitting beside him in the mosque said to the Prophet (pbuh): I wish if you get aside (or away) as she is coming to us, she may harm you. The Prophet (pbuh) said: There will be a screen set between me and her. So, Allah diverted her eyesight away from His Prophet (pbuh) and she did not see him. Then she said to Abu Bakr: Your companion is saying poetry against me? By Allah, had I seen him, I would have thrown that stone at him.

Al-Hakam bin Abu Al-'Ass narrated: We made a plot against the Prophet (pbuh). Having watched him, we heard a sound behind us that caused us to fall fainted. We did not restore our consciousness until he had concluded his prayer and returned to his family. Again on another night, we made another conspirasy, but when we came and saw him, As-Safa and Al-Marwa[2] came and hindered us from approaching him.

'Umar bin Al-Khattab (may Allah be pleased with him) narrated: One night, Abu Jahm bin Hudhaifa[3] and I plotted to murder Allah's Messenger (pbuh). When we came to his house, we heard him reciting, "The Inevitable (i.e. the Day of Resurrection), What is the Inevitable?... to the verse, "Do you see any remnants of them?." Therein, Abu Jahm tapped at 'Umar's upper arm and said: Get away. Thereby, they both ran away. So, that was one of the prime causes which incited 'Umar (may Allah be pleased with him) to embrace Islam afterwards.

وَمِنْهُ الْعِبْرَةُ الْمَشْهُورَةُ وَالْكِفَايَةُ التَّامَّةُ عِنْدَمَا أَخَافَتْهُ قُرَيْشٌ وَأَجْمَعَتْ عَلَى قَتْلِهِ وَبَيَّتُوهُ
فَخَرَجَ عَلَيْهِمْ مِنْ بَيْتِهِ فَقَامَ عَلَى رُؤُوسِهِمْ وَقَدْ ضَرَبَ اللهُ تَعَالَى عَلَى أَبْصَارِهِمْ وَذَرَّ التُّرَابَ
عَلَى رُؤُوسِهِمْ وَخَلَصَ مِنْهُمْ وَحِمَايَتُهُ عَنْ رُؤْيَتِهِمْ فِي الْغَارِ بِمَا هَيَّأَ اللهُ لَهُ مِنَ الآيَاتِ وَمِنَ

(1) She was the wife of Abu Lahab, the paternal uncle of the Prophet (pbuh), upon whom both the Qur'anic Surah of Al-Masad was revealed. She was called 'the woman who carried wood' owing to putting the thorny plants or because she used to slander the Prophet (pbuh).

(2) They are two mountains at Mecca neighbouring the sacred Mosque (Al-Masjid Al-Haram). One who performs Hajj (Pilgrimage) and 'Umra (minor Pilgrimage), should walk seven times between those mountains and that is called Sa'y (going between Safa and Marwa).

(3) He was called 'Amer bin Hudhaifa Al-'Adaway, one of the greatest men in Quraish who embraced Islam.

الْعَنْكَبُوتِ الَّذِي نَسجَ عَلَيْهِ حَتَّى قَالَ أُمَيَّةُ بْنُ خَلَفٍ حِينَ قَالُوا نَدْخُلُ الْغَارَ مَا أَرَبُكُمْ فِيهِ وَعَلَيْهِ مِنْ نَسْجِ الْعَنْكَبُوتِ مَا أَرَى أَنَّهُ قَبْلَ أَنْ يُولَدَ مُحَمَّدٌ وَوَقَفَتْ حَمَامَتَانِ عَلَى فَمِ الْغَارِ فَقَالَتْ قُرَيْشٌ: لَوْ كَانَ فِيهِ أَحَدٌ لَمَا كَانَتْ هُنَاكَ الْحَمَامُ. وَقِصَّتُهُ مَعَ سُرَاقَةَ بنِ مَالِكِ بْنِ جُعْشُمٍ حِينَ الهِجْرَةِ وَقَدْ جَعَلَتْ قُرَيْشٌ فِيهِ وَفِي أَبِي بَكْرٍ الْجَعَائِلَ فَأُنْذِرَ بِهِ فَرَكِبَ فَرَسَهُ وَاتَّبَعَهُ حَتَّى إِذَا قَرُبَ مِنْهُ دَعَا عَلَيْهِ النَّبِيُّ ﷺ فَسَاخَتْ قَوَائِمُ فَرَسِهِ فَخَرَّ عَنْهَا وَاسْتَقْسَمَ بِالأَزْلاَمِ فَخَرَجَ لَهُ مَا يَكْرَهُ ثُمَّ رَكِبَ وَدَنَا حَتَّى سَمِعَ قِرَاءَةَ النَّبِيِّ ﷺ وَهُوَ لاَ يَلْتَفِتُ وَأَبُو بَكْرٍ رَضِيَ الله عَنْهُ يَلْتَفِتُ وَقَالَ لِلنَّبِيِّ ﷺ أُتِينَا فَقَالَ: «**لاَ تَحْزَنْ إِنَّ الله مَعَنَا**».

The well-known parable set for the divine providence was manifested when the pagans of Quraish unanimously harboured a plot to murder the Prophet (pbuh) and went to his house at night intending to implement it. Allah screened him from their eyes and sprinkled dust over their heads when they all became sleepy. Meanwhile, the Prophet (pbuh) got out from his house and walked among them till he went away from them.

Likewise, Allah protected the Prophet (pbuh) from the polytheists of Quraish when he was in the Cave (of Thaur Mount), by providing him with the signs (miracles). Allah commanded the spider to spin its web around the opening of the cave. Thereby, when the polytheists said: We are to admit to the Cave, Ummayya bin Khalaf said to them: What is your purpose? The opening is surrounded by the web of the spider that appears to be before the birth of Muhammad. As well, two pigeons stayed at the opening of the Cave, so that Quraish said: Had there been anyone in it (the cave), the pigeons would not have stayed therein.

As well, the divine providence was evinced in the story of Suraqa bin Malek bin Gu'sham during the emigration of the Prophet (pbuh) from Mecca. Quraish determined a reward of a hundred she-camels for anyone who would catch the Prophet (pbuh) or Abu Bakr As-Siddiq (may Allah be please with him). So, after having been informed (by a man) that he saw men riding their mounts, whom he thought to be Muhammad and his two companions), Suraqa rode his horse chasing the Prophet (pbuh). When he approached the Prophet (pbuh), he (pbuh) supplicated (to Allah) against him, so the legs of his horse sank down and he fell off it. Then he sought good luck through using the Azlam (arrows), but an arrow which signified bad luck got out to him. Then he rode his horse and came closer to hear the Prophet (pbuh) reciting, while Abu Bakr was turning and said to the Prophet (pbuh): He (i.e. Suraqa) came to us.

فَسَاخَتْ ثَانِيَةً إِلَى رُكْبَتَيْهَا وَخَرَّ عَنْهَا فَزَجَرَهَا فَنَهَضَتْ وَلِقَوَائِمِهَا مِثْلُ الدُّخَانِ فَنَادَاهُمْ بِالأَمَانِ فَكَتَبَ لَهُ النَّبِيُّ أَمَاناً كَتَبَهُ ابْنُ فُهَيْرَةَ وَقِيلَ أَبُو بَكْرٍ وَأَخْبَرَهُمْ بِالأَخْبَارِ وَأَمَرَهُ النَّبِيُّ ﷺ أَنْ لاَ يَتْرُكَ أَحداً يَلْحَقُ بِهِمْ فَانْصَرَفَ يَقُولُ لِلنَّاسِ كُفِيتُمْ مَا هٰهُنَا وَقِيلَ بَلْ قَالَ

لَهُمَا أَرَاكُمَا دَعَوْتُمَا عَلَيَّ فَادْعُوَا لِي فَنَجَا وَوَقَعَ فِي نَفْسِهِ ظُهُورُ النَّبِيِّ ﷺ وَفِي خَبَرٍ آخَرَ أَنَّ رَاعِياً عَرَفَ خَبَرَهُمَا فَخَرَجَ يَشْتَدُّ يُعْلِمُ قُرَيْشاً فَلَمَّا وَرَدَ مَكَّةَ ضُرِبَ عَلَى قَلْبِهِ فَمَا يَدْرِي مَا يَصْنَعُ وَأُنْسِيَ مَا خَرَجَ لَهُ حَتَّى رَجَعَ إِلَى مَوْضِعِهِ وَجَاءَهُ فِيمَا ذَكَرَ ابْنُ إِسْحَاقَ وَغَيْرُهُ أَبُو جَهْلٍ بِصَخْرَةٍ وَهُو سَاجِدٌ وَقُرَيْشٌ يَنْظُرُونَ لِيَطْرَحَهَا عَلَيْهِ فَلَزِقَتْ بِيَدِهِ وَيَبِسَتْ يَدَاهُ إِلَى عُنُقِهِ وَأَقْبَلَ يَرْجِعُ القَهْقَرَى إِلَى خَلْفِهِ ثُمَّ سَأَلَهُ أَنْ يَدْعُوَ لَهُ فَفَعَلَ فَانْطَلَقَتْ يَدَاهُ وَكَانَ قَدْ تَوَاعَدَ مَعَ قُرَيْشٍ بِذَلِكَ وَحَلَفَ لَئِنْ رَآهُ لَيَدْمَغَنَّهُ فَسَأَلُوهُ عَنْ شَأْنِهِ فَذَكَرَ أَنَّهُ عَرَضَ لِي دُونَهُ فَحْلٌ مَا رَأَيْتُ مِثْلَهُ قَطُّ هَمَّ بِي أَنْ يَأْكُلَنِي فَقَالَ النَّبِيُّ ﷺ: «**ذَلِكَ جِبْرِيلُ لَوْ دَنَا لأَخَذَهُ**».

The Prohet (pbuh) said: Don't be sad, for Allah is with us. Therein, the legs of the horse fell down to its knees and he fell off it. He reproached and incited the horse into moving, when it stood up with its legs surrounded by what was similar to the smoke of dust. Thereupon, he called the Prophet to grant him protection. So, the Prophet (pbuh) gave him a guarantee of protection through 'Amer bin Fuhaira,(1) or through Abu Bakr. Yet, the Prophet (pbuh) commanded him not to leave anyone to pursue them. Thereby, Suraqa went away and said to the pursuant people: Go back and cease the pursuance, as I have not found them.

It was said that he said to them [i.e. to The Prophet (pbuh) and Abu Bakr As-Siddiq (may Allah be pleased with him)]: I see that you have supplicated against me, so invoke for me. Therein, it struck his mind that the Prophet (pbuh) would be victorious.

It was also related that a shepherd, who had known about their matter, went out in a rush to tell Quraish (about their destination). Having reached Mecca, his heart was covered up and he forgot why he had got out, so he came back to his place.

Ibn Ishaq and others narrated: Abu Jahl plotted a scheme with Quraish, in effect of which he swore that he would throw a stone at the head of the Prophet (pbuh) on seeing him. So, he came carrying a stone towards the Prophet (pbuh) while he was prostrating. Thereupon, Quraish Pagans were watching and waiting for him to throw it at The Prophet (pbuh). Yet, the stone stuck to his hand, and his hands up to his kneck rigoured. Therein, he went back in retreat and asked the Prophet (pbuh) to invoke (Allah) for him (to restore his hands to its former moving state). The Prophet (pbuh) invoked and his hands moved again. Thereafter, Quraish pagans inquired of him about what happened, When he said to them: A bull which I have never seen before stood before me and confronted me. It would have inclined to eat me. The Prophet (pbuh) said: that (bull) was Jibril (Gabriel), and had he (Abu Jahl) come closer, he (Jibril) would

(1) He was the freedslave of Abu Bakr, whom he took with them to serve the Prophet (pbuh) during their journey.

have taken him (i.e. caused him to be perished).

وَذَكَرَ السَّمَرْقَنْدِيُّ أَنَّ رَجُلاً مِنْ بَنِي الْمُغِيرَةِ أَتَى النَّبِيَّ ﷺ لِيَقْتُلَهُ فَطَمَسَ الله عَلَى بَصَرِهِ فَلَمْ يَرَ النَّبِيَّ ﷺ وَسَمِعَ قَوْلَهُ فَرَجَعَ إِلَى أَصْحَابِهِ فَلَمْ يَرهُمْ حَتّى نَادَوْهُ وَذَكر أَنَّ فِي هَاتَيْنِ القصتَيْنِ نَزلَتْ ﴿إِنَّا جَعَلْنَا فِىٓ أَعْنَـٰقِهِمْ أَغْلَـٰلًا﴾ [يس: 8] الآيَتَيْنِ، وَمِنْ ذَلِكَ مَا ذَكَرَهُ ابْنُ إِسْحَاقَ فِي قِصَّتِهِ إِذْ خَرَجَ إِلى بَنِي قُرَيْظَةَ فِي أَصْحَابِهِ فَجَلَسَ إِلَى جِدَارِ بَعْضِ آطَامِهِمْ فَانْبَعَثَ عَمْرُو بنُ جَحَّاشٍ أَحَدُهُمْ لِيَطْرَحَ عَلَيْهِ رَحًى فَقَامَ النَّبِيُّ ﷺ فَانْصَرَفَ إِلَى الْمَدِينَةِ وَأَعْلَمَهُمْ بِقِصَّتِهِمْ وَقَدْ قِيلَ إِنَّ قَوْلَهُ تَعَالَى: ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا ٱذْكُرُوا نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ﴾ [المائدة: 11] فِي هَذِهِ الْقِصَّةِ نَزَلَتْ، وَحَكَى السَّمرْقَنْدِيُّ أَنَّهُ خَرَجَ إِلَى بَنِي النَّضِيرِ يَسْتَعِينُ فِي عَقْلِ الْكِلاَبِيَّيْنِ اللَّذَيْنِ قَتَلَهُمَا عَمْرُو بنُ أُمَيَّةَ فَقَالَ لَهُ حُيَيُّ بْنُ أَخْطَبَ: اجْلِسْ يَا أَبَا الْقَاسِمِ حَتَّى نُطْعِمَكَ وَنُعْطِيكَ مَا سَأَلْتَنَا فَجَلَسَ النَّبِيُّ ﷺ مَعَ أَبِي بَكْرٍ وَعُمَرَ رَضِيَ الله عَنْهُمَا وَتَوَامَرَ حُيَيٌّ مَعَهُمْ عَلَى قَتْلِهِ فَأَعْلَمَ جِبْرِيلُ عَلَيْهِ السَّلاَمُ النَّبِيَّ ﷺ بِذَلِكَ فَقَامَ كَأَنَّهُ يُرِيدُ حَاجَتَهُ حَتَّى دَخَلَ الْمَدِينَةَ، وَذَكَرَ أَهْلُ التَّفْسِيرِ مَعْنَى الْحَدِيثِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ أَبَا جَهْلٍ وَعَدَ قُرَيْشاً لَئِنْ رَأَى مُحَمَّداً ﷺ يُصَلِّي لَيَطَأَنَّ رَقَبَتَهُ فَلَمَّا صَلَّى ﷺ أَعْلَمُوهُ فَأَقْبَلَ فَلَمَّا قَرُبَ مِنْهُ وَلَّى هَارِباً نَاكِصاً عَلَى عَقِبَيْهِ مُتَّقِياً بِيَدَيْهِ فَسُئِلَ فَقَالَ لَمَّا دَنَوْتُ مِنْهُ أَشْرَفْتُ عَلَى خَنْدَقٍ مَمْلُوءٍ نَاراً كِدْتُ أَهْوِي فِيهِ وَأَبْصَرْتُ هَوْلاً عَظِيماً وَخَفْقَ أَجْنِحَةٍ قَدْ مَلأَتِ الأَرْضَ فَقَالَ ﷺ: «**تِلْكَ الْمَلاَئِكَةُ لَوْ دَنَا لاخْتَطَفَتْهُ عُضْواً عُضْواً**» ثُمَّ أُنْزِلَ عَلَى النَّبِيِّ ﷺ ﴿كَلَّآ إِنَّ ٱلْإِنسَـٰنَ لَيَطْغَىٰٓ ۝٦﴾ [العلق: 6] إِلَى آخِرِ السُّورَةِ.

As-Samarqandi narrated: When a man from Banu Al-Mughira came to the Prophet (pbuh) intending to murder him, Allah cast a screen on his eyes so that he could not see the Prophet (pbuh) while he could hear his speech. So, he came back to his Companions and did not see them until they had called him.

It was stated that as for those two stories, the two Qur'anic verses were revealed, namely, "Verily We have put on their necks iron collars reaching to the chins, so that their heads are raised up. And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they can not see."(1)

Ibn Ishaq narrated: When the Prophet (pbuh) went out to Banu Quraiza (a Jewish tribe), accompanied by his Companions, he (pbuh) sat against a wall of one of their forts. Therein, 'Amr bin Gahsh (an infidel) rose up to throw a

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(1) [Surah 36: 8-9].

millstone at him (from above the wall). Thereupon, (after being informed by Jibril) The Prophet (pbuh) stood up and went away. The Prophet (pbuh) thereafter went to Medina and told the people about their (The Jews) story and conspiracy.

It ws said: As for that story, Allah's Statement was revealed, namely, "O You who believe! Rembember the Favour of Allah unto you when some people desired (made a plan) to stretch out their hands against you but (Allah) held back their hands from you."(1) As-Samarqandi related a narration, namely: Once the Prophet (pbuh) went out to Banu An-Nadir (a Jewish tribe in Medina) seeking their help to agree upon the Diyah (blood-money) to be paid in return for the Killing of the two men of Kelab (tribe) by the hands of 'Amr bin Ummayya (one of the Prophet's Companions). Thereupon, Huyai bin Akhtab (a Jewish head)(2) said: O Abul-Qasim (The Prophet's nickname), sit down so that we offer you food and fulfill your request. So, The Prophet (pbuh) sat along with Abu Bakr and 'Umar (may Allah be pleased with them). Yet, Huyai schemed a conspiracy with the Jews to assassinate the Prophet (pbuh). Thereupon, Jibril (Gabriel-peace be upon him) told The Prophet (pbuh) about that. Thereby, The Prophet (pbuh) rose up pretending that he would relieve himself, and then he kept on walking till having admitted to Medina.(3)

The Commentators of the Ahadith (Prophetic Sayings) stated the meaning of the narration related by Abu Hurairah (may Allah be pleased with him) as for Abu Jahl, and said: Abu Jahl gave Quraish polytheists a promise that in case of seeing Muhammad praying, he would tread on his neck. Thereafter, when he approached The Prophet (pbuh), he retreated and turned tail in a rush. Then he was inquired about what had happened, when he said: When I came closer to him [i.e. The Prophet (pbuh)], I overlooked a trench full of fire into which I was on the threshold of falling. I experienced grave horror and watched flapping wings which covered the earth. So, The Prophet (pbuh) said: These (wings) are (of) the angels. Had he come closer, they would have torn his organs; one by one, into pieces. Thereby, The Qur'anic verses from "Nay! Verily man does transgress (in disbelief and evil deed)" to the end of Surat Al-'Alaq (The Clot),

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(1) [Surah 5: 11].

(2) Huyai is one of The Jewish heads of Banu An-Nadir. The Prophet (pbuh) exiled him to Khaibar (a Jewish Tribe). He plotted with the Jews of Banu Quraiza and breached the covenant which they had ratified with the Prophet (pbuh). Therein, he was killed with them. The Prophet (pbuh) married his daughter Safia bint Huyai after having concluded the expedition of Khaibar.

(3) 'Amr bin 'Ummayya saw two men from Kelab tribe at Ma'una well. Thereupon, he thought them to be from the tribe that had murdered the Muslims at Ma'una well, so he killed them. The Prophet (pbuh) accordingly decided to pay their Diyah (Blood-money). So, he went to the Jewish people of Banu An-Nadir seeking their help to settle on the amount of that Diyah by virtue of the covenant ratified with them after his emigration (to Mecca).

were revealed to The Prophet (pbuh) concerning him.

وَيُرْوَى: أَنَّ شَيْبَةَ بْنِ عُثْمَانَ الْحَجَبِيَّ أَدْرَكَهُ يَوْمَ حُنَيْنٍ وَكَانَ حَمْزَةُ قَدْ قَتَلَ أَبَاهُ وَعَمَّهُ فَقَالَ: الْيَوْمَ أُدْرِكُ ثَارِي مِنْ مُحَمَّدٍ، فَلَمَّا ٱخْتَلَطَ النَّاسُ أَتَاهُ مِنْ خَلْفِهِ وَرَفَعَ سَيْفَهُ لِيَصُبَّهُ عَلَيْهِ قَالَ: فَلَمَّا دَنَوْت مِنْهُ ٱرْتَفَعَ إِلَيَّ شُوَاظٌ مِنْ نَارٍ أَسْرَعُ مِنَ الْبَرْقِ فَوَلَّيْتُ هَارِباً وَأَحَسَّ بِي النَّبِيُّ ﷺ فَدَعَانِي فَوَضَعَ يَدَهُ عَلَى صَدْرِي وَهُوَ أَبْغَضُ الْخَلْقِ إِلَيَّ فَمَا رَفَعَهَا إِلاَّ وَهُوَ أَحَبُّ الْخَلْقِ إِلَيَّ، وَقَالَ لِي **«أُدْنُ فَقَاتِلْ»** فَتَقَدَّمْتُ أَمَامَهُ أَضْرِبُ بِسَيْفِي وَأَقِيهِ بِنَفْسِي وَلَوْ لَقِيتُ أَبِي تِلْكَ السَّاعَةَ لأَوْقَعْتُ بِهِ دُونَهُ؛ وَعَنْ فُضَالَةَ بْنِ عَمْرٍو، قَالَ: أَرَدْتُ قَتْلَ النَّبِيِّ ﷺ عَامَ الْفَتْحِ وَهُوَ يَطُوفُ بِالْبَيْتِ فَلَمَّا دَنَوْتُ مِنْهُ قَالَ: **«أَفُضَالَةُ؟»** قُلْتُ نَعَمْ؛ قَالَ: **«مَا كُنْتَ تُحَدِّثُ بِهِ نَفْسَكَ؟»** قُلْتُ: لاَ شَيْءَ؛ فَضَحِكَ وَٱسْتَغْفَرَ لِي وَوَضَعَ يَدَهُ عَلَى صَدْرِي فَسَكَنَ قَلْبِي، فَوَاللهِ مَا رَفَعَهَا حَتَّى مَا خَلَقَ اللهُ شَيْئاً أَحَبَّ إِلَيَّ مِنْهُ؛ وَمِنْ مَشْهُورِ ذَلِكَ خَبَرُ عَامِرِ بْنِ الطُّفَيْلِ وَأَرْبَدَ بْنِ قَيْسٍ حِينَ وَفَدَا عَلَى النَّبِيِّ ﷺ وَكَانَ عَامِرٌ قَالَ لَهُ أَنَا أَشْغَلُ عَنْكَ وَجْهَ مُحَمَّدٍ فَٱضْرِبْهُ أَنْتَ فَلَمْ يَرَهُ فَعَلَ شَيْئاً فَلَمَّا كَلَّمَهُ فِي ذَلِكَ قَالَ لَهُ: وَاللهِ مَا هَمَمْتُ أَنْ أَضْرِبَهُ إِلاَّ وَجَدْتُكَ بَيْنِي وَبَيْنَهُ أَفَأَضْرِبُكَ؟ وَمِنْ عِصْمَتِهِ لَهُ تَعَالَى أَنَّ كَثِيراً مِنَ الْيَهُودِ وَالْكَهَنَةِ أَنْذَرُوا بِهِ وَعَيَّنُوهُ لِقُرَيْشٍ وَأَخْبَرُوهُمْ بِسطوَتِهِ بِهِمْ وَحَضُّوهُمْ عَلَى قَتْلِهِ فَعَصَمَهُ اللهُ تَعَالَى حَتَّى بَلَغَ فِيهِ أَمْرَهُ، وَمِنْ ذَلِكَ نَصْرُهُ بِالرُّعْبِ أَمَامَهُ مَسِيرَةَ شَهْرٍ كَمَا قَالَ ﷺ.

Abu Na'im reported a narration, namely: Shaiba bin 'Uthman Al-Hajby, whose father and uncle had been killed in the battle by Hamza (The Prophet's paternal uncle), took part in the battle of Hunain and therein he said: Today, I am going to take my revenge against Muhammad. Thereby, when the two vying sides of the people met with each other, Shaiba came from behind the Prophet (pbuh) and raised his sword to strike him with.

Shaiba said: When I came closer to him [i.e. The Prophet (pbuh)], I saw blazing flames rising towards me, so I fled and turned tail. Therein, the Prophet (pbuh) noticed me, so he called me. He (pbuh) thereupon placed his hand on my chest while he was the most detested one among the creation to me, and did not pull it away except when he (pbuh) became the most beloved one among the creation to me. Then the Prophet (pbuh) said to me: come close and fight. So, I came before him fighting with my sword and trying to protect him with myself. Had I met with my father at that hour, I would have striken him killed in defence for the Prophet (pbuh). [1]

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(1) Shaiba bin 'Uthman Al-Hajby was entrusted with the keys of Al-Ka'ba. He was from the tribe of 'Abd Ad-Dar' who assumed responsibility for covering the Ka'ba. He embraced Islam on the Day of the conquest of Mecca.

On the authority of Fudala bin 'Amr who said: In the year of the conquest of Mecca, I intended to kill the Prophet (pbuh) while he was performing circumambulation around the sacred House (the Ka'ba). After I had approached him, he (pbuh) said: Are you Fudala? I replied: Yes. He (pbuh) said: What have you soliloquized about? (i.e. what have you intended to do?) I replied: Nothing. Then the Prophet (pbuh) laughed and sought Allah's Forgiveness for me. He (pbuh) placed his hand at my chest, so it became calm. By Allah, he (pbuh) did not pull it (his hand) away until nothing created by Allah had become more beloved to me than him.(1)

Abu Hurairah (may Allah be pleased with him) related a narration as for 'Amer bin At-Tufail and Arbad bin Qais. 'Amer said to Arbad: I am going to divert the face of Muhammad away from you, and then you are to strike him. Therein, 'Amer did not see Arbad doing anything, so he inquired of him about that when he said: By Allah, I did not incline to strike him except that I would find you between him and me, so shall I to strike you?(2)

A multitude of the Jews and clergymen informed Quraish about the Prophet (pbuh) formerly, having identified his characteristics and his dominance and power over them, and thereby incited them to kill him. Yet, Allah the Supreme protected him until he had conveyed His Message of Islamic Monotheism.

Further, Allah granted the Prophet (pbuh) victory over his enemies due to the fear striking their hearts for a distance of one month's journey.

فــــصل

وَمِنْ مُعْجِزاتِهِ الْبَاهِرَةِ مَا جَمَعَهُ الله لَهُ مِن الْمَعَارِفِ وَالْعُلُومِ وَخَصَّهُ بِهِ مِنَ الاطِّلاَعِ عَلَى جَمِيعِ مَصَالِحِ الدُّنْيَا وَالدِّينِ وَمَعْرِفَتُهُ بِأُمُورِ شَرَائِعِهِ وَقَوَانِينِ دِينِهِ، وَسِيَاسَةِ عِبَادِهِ وَمَصالِحِ أُمَّتِهِ وَمَا كَانَ فِي الْأُمَمِ قَبْلَهُ وَقِصَصِ الْأَنْبِيَاءِ وَالرُّسُلِ وَالْجَبَابرَةِ وَالْقُرُونِ الْمَاضِيَةِ مِنْ لَدُنْ آدَمَ إِلَى زَمَنِهِ وَحِفْظِ شِرَائِعِهِمْ وَكُتُبِهِمْ وَوَعْيِ سِيَرِهِمْ وَسَرْدِ أَنْبَائِهِمْ وَأَيَّامِ الله فِيهِمْ وَصِفَاتِ أَعْيَانِهِمْ وَٱخْتِلاَفِ آرَائِهِمْ وَالْمَعْرِفَةِ بِمُدَدِهِمْ وَأَعْمَارِهِمْ وَحِكَمِ حُكَمائِهِمْ وَمُحاجَّةِ كُلِّ أُمَّةٍ مِنَ الْكَفَرَةِ وَمُعَارَضَةِ كُلِّ فِرْقَةٍ مِنَ الْكِتَابِيِّينَ بِمَا فِي كُتُبِهِمْ وَإِعْلاَمِهِمْ بِأَسْرَارِهَا وَمُخَبَّآتِ عُلُومِهَا وَإِخْبَارِهِمْ بِمَا كَتَمُوهُ مِنْ ذَلِكَ وَغَيَّرُوهُ إِلَى الاحْتِوَاءِ عَلَى لُغَاتِ الْعَرَبِ وَغَرِيبِ أَلْفَاظِ فِرَقِهَا وَالْإِحَاطَةِ بِضُرُوبِ فَصَاحَتِهَا، وَالْحِفْظِ لِأَيَّامِهَا وَأَمْثَالِهَا وَحِكَمِهَا وَمَعَانِي أَشْعَارِهَا وَالتَّخْصِيصِ بِجَوَامِعِ كَلِمِهَا إِلَى المَعْرِفَةِ بِضَرْبِ الْأَمْثَالِ الصَّحِيحَةِ، وَالحِكَمِ البَيِّنَةِ لِتَقْرِيبِ التَّفْهِيمِ لِلْغَامِضِ، وَالتَّبيينِ لِلْمُشْكِلِ إِلَى تَمْهِيدِ قَوَاعِدِ الشَّرْعِ الذِي لاَ

(1) Reported by Ibn Ishaq.

(2) Reported by Ash-Shaikhn and Ahmad.

تَنَاقُضَ فِيهِ وَلاَ تَخَاذُلَ مَعَ ٱشْتِمَالِ شَرِيعَتِهِ عَلَى مَحَاسِنِ الْأَخْلاَقِ وَمَحَامِدِ الآدَابِ وَكُلِّ شَيْءٍ مُسْتَحْسَنٍ مُفَصَّلٍ لَمْ يُنْكِرْ مِنْهُ مُلْحِدٌ ذُو عَقْلٍ سَلِيمٍ شَيْئاً إِلاَّ مِنْ جِهَةِ الْخِذْلاَنِ بَلْ كُلُّ جَاحِدٍ لَهُ وَكَافِرٍ مِنَ الْجَاهِلِيَّةِ بِهِ إِذَا سَمِعَ مَا يَدْعُو إِلَيْهِ صَوَّبَهُ وَٱسْتَحْسَنَهُ دُونَ طَلَبِ إِقَامَةِ بُرْهَانٍ عَلَيْهِ ثُمَّ مَا أَحَلَّ لَهُمْ مِنَ الطَّيِّبَاتِ وَحَرَّمَ عَلَيْهِمْ مِنَ الْخَبَائِثِ وَصَانَ بِهِ أَنْفُسَهُمْ وَأَعْرَاضَهُمْ وَأَمْوَالَهُمْ مِنَ الْمُعَاقَبَاتِ وَالْحُدُودِ عَاجِلاً وَالتَّخْوِيفِ بِالنَّارِ آجِلاً [مِمَّا لاَ يَعْلَمُ عِلْمَهُ وَلاَ يَقُومُ بِهِ وَلاَ بِبَعْضِهِ إِلاَّ مَنْ مَارَسَ الدَّرْسَ وَالْعُكُوفَ عَلَى الْكُتُبِ وَمُثَافَنَةِ بَعْضٍ] هَذَا إِلَى الاحْتِوَاءِ عَلَى ضُرُوبِ الْعِلْمِ وَفُنُونِ الْمَعَارِفِ كَالطِّبِّ وَالْعِبَارَةِ وَالْفَرَائِضِ وَالْحِسَابِ وَالنَّسَبِ وَغَيْرِ ذَلِكَ مِنَ الْعُلُومِ مِمَّا ٱتَّخَذَ أَهْلُ هٰذِهِ الْمَعَارِفِ كَلاَمَهُ ﷺ فِيهَا قُدْوَةً وَأُصُولاً فِي عِلْمِهِمْ كَقَوْلِهِ ﷺ: [«**الرُّؤْيَا لِأَوَّلِ عَابِرٍ وَهِيَ عَلَى رِجْلِ طَائِرٍ**» وَقَوْلِهِ:] «**الرُّؤْيَا ثَلاَثٌ رُؤْيَا حَقٌّ وَرُؤْيَا يُحَدِّثُ بِهَا الرَّجُلُ نَفْسَهُ وَرُؤْيَا تَحْزِينٌ مِنَ الشَّيْطَانِ**».

(Chapter)

The Prophet's Immense Erudition & Profound Knowledge

Verily, Allah endowed the Prophet (pbuh) with numerous miracles, of which was the immense erudition. The Prophet (pbuh) was favoured with the profound acquaintance of all the worldly and religious utilities as well as the matters pertaining to the legislations and laws of His Religion (of Islamic Monotheism) and the administration of the affairs of His Slaves along with the welfare of his nation [i.e. the Prophet's followers). Allah conferred upon the Prophet (pbuh) the comprehensive knowledge of the stories of the by-gone nations, Prophets, Messengers, tyrants and centuries, from the era of Adam till his lifetime. Thereby, he (pbuh) memorized their legislations and Scriptures, and was full aware of their course of life and their stories as well as the duration of their life. He (pbuh) stated the characteristics of their notable people and their different views.

Therefore, The Prophet (pbuh) was knowing of the lifespan, ages and aphoristic sayings of each one of the disbelieving nations. Thereby, he was competent in conducting a controversy with each one of the disbelieving nations, and opposing each party of the people of Scriptures (The Jews and Christians) through having informed them about the ins and outs of their scriptures and its hidden knowledge. Thus, the Prophet (pbuh) told them about what they had concealed of the Book sent down by Allah, and that they had distorted and changed its statement (by writing it with their own hands).

Furthermore, The Prophet (pbuh) had inclusive knowledge of all the Arab languages along with their accents, odd terms, and types of eloquent styles. He (pbuh) also memorized their days (of the Pre-Islamic Period of Ignorance), aphorisms, parables and the meanings of their poetic verses. As well, he (pbuh) was gifted with their richest expressions. Moreover, he (pbuh) knew how to set the correct examples and evident wise sayings to clarify the vague

terms and illustrate the difficult vocabularies.

Likewise, The Prophet (pbuh) cleared the way for the religious laws and rulings devoid of contradiction and flaw. His Shari'a (Islamic Law) encompassed good morals, fine manners and every favourable and elaborated thing that would not be denied by a sane infidel except out of disappointment. Thereby, when each disbeliever of the Period of Ignorance, who denied it, heard anything which prompted him to adopt that religion, he used to approve and regard it as right without having requested any proof to be set as for that.

As well, The Prophet's (pbuh) profound knowledge was evinced when he made lawful for the people the good things and prohibited the abominable things, and consequently he (pbuh) safeguarded their lives, honour and property against the present punishment and prescribed penalties in the worldly life, and from the Hell-Fire in the Hereafter.

Such knowledge or some items of which could not be attained or known except by one who practiced learning and occupied himself with the books and engaged in extracting out some items of this matchless knowledge.

The Prophet (pbuh) was acquainted with the different kinds of Sciences and the various types of knowledge, such as Medicine (medical treatment), Interpretation of dreams, Arithmetic, genealogy, law of distribution of Inheritance and the other sciences whose people took The Prophet's speech as an ideal example and a fundamental ground to their sciences. That corresponded with the Prophet's Statement, namely, "the vision (seen by one during sleep) comes true according to the interpretation given by the first one to construe it, and it is hanged on a leg of a bird (i.e. if one interprets it right or wrong, good or bad, it will come true according to his interpretation given first before anyone else)."[1]

As well, The Prophet's statement reads, "The Vision (during one's sleep) is of three kinds: one is a true vision, another is a vision in which one soliloquizes and the other vision is displayed by a Satan." [2]

وَقَوْلِهِ: «إِذَا تَقَارَبَ الزَّمَانُ لَمْ تَكَدْ رُؤْيَا الْمُؤْمِنِ تَكْذِبُ» وَقَوْلِه: «أَصْلُ كُلِّ دَاءٍ الْبَرَدَةُ» وَمَا رُوِيَ عَنْهُ فِي حَدِيثِ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ مِنْ قَوْلِهِ: «الْمَعِدَةُ حَوْضُ الْبَدَنِ وَالْعُرُوقُ إِلَيْهَا وَارِدَةٌ». وَإِنْ كَانَ هَذَا حَدِيثاً لاَ نُصَحِّحُهُ لِضَعْفِهِ وَكَوْنِهِ مَوْضُوعاً تَكَلَّمَ عَلَيْهِ الدَّارَقُطْنِي؛ وَقَوْلِهِ: «خَيرُ مَا تَدَاوَيْتُمْ به السَّعُوطُ وَاللَّدُودُ وَالْحِجَامَةُ وَالْمَشِيُّ». وَ«خَيْرُ الْحِجَامَةِ يَوْمَ سَبْعَ عَشْرَةَ وَتِسْعَ عَشْرَةَ وَإِحْدَى وَعِشْرِينَ» وَفِي الْعُودِ الْهِنْدِيِّ سَبْعَةُ أَشْفِيَةٍ مِنْهَا ذَاتُ الْجَنْبِ. وَقَوْلِهِ: «مَا ملأَ ٱبْنُ آدَمَ وعَاءً شَرّاً مِنْ بَطْنٍ - إِلَى قَوْلِهِ - فَإِنْ كَانَ لاَ بُدَّ فَثُلُثٌ

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(1) Reported by Ibn Majah, abu Dawud and At-Tirmidhi through Abu Dharr.

(2) Reported by Ash Shaikhan through Abu Hurairah.

لِلطَّعَامِ وَثُلُثٌ لِلشَّرَابِ وَثُلُثٌ لِلنَّفَسِ» وَقَوْلِهِ وقَدْ سُئِلَ عَنْ سَبَإٍ أَرَجُلٌ هُوَ أَم ٱمْرَأَةٌ أَمْ أَرْضٌ؟ فَقَالَ: «رَجُلٌ وَلَدَ عَشَرَةً تَيَامَنَ مِنْهُم سِتَّةٌ وتَشَاءَمَ أَرْبَعَةٌ» الْحَدِيثَ بِطُولِهِ؛ وَكَذَلِكَ جَوَابُهُ فِي نَسَبِ قُضَاعَةَ، وَغَيْرُ ذَلِكَ مِمَّا ٱضْطَرَّتِ الْعَرَبُ عَلَى شَغْلِهَا بِالنَّسَبِ إِلَى سُؤَالِهِ عَمَّا ٱخْتَلَفُوا فِيهِ مِنْ ذَلِكَ. وَقَوْلِهِ: «حِمْيَرُ رَأْسُ الْعَرَب وَنَابُهَا وَمَذْحِج هَامَتُهَا وَغَلْصَمَتُهَا وَالْأَزْدُ كَاهِلُهَا وَجُمْجُمَتُهَا وَهَمْدَانُ غَارِبُهَا وَذِرْوَتُهَا» وَقَوْلِهِ: «إِنَّ الزَّمَانَ قَدِ ٱسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللهُ السَّمَوَاتِ وَالْأَرْض» وَقَوْلِهِ فِي الْحَوْضِ: «زَوَايَاهُ سَوَاءٌ»، وَقَوْلِهِ فِي حَدِيثِ الذِّكْرِ: «وَإِنَّ الْحَسَنَةَ بِعَشْرِ أَمْثَالِها، فَتِلْكَ مِائَةٌ وَخَمْسُونَ عَلَى اللِّسَانِ وَأَلْفٌ وَخَمْسُمِائَةٍ فِي الْمِيزَانِ».
وَقَوْلِهِ وَهُوَ بِمَوْضِعٍ: «نِعْمَ مَوْضِعُ الْحَمَّامِ هَذَا» وَقَوْلِهِ: «مَا بَيْنَ الْمَشْرِقِ وَالمَغْرِبِ قِبْلَةٌ».

The Prophet (pbuh) also said, "If the times became convergent (i.e. the elapse of times gets so fast), the vision seen by a believer would hardly be untruthful." (1)

Likewise, The Prophet (pbuh) said, "the root (cause) of all diseases is Satiety." (2)

Abu Hurairah (may Allah be pleased with him) reported a hadith (Prophetic Saying), namely, "The Stomach is the basin of the body to which the (blood of) veins come." Yet, its transmission is weak.

At-Tirmidhi reported a narration on the authority of Ibn 'Abbas (may Allah be pleased with them both) who said that the Prophet (pbuh) said, "The best things for you to be treated by are the Snuf, gargle, cupping and the purge, and the best days for one to have oneself cupped are the 17th, 19th and 21st. The Indian wood cures from seven diseases comprising pleurisy."

Al-Meqdam bin Ma'dy Karb related: The Prophet (pbuh) said, "A human being has never filled any vessel which is worse than his own belly. So if it is inevitable (for him to fill it) he is to assign one-third (of his belly) for food, one-third for his drink and one-third for breath (i.e. to let it empty to be able to breathe in a healthy way)." (3)

Being asked about Saba' (Sheba) whether it is a man, a woman, or a land, The Prophet (pbuh) said, "(Sheba is) a man who had ten children, six of them resided in Yemen and the other four ones dwelt in The Levant." (4)

The Prophet (pbuh) also gave information about Quda'a (tribe) as for its lineage when having been asked, along with the reply to the other questions as to the pedigree which Arabs were obliged to inquire about

(1) Reported by As-Shaikhan.

(2) Reported by Ad-Darqutni who deemed it as weak.

(3) Reported by Ahmad, At-Tirmidhi, Ibn Majah and Al-Hakim.

(4) Reported by At-Tirmidhi and Ahmad. Saba' (sheba) was mentioned in the Qur'an as follows: "Indeed there was for Saba' (Sheba) a sign in their dwelling-place-two gardens on the right hand and on the left." [34:15].

due to their disagreement about it.[1]

His profound knowledge was manifested when he (pbuh) said: Hemiar (Tribe) is the head and canine tooth of Arabs, Madhhaj (tribe) is their head vortx and epiglottis, Azad (tribe) is their upper part of the back and their skull, and Hamadan (tribe) is their withers and their head apex.

Ibn 'Umar (may Allah be pleased with them both) said: The Prophet (pbuh) informed about the basin (of Al-Kauthar river that will appear on Doomsday) and said: It (the basin) has even corners.[2]

On the authority of 'Abdullah[3] bin 'Amr bin Al-'Ass (may Allah be pleased with them both) who said, concerning the hadith of Adh-Dhikr (Remembrance of Allah): The Prophet (pbuh) said: The reward of good deeds will be ten times for each good deed, so the grand total of that in the tongue is a hundred and fifty though it is a thousand and five hundreds in the scale (recording the good deeds to be rewarded in the Hereafter).

Being in a place, The Prophet (pbuh) said: This is an excellent site for the pigeons (to gather and fly).

As well, The Prophet (pbuh) said: There is a Qibla (direction to prayer) in the area between the eastward and the westward.

وَقَوْلِهِ لِعُيَيْنَة أو الأقرع: «**أنا أفرس بالخيل منك**» وَقَوْلِهِ لِكَاتِبِهِ: «**ضَعِ الْقَلَمَ عَلَى أُذُنَكِ فَإِنَّهُ أَذْكَرُ لِلْمُمِلِّ**» هَذَا مَعَ أَنَّهُ ﷺ كَانَ لاَ يَكْتُبُ وَلَكِنَّهُ أُوتِيَ عِلْمَ كُلِّ شَيْءٍ حَتَّى قَدْ وَرَدَتْ آثَارٌ بِمَعْرِفَتِهِ حُرُوفَ الْخَطِّ وَحُسْنَ تَصْوِيرِهَا كَقَوْلِهِ: «**لاَ تَمُدُّوا بِسْمِ الله الرَّحْمٰنِ الرَّحِيمِ**» رَوَاهُ ٱبْنُ شعْبَانَ مِنْ طَرِيقِ ٱبْنِ عَبَّاسٍ؛ وَقَوْلِهِ فِي الْحَدِيثِ الآخَرِ الذِي يُرْوَى عَنْ مُعَاوِيَةَ أَنَّهُ كَانَ يَكْتُبُ بَيْنَ يَدَيْهِ ﷺ فَقَالَ لَهُ: «**أَلْقِ الدَّوَاةَ وَحَرِّفِ الْقَلَمَ وَأَقِمِ الْبَاءَ وَفَرِّقَ السِّينَ وَلاَ تُعَوِّرِ الْمِيمَ وَحَسِّنِ الله وَمُدَّ الرَّحْمٰن وَجَوِّدِ الرَّحِيم**» وَهَذَا وَإِنْ لَمْ تَصِحَّ الرِّوَايَة أَنَّهُ ﷺ كَتَبَ فَلاَ يَبْعُدُ أَنْ يُرْزَقَ عِلْمَ هَذَا وَيُمْنَعَ الْكِتَابَةَ وَالْقِرَاءَةَ.

To 'Uyaina or Al-Aqra', The Prophet (pbuh) once said: I am more proficient in horse-riding than you.

To his writer, The Prophet (pbuh) said: Place the pen on your ear for it is more remindful of the dictated statement.

Despite being illiterate, The Prophet (pbuh) had comprehensive knowledge about everything. Further, many narrations were related as for his acquaintance with the letters of the handwriting and calligraphy. That corresponded with his statement, namely: Don't stretch out the wording 'In The Name of Allah, Most

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(1) Reported by Ahmad, Abu Ya'la and At-Tabarany.

(2) Reported by As-Shaikha.

(3) Repoted by Abu Dawud and Ibn Majah.

Beneficent, Most Merciful." Reported by Muhammad bin Al-Qasim bin Sha'ban Al-Masry.

[علم رسول الله بلغات العرب والعجم]

وَأَمَّا عِلْمُهُ ﷺ بِلُغَاتِ الْعَرَبِ وَحِفْظُهُ مَعَانِي أَشْعَارِهَا فَأَمْرٌ مَشْهُورٌ قَدْ نَبَّهْنَا عَلَى بَعْضِهِ أَوَّلَ الْكِتَابِ وَكَذَلِكَ حِفْظُهُ لِكَثِيرٍ مِنْ لُغَاتِ الْأُمَمِ كَقَوْلِهِ فِي الْحَدِيثِ: «سَنَهْ سَنَهْ» وَهِيَ حَسَنَةٌ بِالْحَبَشِيَّةِ؛ وَقَوْلِهِ: «وَيَكْثُرُ الْهَرْجُ» وَهُوَ الْقَتْلُ بِهَا وَقَوْلِهِ فِي حَدِيثِ أَبِي هُرَيْرَةَ: «أَشْكَنْبَ دَرْدَ» أَيْ وَجَعُ الْبَطْنِ بِالْفَارِسِيَّةِ إِلَى غَيْرِ ذَلِكَ مِمَّا لاَ يَعْلَمُ بَعْضَ هَذَا وَلاَ يَقُومُ بِهِ وَلاَ بِبَعْضِهِ إِلاَّ مَنْ مَارَسَ الدَّرْسَ وَالْعُكُوفَ عَلَى الْكُتُبِ وَمُثَافَنَةِ أَهْلِهَا عُمْرَهُ وَهُوَ رَجُلٌ كَمَا قَالَ اللهُ تَعَالَى أُمِّيٌّ لَمْ يَكْتُبْ وَلَمْ يَقْرَأْ وَلاَ عُرِفَ بِصُحْبَةِ مَنْ هَذِهِ صِفَتُهُ وَلاَ نَشَأَ بَيْنَ قَوْمٍ لَهُمْ عِلْمٌ وَلاَ قِرَاءَةٌ لِشَيْءٍ مِنْ هَذِهِ الْأُمُورِ وَلاَ عُرِفَ هُوَ قَبْلُ بِشَيْءٍ مِنْهَا قَالَ اللهُ تَعَالَى: ﴿وَمَا كُنتَ تَتْلُوا مِن قَبْلِهِۦ مِن كِتَٰبٍ وَلَا تَخُطُّهُۥ بِيَمِينِكَ﴾ [العنكبوت: 48] الآيَةَ؛ إِنَّمَا كَانَتْ غَايَةُ مَعَارِفِ الْعَرَبِ النَّسَبَ وَأَخْبَارَ أَوَائِلِهَا وَالشِّعْرَ وَالْبَيَانَ وَإِنَّمَا حَصَلَ ذَلِكَ لَهُمْ بَعْدَ التَّفَرُّغِ لِعِلْمِ ذَلِكَ وَالاشْتِغَالِ بِطَلَبِهِ وَمُبَاحَثَةِ أَهْلِهِ عَنْهُ؛ وَهَذَا الْفَنُّ نُقْطَةٌ مِنْ بَحْرِ عِلْمِهِ ﷺ وَلاَ سَبِيلَ إِلَى جَحْدِ الْمُلْحِدِ لِشَيْءٍ مِمَّا ذَكَرْنَاهُ وَلاَ وَجَدَ الْكَفَرَةُ حِيلَةً فِي دَفْعِ مَا قَصَصْنَاهُ إِلاَّ قَوْلَهُمْ ﴿أَسَٰطِيرُ ٱلْأَوَّلِينَ﴾ [النحل: 24، والفرقان: 5] وَ﴿إِنَّمَا يُعَلِّمُهُۥ بَشَرٌ﴾ [النحل: 103] فَرَدَّ اللهُ قَوْلَهُمْ بِقَوْلِهِ: ﴿لِّسَانُ ٱلَّذِى يُلْحِدُونَ إِلَيْهِ أَعْجَمِىٌّ وَهَٰذَا لِسَانٌ عَرَبِىٌّ مُّبِينٌ﴾ [النحل: 130] ثُمَّ ما قَالُوهُ مَكابَرَةُ الْعِيَانِ فَإِنَّ الذِي نَسَبُوا تَعْلِيمَهُ إِلَيْهِ إِمَّا سَلْمَانُ أَوِ الْعَبْدُ الرُّومِيُّ وَسلمانُ إِنَّمَا عَرَفَهُ بَعْدَ الْهِجْرَةِ وَنُزُولِ الْكَثِيرِ مِنَ الْقُرْآنِ وَظُهُورِ مَا لاَ يَنْعَدُّ مِنَ الآيَاتِ.

The Prophet's (pbuh) Knowledge About The Language of Arabs and Non-Arabs

It is well-known that the Prophet (pbuh) had great knowledge about the Arab language (with their dialects) and that he memorized the meanings of their poetic verses. We have already notified that at the beginning of the book-likewise, The Prophet (pbuh) knew a lot about the language of the other nations such as his terms in his hadith which he vocalized in the Abyssinian Language such as 'Sanh Sanh' meaning 'a good deed and 'Harj' meaning 'killing'.

In the hadith narrated by Abu Hurairah, The Prophet (pbuh) said, 'Ashkataba Dardam' meaning 'Stomachache' in the Persian language, in addition to that which could not be realized except by a highly-cultured man who subjected to learning, occupied himself with scanning the books and spent most of his life conversing with its native speakers. By contrast, The Prophet (pbuh), as Allah stated: (He) was illiterate, who neither wrote, read,

accompanied the learned men, nor grew up among a people who had been acquainted with such knowledge. Further, he himself was not aware of such erudition before the advent of his Message (of Islamic Monotheism). Allah's Statement reads, "Neither did you [O Muhammad (pbuh)] read any book before it (this Qur'an), nor did you write any book (whatsoever) with your right hand."

Yet, the utmost objective of the knowledge of Arabs was to be conscious of the genealogy as for one's lineage, the stories of their predecessors, and the versification of poetry and rhetoric. However, they gained that knowledge due to having dedicated themselves to be aware of it, pursued it through paying their entire attention, and attended to the experienced men versed in it.

Nevertheless, that sort of knowledge was nothing compared to that of the Prophet's. So, there was no way for any disbeliever to deny anything which we have already stated, and the polytheists could not find any way out to malign that except by saying, "Tales of the men of old," and, "It is only a human being who teaches him." Thereby Allah's Statement was an echo reply to them, namely, "The tongue of the man they refer to is foreign, while this (Qur'an) is a clear Arabic tongue."(2)

Out of stubbornness, the polytheists and pagans of Quraish attributed that knowledge grasped by the Prophet (pbuh) to Salman the Persian or The Roman Slave stating that one of them taught him that (according to the above-mentioned verse).

As for Salman the Persian, he knew the Prophet (pbuh) after the emigration and after the revelation of a multitude of Qur'anic chapters and countless Qur'anic verses.

وَأَمَّا الرُّومِيُّ فَكَانَ أَسْلَمَ وَكَانَ يَقْرَأُ عَلَى النَّبِيِّ ﷺ؛ وَٱخْتُلِفَ فِي ٱسْمِهِ وَقِيلَ بَلْ كَانَ النَّبِيُّ ﷺ يَجْلِسُ عِنْدَهُ عِنْدَ الْمَرْوَةِ وَكِلاَهُمَا أَعْجَمِيُّ اللِّسَانِ وَهُمُ الْفُصَحَاءُ اللُّدُّ وَالْخُطَبَاءُ اللُّسْنُ قَدْ عَجَزُوا عَنْ مُعَارَضَةِ مَا أَتَى بِهِ وَالْإِتْيَانِ بِمِثْلِهِ بَلْ عَنْ فَهْمِ وَصْفِهِ وَصُورَةِ تَأْلِيفِهِ وَنظمِهِ فَكَيْفَ بِأَعْجَمِيٍّ أَلْكَنَ؟ نَعَمْ وَقَدْ كَانَ سَلْمَانُ أَوْ بَلْعَامُ الرُّومِيُّ أَوْ يَعِيشُ أَوْ جَبْرٌ أَوْ يَسَارٌ عَلَى ٱخْتِلاَفِهِمْ فِي ٱسْمِهِ بَيْنَ أَظْهُرِهِمْ يُكَلِّمُونَهُمْ مَدَى أَعْمَارِهِمْ فَهَلْ حُكِيَ عَنْ وَاحِدٍ مِنْهُمْ شَيْءٌ مِنْ مِثْلِ مَا كَانَ يَجِيءُ بِهِ مُحَمَّدٌ ﷺ؟ وَهَلْ عُرِفَ وَاحِدٌ مِنْهُمْ بِمَعْرِفَةِ شَيْءٍ مِنْ ذَلِكَ وَمَا مَنَعَ الْعَدُوَّ حِينَئِذٍ عَلَى كَثْرَةِ عَدَدِهِ وَدُؤُوبِ طَلَبِهِ وَقُوَّةِ حَسَدِهِ أَنْ يَجْلِس إِلَى هَذَا فيأْخُذَ عَنْهُ أَيْضاً ما يُعارِضُ به ويَتعلّم منْهُ مَا يحْتَجُّ بِهِ عَلَى شِيعَتِهِ كَفِعْلِ النّضْرِ بْنِ الْحَارِث بِمَا كَانَ يُمَخْرِقُ بِهِ مِنْ أَخْبَارِ كُتُبِهِ وَلاَ غَابَ النَّبِيُّ ﷺ عَنْ قَوْمِهِ وَلاَ كَثُرَتِ ٱخْتِلاَفَاتُهُ إِلَى

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(1) [Surah 29: 48]. (2) [Surah 16: 103].

بِلاَدِ أَهْلِ الْكِتَابِ فَيُقَالُ: إِنَّهُ ٱسْتَمَدَّ مِنْهُمْ بَلْ لَمْ يَزلْ بَيْنَ أَظْهُرِهِمْ يَرْعَى فِي صِغرِهِ وَشَبَابِهِ عَلَى عَادَةِ أَنْبِيَائِهِمْ ثُمَّ لَمْ يَخْرُجْ عَنْ بِلاَدِهِمْ إِلاَّ فِي سَفْرَةٍ أَوْ سَفْرَتَيْنِ لَمْ يَطُلْ فِيهِمَا مُكْثُهُ مُدَّةً يَحْتَمِلُ فِيهَا تَعْلِيمُ الْقَلِيل فَكَيْفَ الْكَثِيرُ؟ بَلْ كَانَ فِي سَفرِهِ فِي صُحْبَةِ قَوْمِهِ ورِفَاقِه وَعَشِيرَتِهِ لَمْ يَغِبْ عَنْهُمْ وَلاَ خَالَفَ حَالُهُ مُدَّةَ مُقَامِهِ بِمَكَّةَ مِنْ تَعْلِيمٍ وَٱخْتِلاَفٍ إِلَى حَبْرٍ أَوْ قَسٍّ أَو مُنَجِّمٍ أَوْ كَاهِنٍ بَلَ لَوْ كَانَ هَذَا بَعْدُ كُلُّهُ لَكَانَ مَجِيءُ مَا أَتَى بِهِ فِي مُعْجِزِ الْقُرْآنِ قَاطِعاً لِكُلِّ عُذْرٍ وَمُدْحِضاً لِكُلِّ حُجَّةٍ وَمُجَلِّياً لِكُلِّ أَمْرٍ.

As for The Roman Slave, he embraced Islam and used to recite the Qur'an revealed to the Prophet (pbuh) in his presence. It was differed as for his exact name. It was said that the Prophet (pbuh) used to sit with him by Al-Marwa Mount. Thereby, both of them were foreigners whose native language was not Arabic. On the part of Arabs, who were the eloquent opponents and affluent orators, they failed either to oppose what had been revealed to the Prophet (pbuh) or to produce any statement similar to that of the Qur'an. Moreover, they could not grasp its description, composition and compilation, so how could a non-Arab whose speech was inarticulate do so? Certainly, Salman, or Bel'am The Roman (or Ya'esh, or Jabr, or Yasar) upon whose name they differed, were living among them and speaking with them throughout their life, yet had it been narrated that any one of them produced anything similar to that (i.e. The Qur'an) of Muhammad (pbuh)? Had anyone of them been acquainted with anything of the knowledge bestowed upon the Prophet (pbuh)? Therefore, what prevented the enemies (polytheists) since then with all their great numbers, pursuant calumny and mighty bodies to sit with anyone of them (Salman and Bel'am) so as to be inculcated through them with similar statements (of the Qur'an) to oppose the Prophet (pbuh) and disprove his Message, or to learn through them what enables anyone of them to argue against his people, as in the case of An-Nadr bin Al-Harith who used to fabricate lies about the news stated in his Book (of The Jews)?

Thus, The Prophet (pbuh) neither kept away from his people (of Quraish) nor traveled frequently to the lands of the people of the Scriptures to learn from them. Further, he (pbuh) kept staying among them grazing animals during his childhood and youth, as it was the habit of their Prophets.

In the interim of that, he (pbuh) did not get out of their lands except during one or two journeys, in which he did not stay for a long period of time that would be possible for learning a little portion of knowledge, so what about the abundant knowledge? Moreover, In his travel, he was accompanied by his people and folks, from whom he (pbuh) did not stay away. Furthermore, when he (pbuh) was in Mecca, he (pbuh) did not subject to learning, nor attended to either a rabbi, a vicar, an astrologer or a sorcerer. Thereby, the miraculous and inimitable Qur'an, which was revealed to him (pbuh), refuted any argument,

disproved any false proof and clarified every matter.

فصل

وَمِنْ خَصَائِصِهِ ﷺ وَكَرَامَاتِهِ وَبَاهِرِ آيَاتِهِ أَنْبَاؤُهُ مَعَ الْمَلاَئِكَةِ وَالْجِنِّ وَإِمْدَادُ الله لَهُ بِالْمَلاَئِكَةِ وَطَاعَةُ الْجِنِّ لَهُ وَرُؤْيَةُ كَثِيرٍ مِنْ أَصْحَابِهِ لَهُمْ.

قَالَ الله تَعَالَى: ﴿وَإِن تَظَٰهَرَا عَلَيۡهِ فَإِنَّ ٱللَّهَ هُوَ مَوۡلَىٰهُ وَجِبۡرِيلُ﴾ [التحريم: 4] الآية وَقَالَ تعالى: ﴿إِذۡ يُوحِي رَبُّكَ إِلَى ٱلۡمَلَٰٓئِكَةِ أَنِّي مَعَكُمۡ فَثَبِّتُواْ ٱلَّذِينَ ءَامَنُواْۚ﴾ [الأنفال: 12] وَقَالَ الله تعالى: ﴿إِذۡ تَسۡتَغِيثُونَ رَبَّكُمۡ فَٱسۡتَجَابَ لَكُمۡ أَنِّي مُمِدُّكُم﴾ [الأنفال: 9] الآيَتَيْنِ، وَقَالَ تعالى: ﴿وَإِذۡ صَرَفۡنَآ إِلَيۡكَ نَفَرٗا مِّنَ ٱلۡجِنِّ يَسۡتَمِعُونَ ٱلۡقُرۡءَانَ﴾ [الأحقاف: 29] الآية.

The Story of The Prophet (pbuh) along with the Angels and Jinn:

(Chapter) The Prophet (pbuh) was favoured with honourable graces and marvelous signs (miracles), of which was his stories along with the angels and Jinn. Allah aided him with the angels and made the Jinn subservient to him, and subsequently the majority of his Companions watched them.

Allah the Supreme said, "but if you help one another against him [Muhammad (pbuh)], then verily, Allah is his Maula (Lord, or Master, or Protection), and Jibril (Gabriel), and the righteous among the believers; and furthermore, the angels are his helpers."(1)

He also said, "(Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed."(2)

As well, Allah the All-Mighty said, "(Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angles each behind the other (following one another in succession)." Allah made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allah."(3)

Likewise, Allah's Statement reads, "And (remember) when We sent towards you [Muhammad (pbuh) a group (three to ten persons) of The Jinn, (quietly) listening to the Qur'an. When they stood in the presence thereof, they said: "Listen in Silence!" And when it was finished, they returned to their people, as warners."(4)

حَدَّثَنَا سُفْيَانُ بْنُ الْعَاصِ الْفَقِيهُ بِسَمَاعِي عَلَيْهِ حَدَّثَنَا أَبُو اللَّيْث السَّمرقَنْدِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْغَافِرِ الْفَارِسِيُّ حَدَّثَنَا أَبُو أَحْمَدَ الْجُلُودِيُّ حَدَّثَنَا ابْنُ سُفْيَانَ حدثنا مُسْلِمٌ حدَّثنا عَبْدُ الله بْنُ مُعَاذٍ حَدَّثَنَا أَبِي حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ سَمِعَ زِرَّ بْنَ حُبَيْشٍ عَنْ عَبْدِ

(1) [Surah 66: 4].
(2) [Surah 8: 12].
(3) [Surah 8: 9-10].
(4) [Surah 46: 29].

اللهِ قَالَ ﴿لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ ۝١٨﴾ [النجم: 18] قَالَ: رَأَى جِبْرِيلَ عَلَيْهِ السَّلاَمُ فِي صُورَتِهِ لَهُ سِتُّمائَةِ جَنَاحٍ؛ وَالْخَبَرُ فِي مُحَادَثَتِهِ مَعَ جِبْرِيلَ وَإِسْرَافِيلَ وَغَيْرِهِمَا مِنَ الْمَلاَئِكَةِ وَمَا شَاهَدَهُ مِنْ كَثْرَتِهِمْ وَعِظَم صُوَرِ بَعْضِهِمْ لَيْلَةَ الْإِسْرَاءِ مَشْهُورٌ وَقَدْ رَآهُمْ بِحَضْرَتِهِ جَمَاعَةٌ مِنْ أَصْحَابِهِ فِي مَوَاطِن مُخْتَلِفَةٍ فَرَأَى أَصْحَابُهُ جِبْرِيلَ عَلَيْهِ السَّلاَمُ فِي صُورَةِ رَجُلٍ يَسْأَلُهُ عَنِ الْإِسْلاَمِ وَالْإِيمَانِ، وَرَأَى ابْنُ عَبَّاسٍ وَأُسَامَةُ بْنُ زَيْدٍ وَغَيْرُهُمَا عِنْدَهُ جِبْرِيلَ فِي صُورَةِ دِحْيَةَ، وَرَأَى سَعْدٌ عَلَى يَمِينِهِ وَيَسَارِهِ جِبْرِيلَ وَمِيكَائِيلَ فِي صُورَةِ رَجُلَيْنِ عَلَيْهِمَا ثِيَابٌ بِيضٌ وَمِثْلُهُ عَنْ غَيْرِ وَاحِدٍ؛ وَسَمِعَ بَعْضُهُمْ زَجْرَ الْمَلاَئِكَةِ خَيْلَهَا يَوْمَ بَدْرٍ، وَبَعْضُهُمْ رَأَى تَطَايُرَ الرُّؤُوسِ مِنَ الْكُفَّارِ وَلاَ يَرَوْنَ الضَّارِبَ، وَرَأَى أَبُو سُفْيَان بْنُ الْحَارِثِ يَوْمَئِذٍ رِجَالاً بِيضاً عَلَى خَيْلٍ بُلْقٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ مَا يَقُومُ لَهَا شَيْءٌ وَقَدْ كَانَتِ الْمَلاَئِكَةُ تُصَافِحُ عِمْرَانَ بْنَ حُصَيْنٍ وَأَرَى النَّبِيُّ ﷺ لِحَمْزَةَ جِبْرِيلَ فِي الْكَعْبَةِ فَخَرَّ مَغْشِيّاً عَلَيْهِ، وَرَأَى عَبْدُ اللهِ بْنُ مَسْعُودٍ الْجِنَّ لَيْلَةَ الْجِنِّ وَسَمِعَ كَلاَمَهُمْ وَشَبَّهَهُمْ بِرِجَالِ الزُّطِّ.

Dharr bin Hubaish related on the authority of 'Abdullah: What is meant by the Qur'anic verse, "Indeed he [Muhammad (pbuh)] did see of the Greatest Signs, of his Lord (Allah),"(1) is that the Prophet (pbuh) had seen Jibril [Gabriel-peace be upon him] in his original figure where he had six hundred wings.

Well-known narrations were related as for the conversation conducted by the Prophet (pbuh) with Jibril (Gabriel), Israfil and the other angels, as well as the famous versions pertaining to their great numbers and huge appearance during the journey of Al-Isra' (The Nocturnal Night). A group of the Prophet's Companion had watched the angels in the presence of the Prophet (pbuh) at different places. Therein, they saw Jibril [Gabriel-peace be upon him] appearing in a human shape, and asking him about Islam and Faith.(2) As well, Ibn 'Abbas, Usama bin Zaid and others saw Jibril (Gabriel) appearing in the human shape of Dehya bin Khalifa Al-Kalby(3) in the presence of the Prophet (pbuh).

On the day of Uhud battle, Sa'd bin Abu Waqqas (may Allah be pleased with him) saw Jibril (Gabriel) and Mika'il (Michael) Standing on the right and the left of the Prophet (pbuh) in human shapes and were dressed in white garments. Similar narrations were related in this respect.

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(1) [Surah 52: 18].

(2) In Sahih Al-Bukhari, it was narrated that Jibril (Gabriel) came to the Prophet (pbuh) and asked him about belief, Islam, Ihsan (perfection) and the knowledge of the Hour (Doomsday), and the Prophet (pbuh) gave him explanation to them. Thereafter, the Prophet (pbuh) said to his companions, "Jibril (Gabriel-peace be upon him) came to you to teach you your religion."

(3) He was a great companion who was clement and good-looking. The Prophet (pbuh) had sent him to Caesar, King of the Romans to call him to Islam.

On the day of Badr battle, some of the Prophet's Companions heard the angels inciting their horses into action (i.e. into fight). Others watched the heads of the disbelievers flying in the air without having seen the ones who struck them (i.e. the angels cut off their heads).

On the day of Badr battle, Abu Sufian watched white men mounting piebald horses and flying between the heaven and the earth. Therein, nothing could face them without having been annihilated.

It was also related that the angels used to salute 'Imran bin Hussain.

Once the Prophet (pbuh) had made Hamza bin 'Abdel-Mutalib (His paternal uncle) see Jibril in the Ka'ba. Therein, Hamza fell fainted.

On the night when the Jinn listened to the Prophet (pbuh) while he was reciting the Qur'an, 'Abdullah bin Mas'ud (may Allah be pleased with him) saw them and heard their speech. He likened them to a Sudanese group called Ar-Rat (who were characterized by their tall bodies).

وَذَكَرَ ٱبْنُ سَعْدٍ أَنَّ مُصْعَبَ بْنَ عُمَيْرٍ لَمَا قُتِلَ يَوْمَ أُحُدٍ أَخَذَ الرَّايَةَ مَلَكٌ عَلَى صُورَتِهِ فَكَانَ النَّبِيُّ ﷺ يَقُولُ لَهُ: «**تَقَدَّمْ يَا مُصْعَبُ**» فَقَالَ لَهُ المَلَكُ لَسْتُ بِمُصْعَبٍ فَعَلِمَ أَنَّهُ مَلَكٌ؛ وَقَدْ ذَكَرَ غَيْرُ وَاحِدٍ مِنَ الْمُصَنِّفِينَ عَنْ عُمَرَ بنِ الْخَطَّابِ رَضِيَ الله عَنْهُ أَنَّهُ قَالَ: بَيْنَا نَحْنُ جُلُوسٌ مَعَ النَّبِيِّ ﷺ إِذْ أَقْبَلَ شَيْخٌ بِيَدِهِ عَصَا فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَرَدَّ عَلَيْهِ، وَقَالَ ﷺ: «**نَغَمَةُ الْجِنِّ، مَنْ أَنْتَ؟**» قَالَ: أَنَا هَامَةُ بْنُ الْهَيْثَمِ بْنِ لاَقِسَ بْنِ إِبْلِيسَ؛ فَذَكَرَ أَنَّهُ لَقِيَ نُوحاً وَمَنْ بَعْدَهُ فِي حَدِيثٍ طَوِيلٍ وَأَنَّ النَّبِيَّ ﷺ عَلَّمَهُ سُوَراً مِنَ الْقُرْآنِ. وَذَكَرَ الْوَاقِدِيُّ قَتْلَ خَالِدٍ عِنْدَ هَدْمِهِ الْعُزَّى لِلسَّوْدَاءِ الَّتِي خَرَجَتْ لَهُ نَاشِرَةً شَعْرَهَا عُرْيَانَةً فَجَزَلَهَا بِسَيْفِهِ وَأَعْلَمَ النَّبِيَّ ﷺ فَقَالَ لَهُ: «**تِلْكَ الْعُزَّى**».

Ibn Sa'd narrated: When Mus'ab bin 'Umair (one of the Prophet's Comapnions) was killed on the day of Uhud battle, an angel appeared in his shape and took hold of the banner instead. Thereby, The Prophet (pbuh) said to him: come in advance, O Mus'ab. Therein the angel said to him: I am not Mus'ab. So, the Prophet (pbuh) knew that he was an angel.

On the authority of 'Umar bin Al-Khattab (may Allah be pleased with him) who said: While we were sitting with the Prophet (pbuh), an old man with a stick in his hand came and greeted the Prophet (pbuh). Thereupon, the Prophet (pbuh) greeted him and said: This is an accent of a jinn, who are you? He answered: I am Hama bin Al-Haim bin Laqis bin Iblis (Satan). He resumed his speech and stated that he had met Nuh (Noah) and those who came after him in a lengthy hadith. 'Umar related that the Prophet (pbuh) taught him (that jinni) some Qur'anic Surahs (chapters).

Al-Waqidi related: When Khalid bin Al-Walid (may Allah be pleased with him) demolished 'Uzza (an idol), a black woman got out to him while she was

raked and her hair was unkempt. Thereupon, Khalid struck her with his sword into two halves. Thereafter, he informed the Prophet (pbuh) about her, when he (pbuh) said: This (i.e. the black woman) is 'Uzza.

وَقَالَ ﷺ: «إِنَّ شَيْطَاناً تَفَلَّتَ الْبَارِحَةَ لِيَقْطَعَ عَلَيَّ صَلاَتِي فَأَمْكَنَنِي اللهُ مِنْهُ فَأَخَذْتُهُ فَأَرَدْتُ أَنْ أَرْبِطَهُ إِلَى سَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ حَتَّى تَنْظُرُوا إِلَيْهِ كُلُّكُمْ فَذَكَرْتُ دَعْوَةَ أَخِي سُلَيْمَانَ ﴿رَبِّ ٱغْفِرْ لِي وَهَبْ لِي مُلْكًا لَّا يَنۢبَغِي لِأَحَدٍ مِّنۢ بَعْدِيٓ﴾ [ص: 35] فَرَدَّهُ اللهُ خَاسِئاً» وَهَذَا بَابٌ وَاسِعٌ.

Likewise, the Prophet (pbuh) said: A devil came the previous night to cut off my prayer (i.e. passed before him to annul his prayer), so Allah enabled me to seize him. Therein, I intended to tie him to one of the posts of the mosque so that you all should sight him. Yet, he mentioned the invocation of my (fellow) brother Sulaiman (Solomon), namely, "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me." So, Allah made him go back submissively and in a mean way.

فصل

وَمِنْ دَلاَئِلِ نُبُوَّتِهِ وَعَلاَمَاتِ رِسَالَتِهِ مَا تَرادَفَتْ بِهِ الْأَخْبَارُ عَن الرُّهْبَانِ وَالْأَحْبَارِ وَعُلَمَاءِ أَهْلِ الْكُتُبِ مِنْ صِفَتِهِ وَصِفَةِ أُمَّتِهِ وَٱسْمِهِ وَعَلاَمَاتِهِ وَذِكْرِ الْخَاتَمِ الذِي بَيْنَ كَتِفَيْهِ وَمَا وُجِدَ مِنْ ذَلِكَ فِي أَشْعَارِ الْمُوَحِّدِينَ الْمُتَقَدِّمِينَ مِنْ شِعْرِ تُبَّعٍ وَالْأَوْسِ بْنِ حَارِثَةَ وَكَعْبِ بْنِ لُؤَيٍّ وَسُفْيَانَ بْنِ مُجَاشِعٍ وَقُسِّ بْن سَاعِدَةَ، وَمَا ذُكِرَ عَنْ سَيْفِ بْنِ ذِي يَزَنٍ وَغَيْرِهِمْ، وَمَا عَرَّفَ بِهِ مِنْ أَمْرِهِ زَيْدُ بْنُ عَمْرو بْنِ نُفَيْلٍ وَوَرَقَةُ بْنُ نَوْفَلٍ وَعَثْكَلاَنُ الْحميرِيُّ وَعُلَمَاءُ يَهُودَ وَشامُولُ عَالِمُهُمْ صَاحِبُ تُبَّعٍ مِنْ صِفَتِهِ وَخَبَرِهِ وَمَا أُلْفِيَ مِنْ ذَلِكَ فِي التَّوْرَاةِ وَالْإِنْجِيلِ مِمَّا قَدْ جَمَعَهُ الْعُلَمَاءُ وَبَيَّنُوهُ وَنَقَلَّهُ عَنْهُمَا ثِقَاتٌ مَنْ أَسْلَمَ مِنْهُمْ مِثْلُ ٱبْنِ سَلاَمٍ وَٱبْنَي سَعْيَةَ وَٱبْنِ يَامِينَ وَمُخَيْرِيقَ وَكَعْبٍ وَأَشْبَاهِهِمْ مِمَّن أَسْلَمَ مِنْ عُلَمَاءِ يَهُودَ وَبَحِيراءَ وَنَسْطُورِ الْحَبَشَةِ وَصَاحِبِ بُصْرَى وَضَغَاطِرَ وَأُسْقُفِّ الشَّام وَالْجَارُودِ وَسَلْمَان والنَّجَاشِيِّ وَنَصارَى الْحَبَشَةِ وَأَسَاقِف نَجْرَانَ وَغَيْرِهِمْ مِمَّنْ أَسْلَمَ مِنْ عُلَمَاءِ النَّصَارَى وَقَدِ ٱعْتَرَفَ بِذَلِكَ هِرَقْلُ وَصَاحِبُ رُومَةَ عَالِما النَّصَارَى وَرَئِيسَاهُمْ وَمُقَوْقِسُ صَاحِبُ مِصْرَ وَالشَّيْخ صَاحِبُهُ وَٱبْنُ صُورِيَا وَٱبْنُ أَخْطَبَ وَأَخُوهُ وَكَعْبُ بْنُ أَسَدٍ وَالزُّبَيْرُ بْنُ بَاطِيَا وَغَيْرُهُمْ مِنْ عُلَمَاءِ الْيَهُودِ مِمَّنْ حَمَلَهُ الْحَسَدُ وَالنَّفَاسَةُ عَلَى الْبَقَاءِ عَلَى الشَّقَاءِ. وَالْأَخْبَارُ فِي هَذَا كَثِيرَةٌ لاَ تَنْحَصِرُ وَقَدْ قَرَّعَ أَسْمَاعَ الْيَهُودِ وَالنَّصَارَى بِمَا ذَكَرَ أَنَّهُ فِي كُتُبِهِمْ مِنْ صِفَتِهِ وَصِفَةِ أَصْحَابِهِ وَٱحْتَجَّ عَلَيْهِمْ بِمَا ٱنْطَوَتْ عَلَيْهِ مِنْ ذَلِكَ صُحُفُهُمْ وَذَمَّهُمْ بِتَحْرِيفِ ذَلِكَ وَكِتْمَانِهِ وَلَيِّهِمْ أَلْسِنَتَهُمْ بِبَيَانِ أَمْرِهِ وَدَعْوتِهِمْ إِلَى الْمُبَاهَلَةِ عَلَى الْكَاذِبِ فَمَا مِنْهُمْ إِلاَّ مَنْ نَفَرَ عَنْ مُعَارَضَتِهِ وَإِبْدَاءِ مَا أَلْزَمَهُمْ مِنْ

كُتُبِهِمْ إِظْهَارَهُ وَلَوْ وَجَدُوا خِلاَفَ قَوْلِهِ لَكَانَ إِظْهَارُهُ أَهْوَنَ عَلَيْهِمْ مِنْ بَذْلِ النُّفُوسِ وَالأَمْوَالِ وَتَخْرِيبِ الدِّيارِ وَنَبْذِ الْقِتَالِ وَقَدْ قَالَ لَهُمْ ﴿قُلْ فَأْتُوا بِالتَّوْرَاةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ﴾ [آل عمران: 93] إِلَى مَا أَنْذَرَ بِهِ الْكُهَّانُ مِثْلُ شَافِعِ بْنِ كُلَيْبٍ وَشِقٍّ وَسَطِيحٍ وَسَوَادِ بْنِ قَارِبٍ وَخُنَافِرٍ وَأَفْعَى نَجْرَانَ وَجِذْلِ بْنِ جِذْلٍ الْكِنْدِيِّ وَابْنِ خَلَصَةَ الدَّوْسِي وَسَعْدِ ابْنِ بِنْتِ كُرَيْزٍ وَفَاطِمَةَ بِنْتِ النُّعْمَانِ وَمنْ لاَ يَنْعَدُّ كَثْرَةً إِلَى مَا ظَهَرَ عَلَى أَلْسِنَةِ الأَصْنَامِ مِنْ نُبُوَّتِهِ وَحُلُولِ وَقْتِ رِسَالَتِهِ وَسُمِعَ مِنْ هَوَاتِفِ الْجَانِ وَمِنْ ذَبَائِحِ النُّصُبِ وَأَجْوَافِ الصُّوَرِ وَمَا وُجِدَ مِن اسْمِ النَّبِي ﷺ وَالشَّهَادَةِ لَهُ بِالرِّسَالَةِ مَكْتُوباً في الْحِجَارَةِ وَالْقُبُورِ بِالْخَطِّ الْقَدِيمِ مَا أَكْثَرُهُ مَشْهُورٌ وَإِسْلاَمُ مَنْ أَسْلَمَ بِسَبَبِ ذَلِكَ مَعْلُومٌ مَذْكُورٌ.

(Chapter)

The evident narrations revolved recurrently as for the information given by the monks, rabbis and profound scholars of the people of Scriptures (Jews and Christians) who stated the proofs of his Prophethood and the marks of his Messengership. They mentioned his attributes, his follower's qualities, his names and his signs. As well, they told about the fleshy protuberance sealed in between his shoulders [which is a divine sign of his Prophetic office]. Likewise, his Prophethood had been comprised in the poetic verses of the past believing poets (who came before him) such as the poetry recited by Tuba', Al-Aus bin Haritha, K'b bin Lu'ay, Sufian bin Mugashi' and Qess bin Sa'ida, in addition to what was related about Saif bin Dhi Yazen and others.

Likewise, his matter had been known formerly (before his emergence) by Zaid bin 'Amr bin Nufail, Waraqa bin Naufal, [(1)] 'Athkalan Al-Hemiary, and the Jewish scholars comprising Shamul who knew about the Prophet's qualities and Prophethood (early before his Message prevailed).

In addition, the Torah and the Gospel were familiar with his Prophethood, and their Scholars compiled and manifested the texts relating to him and his Message. Therefore, trustworthy men of them who embraced Islam conveyed them, such as Ibn Salam, [(2)] Bani Sa'ya, Ibn Yamen, Mukhairiq, Ka'b and the

(1) He was one of the people who worshipped Allah Alone in the Pre-Islamic Period of Ignorance. He renounced the idol-worshipping and adopted the right Christianity. He saw the Prophet (pbuh) before he was sent with the Message and said: I wish I could be alive when your people cause you to get out of Mecca. The Prophet (pbuh) therein asked: will they get me out? Waraqa said: No one (No Prophet) came with what is similar to what you will come with except that his people would harm and expel him. He died before the Prophet (pbuh) declared his Message (of Islamic Monotheism).

(2) He is 'Abdullah bin Salam whose nickname was Al-Hussain. He was one of the Jewish rabbis in Medina. Allah's Statement was revealed as for him, namely, "and a witness from among the children of Israel ['Abdullah bin Salam (may Allah be =

like of the Jewish learned men who embraced Islam.

Likewise, Buhaira', Nastur (Nestor) the Abyssinian, the Busran man, Dhaghater, the Levantine bishops, Al-Jarud, Salman the Persian, the Negus, Tamim, the Abyssinian Christians and the Najran clergymen and the like of the Christian scholars, who embraced Islam, told about the Prophet (pbuh) by virtue of what had been stated in their scriptures.

As well, Heraclius and the leader of Romah; who both had been the profound scholars of the Christians and their commanders, confessed his Messengership, as well as Al-Muqawqas the leader of Egypt and Ash-Sheik his friend, Ibn Suria, Ibn Akhtab and his brother, Ka'b bin Asad, Az-Zubair bin Batia and others of the Jewish scholars who did not embrace Islam out of envy and stubbornness, thereby they preferred to be in the whirl of misery. Thus, the versions relevant to that are countless.

Thus, the Prophet (pbuh) reproached the Jews and Christians (who did not embrace Islam) and told them about their Books (the Torah and Gospel), having stated that they mentioned his qualities along with the features of his Companions. He (pbuh) argued with them about the original statements in their Books which they had distorted. He (pbuh) reviled them as they concealed the truth, and turned away from the truth towards falsehood. As well, when the Prophet (pbuh) asked them to gather their offspring as he (pbuh) would do and therein they all were to invoke (Allah) against the one (side) who was the liar, they veered away from doing so (as they feared lest Allah should ruin them, as they knew from the recess of their hearts that he was a Prophet, but they were stubborn). They also abstained from exposing the statements in their Books about which the Prophet (pbuh) asked. Had they found anything contrary to his speech, it would have been easier for them to demonstrate it than exerting their lives in fight, wasting their property and devastating their houses (since they engaged in fierce wars against the Prophet (pbuh). The Prophet (pbuh) said to them, "Bring here the Taurat (Torah) and recite it, if you are truthful."[1]

Moreover, the soothsayers told about the advent of his Prophethood, such as Shafi' bin Kulaib, Shaq, Satih, Sawad bin Qareb, Khanafer, Af'a in Najran, Jadhl bin Jadhl Al-Kendy, Ibn Khals Ad-Dusy, Sa'id bin bint Karez, Fatima bint An-Nu'man and the like.

Furthermore, the (inanimate) idols uttered and acknowledged his Prophethood, and told about the advent of his Messengership. The same thing was heard from the whispering jinn, the sacrifices offered for idols, and the core of Pictures. As well, the name of the Prophet (pbuh) and the acknowledgement of his Messengership were watched as having been inscribed on the stones and tombs in the old script. The narrations relating to that are numerous and famous, and they

— pleased with him)] testifies that [this Qura'an is from Allah like the Torah]; and he believed (embraced Islam)." [Surah 46: 10].

(1) [Surah 3: 799].

mentioned the people who embraced Islam out of having watched that.

فصل

وَمِنْ ذَلِكَ مَا ظَهَرَ مِنَ الآيَاتِ عِنْدَ مَوْلِدِهِ وَمَا حَكَتْهُ أُمُّهُ وَمَنْ حَضَرَهُ مِنَ الْعَجَائِبِ وكَوْنُهُ رَافِعاً رَأْسَهُ عِنْدَمَا وَضَعَتْهُ شَاخِصاً بِبَصَرِهِ إِلَى السَّمَاءِ. وَمَا رَأَتْهُ مِنَ النُّورِ الذِي خَرَجَ مَعَهُ عِنْدَ وِلاَدَتِهِ وَمَا رَأَتْهُ إِذْ ذَاكَ أُمُّ عُثْمَانَ بْن أَبِي الْعَاصِ مِنْ تَدَلِّي النُّجُوم وَظُهُورِ النُّورِ عِنْدَ وِلاَدَتِهِ حَتَّى مَا تَنْظُرُ إِلاَّ النُّورَ وَقَولِ الشَّفَا أُمِّ عَبْدِ الرَّحْمَنِ بنِ عَوْفٍ: لَمَّا سَقَطَ ﷺ عَلَى يَدَيَّ وَٱسْتَهَلَّ سَمِعْتُ قَائِلاً يَقُولُ رَحِمَكَ الله وَأَضَاءَ لِي مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ حَتَّى نَظَرْتُ إِلَى قُصُورِ الرُّومِ. وَمَا تَعَرَّفَتْ بِهِ حَلِيمَة وَزَوْجُهَا ظِئْرَاهُ مِنْ بَرَكَتِهِ وَدُرُور لَبَنِهَا لَهُ وَلَبَنِ شَارِفِهَا وَخِصْبِ غَنَمِهَا وَسُرْعَةِ شَبَابِهِ وَحُسْنِ نَشْأَتِهِ وَمَا جَرَى مِنَ الْعَجَائِبِ لَيْلَةَ مَوْلِدِهِ مِنَ ٱرْتِجَاجِ إِيوَانِ كِسْرَى وَسُقُوطِ شُرُفَاتِهِ وَغَيْضِ بُحَيْرَةِ طَبَرِيَّةَ وَخُمُودِ نَارِ فَارِسَ وَكَانَ لَهَا أَلْفُ عَامٍ لَمْ تَخْمَدْ وَأَنَّهُ كَانَ إِذَا أَكَلَ مَعَ عَمِّهِ أَبِي طَالِبٍ وَآلِهِ وَهُوَ صَغِيرٌ شَبِعُوا وَرَوُوا فَإِذَا غَابَ فَأَكَلُوا فِي غَيْبَتِهِ لَمْ يَشْبَعُوا وَكَانَ سَائِرُ وَلَدِ أَبِي طَالِبٍ يُصْبِحُونَ شُعْثاً وَيُصْبِحُ ﷺ صَقِيلاً دَهِيناً كَحِيلاً قَالَتْ أُمّ أَيْمَنَ حَاضِنَتُه مَا رَأَيْتُهُ ﷺ شَكَا جُوعاً وَلاَ عَطَشاً صَغِيراً وَلاَ كَبِيراً.

(Chapter)

The signs and miracles had been exposed since the Prophet's (pbuh) birth. His mother Amena and those who were present with him witnessed those wonders. His mother narrated that she found him raising his head and gazing at the sky when she delivered him. She also stated that she had seen a light getting out with him on his birth. As well, Fatima bint 'Abdullah the mother of 'Uthman bin Bashir watched the stars pendant, and saw a light on his birth, which was so bright that she could see none but it.

As-Shifa' Umm (the mother of) 'Abdur-Rahman bin 'Auf narrated: When the Prophet (pbuh) - had been delivered by his mother on my hands, he (pbuh) sneezed. Thereupon, I heard a voice (of a hidden one) saying, "May Allah show mercy towards you." Therein, the area between the eastward and westward was lightened and shown to me so that I could see the castles of the Romans.

Likewise, Halima and her husband[1] Dhe'rah witnessed the blessings conferred upon them on account of the Prophet [(pbuh) - when he was a child], namely: the streaming of milk in her breasts (since she suckled him as he was a

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(1) Halima bint Dhu'aib As-Sa'diya was the foster mother of the Prophet (pbuh),who suckled him. Her husband was called Al-Harith bin 'Abd Al-'Uzza whose nickname was 'Abu Dhu'aib'. The narrators stated that he embraced Islam along with his wife.

baby) while they had been devoid of milk out of the drought and starvation, and the over flowing of milk in the udder of her old she-camel. Further, her sheep became fertile and grew up quickly in good constitution.

Plenty of wonders had taken place during the night of the Prophet's (pbuh) birth, namely the Vibration of Chousroes' palace and the downfall of its balconies , as well as the elimination of the (sacred) lake of Tabariya (in the Levant).

One of these wonders having taken place on the day of the Prophet's birth was that the Fire of Persia got extinguished, while it had been erupting for a thousand years.

On the authority of Ibn 'Abbas (may Allah be pleased with them both) who related: When the Prophet (pbuh) ate with his uncle Abu Talib and his family, while he was still young, they felt sated with food and drink. Yet, when they ate in his absence, they never felt sated. As well, the children of Abu Talib used to get up with unkempt appearance; whereas he [Muhammad (pbuh)] used to wake up with brilliant appearance while his hair was (naturally) combed, his face was (naturally) gleaming and his eyes were (naturally) smeared with Kohl.

Umm Ayman, his nurse said: I have never watched Allah's Messenger (pbuh) suffering from either hunger or thirst.

وَمِنْ ذَلِكَ حِرَاسَةُ السَّمَاء بِالشُّهُبِ وَقَطْعُ رَصَدِ الشَّيَاطِين وَمَنْعُهُم ٱسْتِرَاقَ السَّمْعِ وَمَا نَشَأَ عَلَيْهِ مِنْ بُغْضِ الْأَصْنَام وَالْعِفَّةِ عَنْ أُمُورِ الْجَاهِلِيَّةِ وَمَا خَصَّهُ الله بِهِ مِنْ ذَلِكَ وَحمَاهُ حَتَّى فِي سَتْرِهِ فِي الْخَبَرِ الْمَشْهُور عِندَ بِنَاءِ الْكَعْبَةِ إِذْ أَخَذَ إِزَارَهُ لِيَجْعَلَهُ عَلَى عَاتِقِهِ لِيَحْمِلَ عَلَيْهِ الْحِجَارَةَ وَتَعَرَّى فَسَقَطَ إِلَى الْأَرْضِ حَتَّى رَدَّ إِزَارَهُ عَلَيْهِ فَقَالَ لَهُ عَمُّهُ مَا بَالَكَ؟ فَقَالَ: «إِنِّي نُهِيتُ عَنِ التَّعَرِّي» وَمِنْ ذَلِكَ إِظْلَالُ الله لَهُ بِالْغَمَام فِي سَفَرِهِ.

One of the signs bestowed upon the Prophet (pbuh) was the stern guardianship of the heaven that became filled with flaming fires to watch the Jinn, who used to station therein to steal a hearing, and then put them in ambush.

The Prophet (pbuh) was raised while having detested the idols and kept away from the abominable things of the Pre-Islamic period of Ignorance. Allah conferred His Favours upon him and protected him even by covering his body with a garment, as in the well-known narration about the building of the Ka'ba (the Sacred House in Mecca). The Prophet (pbuh) pulled his Izar (waist

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Fourteen balconies of the palace had fallen down. Therein, Chousroes asked for someone to tell him what that event signified. Thereupon, Satih the diviner told him that some kings of his descendants equal to the number of those fallen balconies would assume the rule, and then their Kingdom would be eliminated by the hands of the Prophet of the later time (i.e. the last (end) of all Prophets).

wrapper) up to place it on his shoulder so as to carry the stone over it. Yet, he got raked and then fell down to the ground so that he could restore his Izar to his body. Therein, his uncle asked him: What is wrong with you? He (pbuh) replied: I have been prohibited to be naked.(1) Those signs also comprised the shade of the cloud drawn by Allah above him in his travel (to protect him from the scorching sun).

وَفِي رِوَايَةٍ أَنَّ خَدِيجَةَ وَنِسَاءَهَا رَأَينهُ لَمَّا قَدِمَ وَمَلَكَانِ يُظِلاَّنِهِ فَذَكَرَتْ ذَلِكَ لِمَيْسَرَةَ فَأَخْبَرَهَا أَنَّهُ رَأَى ذَلِكَ مُنْذُ خَرَجَ مَعَهُ فِي سَفَرِهِ؛ وَقَدْ رُوِيَ أَنَّ حَلِيمَةَ رَأَتْ غَمَامَةً تُظِلُّهُ وَهُوَ عِنْدَهَا، وَرُوِي ذَلِكَ عَنْ أَخِيهِ مِنَ الرَّضَاعَةِ.

In a narration reported by At-Tirmidhi and Al-Baihaqi, the hereinafter was related: Khadija (the Prophet's first wife) and her maid girls saw him coming while two angels were overshadowing him. When Khadija stated that to Maisara, he told her that he saw the same thing since he went out with him in his travel.

It was also related that Halima saw a cloud shading him while he (pbuh) was living with her, and that narration was reported by his foster brother.

وَمِنْ ذَلِكَ أَنَّهُ نَزَلَ فِي بَعْضِ أَسْفَارِهِ قَبْلَ مَبْعَثِهِ تَحْتَ شَجَرَةٍ يَابِسَةٍ فَٱعْشَوْشَبَ مَا حَوْلَهَا، وَأَيْنَعَتْ هِيَ فَأَشْرَقَتْ وَتَدَلَّتْ عَلَيْهِ أَغْصَانُهَا بِمَحْضَرِ مَنْ رَآهُ وَمَيْلُ فَيْءِ الشَّجَرَةِ إِلَيْهِ فِي الْخَبَرِ الآخَرِ حَتَّى أَظَلَّتْهُ وَمَا ذُكِرَ مِنْ أَنَّهُ كَانَ لاَ ظِلَّ لِشَخْصِهِ فِي شَمْسٍ وَلاَ قَمَرٍ لأَنَّهُ كَانَ نُوراً وَأَنَّ الذُّبَابَ كَانَ لاَ يَقَعُ عَلَى جَسَدِهِ وَلاَ ثِيَابِهِ.

Once in a journey undertaken by the Prophet (pbuh) before his Messengership, he (pbuh) stationed under an arid tree-thereby, the area which surrounded it became filled with grass, and the tree became ripe. Therein, it became bright and its branches inclined towards him. That scene was sighted by the people who were in his company. In another narration, it was related that a shade of a tree inclined towards him to be shaded by it.

It was related that the Prophet's (pbuh) body had no shadow owing to blocking the rays of either the sun or the moon as he (pbuh) was a light.

وَمِنْ ذَلِكَ تَحْبِيبُ الْخَلْوَةِ إِلَيْهِ حَتَّى أُوحِيَ إِلَيْهِ. ثُمَّ إِعْلاَمُهُ بِمَوْتِهِ وَدُنُوِّ أَجَلِهِ وَأَنَّ قَبْرَهُ فِي الْمَدِينَةِ وَفِي بَيْتِهِ وَأَنَّ بَيْنَ بَيْتِهِ وَبَيْنَ مِنْبَرِهِ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَتَخْيِيرُ الله لَهُ عِنْدَ مَوْتِهِ وَمَا اشْتَمَلَ عَلَيْهِ حَدِيثُ الْوَفَاةِ مِنْ كَرَامَاتِهِ وَتَشْرِيفِهِ وَصَلاَةِ الْمَلاَئِكَةِ عَلَى جَسَدِهِ عَلَى

(1) Reported by Ash-Shaikhan and Al-Baihaqi.

مَا رَوَيْنَاهُ فِي بَعْضِهَا وَٱسْتِئْذَانِ مَلَكِ الْمَوْتِ عَلَيْهِ وَلَمْ يَسْتَأْذِنْ عَلَى غَيْرِهِ قَبْلَهُ وَنِدَائِهِمُ الَّذِي سَمِعُوهُ: أَنْ لاَ تَنْزِعُوا الْقَمِيصَ عَنْهُ عِنْدَ غُسْلِهِ وَمَا رُوِيَ مِنْ تَعْزِيَةِ الْخَضِرِ وَالْمَلاَئِكَةِ أَهْلَ بَيْتِهِ عِنْدَ مَوْتِهِ إِلَى مَا ظَهَرَ عَلَى أَصْحَابِهِ مِنْ كَرَامَتِهِ وَبَرَكَتِهِ فِي حَيَاتِهِ وَمَوْتِهِ كَٱسْتِسْقَاءِ عُمَرَ بِعَمِّهِ وَتَبَرُّكِ غَيْرِ وَاحِدٍ بِذُرِّيَّتِهِ.

فصل

قَالَ الْقَاضِي أَبُو الْفَضْلِ رَحِمَهُ اللهُ قَدْ أَتَيْنَا فِي هَذَا الْبَابِ عَلَى نُكَتٍ مِنْ مُعْجِزَاتِهِ وَاضِحَةٍ وَجُمَلٍ مِنْ عَلاَمَاتِ نُبُوَّتِهِ مُقْنِعَةٍ فِي وَاحِدٍ مِنْهَا الْكِفَايَةُ وَالْغُنْيَةُ وَتَرَكْنَا الْكَثِيرَ سِوَى مَا ذَكَرْنَا وَٱقْتَصَرْنَا مِنَ الأَحَادِيثِ الطِّوَالِ عَلَى عَيْنِ الْغَرَضِ وَفَصِّ الْمَقْصِدِ وَمِنْ كَثِيرِ الأَحَادِيثِ وَغَرِيبِهَا عَلَى مَا صَحَّ وَٱشْتَهَرَ إِلاَّ يَسِيراً مِنْ غَرِيبِهِ مِمَّا ذَكَرَهُ مَشَاهِيرُ الأَئِمَّةِ وَحَذَفْنَا الإِسْنَادَ فِي جُمْهُورِهَا طَلَباً لِلاخْتِصَارِ وَبِحَسْبِ هَذَا الْبَابِ لَوْ تُقُصِّيَ أَنْ يَكُونَ دِيوَاناً جَامِعاً يَشْتَمِلُ عَلَى مُجَلَّدَاتٍ عِدَّةٍ.

وَمُعْجِزَاتُ نَبِيِّنَا ﷺ أَظْهَرُ مِنْ سَائِرِ مُعْجِزَاتِ الرُّسُلِ بِوَجْهَيْنِ أَحَدُهُمَا كَثْرَتُهَا وَأَنَّهُ لَمْ يُؤْتَ نَبِيٌّ مُعْجِزَةً إِلاَّ وَعِنْدَ نَبِيِّنَا مِثْلُهَا أَوْ مَا هُوَ أَبْلَغُ مِنْهَا وَقَدْ نَبَّهَ النَّاسُ عَلَى ذَلِكَ فَإِنْ أَرَدْتَهُ فَتَأَمَّلْ فُصُولَ هَذَا الْبَابِ وَمُعْجِزَاتِ مَنْ تَقَدَّمَ مِنَ الأَنْبِيَاءِ تَقِفْ عَلَى ذَلِكَ إِنْ شَاءَ اللهُ؛ وَأَمَّا كَوْنُهَا كَثِيرَةً فَهَذَا الْقُرْآنُ، وَكُلُّهُ مُعْجِزٌ وَأَقَلُّ مَا يَقَعُ الإِعْجَازُ فِيهِ عِنْدَ بَعْضِ أَئِمَّةِ الْمُحَقِّقِينَ سُورَةُ ﴿إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ۝١﴾ [الكوثر: 1] أَوْ آيَةٌ فِي قَدْرِهَا وَذَهَبَ بَعْضُهُمْ إِلَى أَنَّ كُلَّ آيَةٍ مِنْهُ كَيْفَ كَانَتْ مُعْجِزَةٌ وَزَادَ آخَرُونَ أَنَّ كُلَّ جُمْلَةٍ مُنْتَظِمَةٍ مِنْهُ مُعْجِزَةٌ وَإِنْ كَانَتْ مِنْ كَلِمَةٍ أَوْ كَلِمَتَيْنِ، وَالْحَقُّ مَا ذَكَرْنَاهُ أَوَّلاً لِقَوْلِهِ تَعَالَى: ﴿فَأْتُوا۟ بِسُورَةٍ مِّن مِّثْلِهِۦ﴾ [البقرة: 23] فَهُوَ أَقَلُّ مَا تَحَدَّاهُمْ بِهِ مَعَ مَا يَنْصُرُ هَذَا مِنْ نَظَرٍ وَتَحْقِيقٍ يَطُولُ بَسْطُهُ وَإِذَا كَانَ هَذَا فَفِي الْقُرْآنِ مِنَ الْكَلِمَاتِ نَحْوٌ مِنْ سَبْعَةٍ وَسَبْعِينَ أَلْفَ كَلِمَةٍ وَنَيِّفٍ عَلَى عَدَدِ بَعْضِهِمْ وَعَدَدِ ﴿إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ۝١﴾ [الكوثر: 1] عَشْرُ كَلِمَاتٍ فَتُجَزِّئُ الْقُرْآنَ عَلَى نِسْبَةِ عَدَدِ كَلِمَاتِ ﴿إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ۝١﴾ أَزْيَدُ مِنْ سَبْعَةِ آلاَفِ جُزْءٍ كُلٌّ وَاحِدٍ مِنْهَا مُعْجِزٌ فِي نَفْسِهِ؛ ثُمَّ إِعْجَازُهُ كَمَا تَقَدَّمَ بِوَجْهَيْنِ: طَرِيقِ بَلاَغَتِهِ وَطَرِيقِ نَظْمِهِ فَصَارَ فِي كُلِّ جُزْءٍ مِنْ هَذَا الْعَدَدِ مُعْجِزَتَانِ فَتَضَاعَفَ الْعَدَدُ مِنْ هَذَا الْوَجْهِ ثُمَّ فِيهِ وُجُوهُ إِعْجَازٍ أُخَرَ مِنَ الإِخْبَارِ بِعُلُومِ الْغَيْبِ فَقَدْ يَكُونُ فِي السُّورَةِ الْوَاحِدَةِ مِنْ هَذِهِ التَّجْزِئَةِ الْخَبَرُ عَنْ أَشْيَاءَ مِنَ الْغَيْبِ كُلُّ خَبَرٍ مِنْهَا بِنَفْسِهِ مُعْجِزٌ فَتَضَاعَفَ الْعَدَدُ كَرَّةً أُخْرَى ثُمَّ وُجُوهُ الإِعْجَازِ الأُخَرِ الَّتِي ذَكَرْنَاهَا تُوجِبُ التَّضْعِيفَ؛ هَذَا فِي حَقِّ الْقُرْآنِ فَلاَ يَكَادُ يَأْخُذُ الْعَدُّ مُعْجِزَاتِهِ وَلاَ يَحْوِي الْحَصْرُ بَرَاهِينَهُ، ثُمَّ الأَحَادِيثُ الْوَارِدَةُ وَالأَخْبَارُ الصَّادِرَةُ عَنْهُ ﷺ فِي هَذِهِ الأَبْوَابِ وَعَمَّا دَلَّ عَلَى

أَمْرِهِ مِمَّا أَشَرْنَا إِلَى جُمَلِهِ يَبْلُغُ نَحْواً مِنْ هَذَا.

الْوَجْهُ الثَّانِي وُضُوحُ مُعْجِزَاتِهِ ﷺ فَإِنَّ مُعْجِزَاتِ الرُّسُلِ كَانَتْ بِقَدْرِ هِمَمِ أَهْلِ زَمَانِهِمْ وَبِحَسَبِ الْفَنِّ الذِي سَمَا فِيهِ قَرْنُهُ فَلَمَّا كَانَ زَمَنُ مُوسَى غَايَةُ عِلْمِ أَهْلِهِ السِّحْرُ بُعِثَ إِلَيْهِمْ مُوسَى بِمُعْجِزَةٍ تَشْبِهُ مَا يَدَّعُونَ قُدْرَتَهُمْ عَلَيْهِ فَجَاءَهُمْ مِنْهَا مَا خَرَقَ عَادَتَهُمْ وَلَمْ يَكُنْ فِي قُدْرَتِهِم وَأَبْطَلَ سِحْرَهُمْ؛ وَكَذَلِكَ زَمَنُ عِيسَى أَغْنَى مَا كَانَ الطِّبُّ وَأَوْفَرَ مَا كَانَ أَهْلُهُ فَجَاءَهُمْ أَمْرٌ لاَ يَقْدِرُونَ عَلَيْهِ وَأَتَاهُمْ مَا لَمْ يَحْتَسِبُوهُ مِنْ إِحْيَاءِ الْمَيِّتِ وَإِبْرَاءِ الأَكْمَهِ وَالأَبْرَصِ دُونَ مُعَالَجَةٍ وَلاَ طِبٍّ وَهَكَذَا سَائِرُ مُعْجِزَاتِ الأَنْبِيَاءِ، ثُمَّ إِنَّ الله تَعَالَى بَعَثَ مُحَمَّداً ﷺ وَجُمْلَةُ مَعَارِفِ الْعَرَبِ وَعُلُومِهَا أَرْبَعَةٌ: الْبَلاَغَةُ وَالشِّعْرُ وَالْخَبَرُ وَالْكَهَانَةُ فَأَنْزَلَ الله عَلَيْهِ الْقُرآنَ الْخَارِقَ لِهَذِهِ الأَرْبَعَةِ فُصُولٍ مِنَ الفَصَاحَةِ وَالإِيجَازِ، وَالْبَلاَغَةِ الْخَارِجَةِ عَنْ نَمَطِ كَلاَمِهِمْ وِمِنَ النَّظْمِ الْغَرِيبِ وَالأُسْلُوبِ الْعَجِيبِ الذِي لَمْ يَهْتَدُوا فِي الْمَنْظُومِ إِلَى طَرِيقِهِ وَلاَ عَلِمُوا فِي أَسَالِيبِ الأَوْزَانِ مَنْهَجَهُ وَمِنَ الأَخْبَارِ عَنِ الْكَوَائِنِ وَالْحَوَادِثِ وَالأَسْرَارِ وَالْمُخَبَّآتِ وَالضَّمَائِرِ فَتُوجَدُ عَلَى مَا كَانَتْ وَيَعْتَرِفُ الْمُخبرُ عَنْهَا بِصِحَّةِ ذَلِكَ وَصِدْقِهِ وَإِنْ كَانَ أَعْدَى الْعَدُوِّ، فَأَبْطَلَ الْكَهَانَةَ التِي تَصْدُقُ مَرَّةً وَتَكْذِبُ عَشْراً ثُمَّ اجْتَثَّهَا مِنْ أَصْلِهَا بِرَجْمِ الشُّهُب وَرَصْد النُّجُوم وَجَاءَ مِنَ الأَخْبَارِ عَنِ الْقُرُونِ السَّالِفَةِ وَأَنْبَاءِ الأَنْبِيَاءِ وَالأُمَمِ الْبَائِدَةِ وَالْحَوَادِثِ الْمَاضِيَةِ مَا يُعْجِزُ مَنْ تَفَرَّغَ لِهَذَا الْعِلْمِ عَنْ بَعْضِهِ عَلَى الْوُجُوهِ التِي بَسَطْنَاهَا وَبَيَّنَّا الْمُعْجِزَ فِيهَا ثُمَّ بَقِيَتْ هَذِهِ الْمُعْجِزَةُ الْجَامِعَةُ لِهَذِهِ الْوُجُوهِ المضمومة إِلَى الْفُصُولِ الأُخَرِ التِي ذَكَرْنَاهَا فِي مُعْجِزَاتِ الْقُرْآنِ ثَابِتَةً إِلَى يَوْمِ الْقِيَامَةِ بَيِّنَةَ الْحُجَّةِ لِكُلِّ أُمَّةٍ تَأْتِي لاَ يَخْفَى وُجُوهُ ذَلِكَ عَلَى مَنْ نَظَرَ فِيهِ وَتَأَمَّلَ وُجُوهَ إِعْجَازِهِ إِلَى مَا أَخْبَرَ بِهِ مِنَ الْغُيُوبِ عَلَى هَذِهِ السَّبِيلِ فَلاَ يَمُرُّ عَصْرٌ وَلاَ زَمَنٌ إِلاَّ وَيَظْهَرُ فِيهِ صِدْقُهُ بِظُهُورِ مُخْبَرِهِ عَلَى مَا أَخْبَرَ فَيَتَجَدَّدُ الإِيمَانُ وَيَتَظَاهَرُ الْبُرْهَانُ وَلَيْسَ الْخَبَرُ كَالْعِيَانِ؛ وَلِلْمُشَاهَدَةِ زِيَادَةٌ فِي الْيَقِينِ، وَالنَّفْسُ أَشَدُّ طُمَأْنِينَةً إِلَى عَيْنِ الْيَقِينِ مِنْهَا إِلَى عِلْمِ الْيَقِينِ وَإِنْ كَانَ كُلٌّ عِنْدَهَا حَقّاً وَسَائِرُ مُعْجِزَاتِ الرُّسُلِ انْقَرَضَتْ بِانْقِرَاضِهِمْ وَعُدِمَتْ بِعَدَمِ ذَوَاتِهَا، وَمُعْجِزَةُ نَبِينا ﷺ لاَ تَبِيدُ وَلاَ تَنْقَطِعُ وَآيَاتُهُ تَتَجَدَّدُ وَلاَ تَضْمَحِلُّ وَلِهَذَا أَشَارَ ﷺ بِقَوْلِهِ فِيمَا حَدَّثَنَا الْقَاضِي الشَّهِيدُ أَبُو عَلِيٍّ حَدَّثَنَا الْقَاضِي أَبُو الْوَلِيدِ حَدَّثَنَا أَبُو ذَرٍّ حَدَّثَنَا أَبُو مُحَمَّدٍ وَأَبُو إِسْحَاقَ وَأَبُو الْهَيْثَمِ قَالُوا: حَدَّثَنَا الْفِرَبْرِيُّ حَدَّثَنَا الْبُخَارِيُّ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الله حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «**مَا مِنَ الأَنْبِيَاءِ نَبِيٌّ إِلاَّ أُعْطِيَ مِنَ الآيَاتِ مَا مِثْلُهُ آمَنَ عَلَيْهِ الْبَشَرُ وَإِنَّمَا كَانَ الذِي أُوتِيتُ وَحْياً أَوْحَاهُ الله إِلَيَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعاً يَوْمَ الْقِيَامَةِ**».

هَذَا مَعْنَى الْحَدِيثِ عِنْدَ بَعْضِهِمْ وَهُوَ الظَّاهِرُ وَالصَّحِيحُ إِنْ شَاءَ الله، وَذَهَبَ غَيْرُ وَاحِدٍ

مِنَ الْعُلَمَاءِ فِي تَأْوِيلِ هَذَا الْحَدِيثِ وَظُهُورِ مُعْجِزَة نَبِيِّنَا ﷺ إِلَى مَعْنًى آخَرَ مِنْ ظُهُورِهَا بِكَوْنِهَا وَحْياً وَكَلاَماً لاَ يُمْكِنُ التَّخَيُّلُ فِيهِ وَلاَ التحَيُّلُ عَلَيْهِ وَلاَ التّشْبِيهُ فَإِنَّ غَيْرَهَا مِنْ مُعْجِزَاتِ الرُّسُلِ قَدْ رَامَ الْمُعَانِدُونَ لَهَا بِأَشْيَاءَ طَمِعُوا فِي التّخْيِيلِ بِهَا عَلَى الضُّعَفَاءِ كَإِلْقَاءِ السّحَرةِ حِبالَهُمْ وَعِصِيَّهُمْ، وَشِبْهُ هَذَا مِمَّا يُخَيِّلُهُ السَّاحِرُ أَوْ يَتحَيَّلُ فِيهِ؛ وَالْقُرآنُ كَلاَمٌ لَيْسَ لِلْحِيلَةِ وَلاَ للسِّحْرِ فِي التَّخْيِيلِ فِيهِ عَمَلٌ فَكَانَ مِنْ هَذَا الْوَجْهِ عِنْدَهُمْ أَظْهَرَ مِنْ غَيْرِهِ مِنَ الْمُعْجِزَاتِ كَمَا لاَ يَتِمُّ لِشَاعِرٍ وَلاَ خَطِيبٍ أَنْ يَكُونَ شَاعِراً أَوْ خَطِيباً بِضَرْبٍ مِن الحِيَلِ وَالتَّمْوِيهِ، وَالتَّأْوِيلُ الأَوَّلُ أَخْلَصُ وَأَرْضَى، وَفِي هَذَا التَّأوِيلِ الثَّانِي مَا يُغَمِّضُ عَلَيْهِ الْجَفْنُ ويُغْضَى.

وَجْهٌ ثَالِثٌ عَلَى مَذْهَبِ مَنْ قَالَ بِالصَّرْفَةِ، وَأَنَّ الْمُعَارَضَة كَانَتْ فِي مَقْدُورِ الْبَشَرِ، فَصُرِفُوا عَنْهَا، أَوْ عَلَى أَحَدِ مَذْهَبَيْ أَهْلِ السُّنَّةِ مِنْ أَنَّ الإِتْيَانَ بِمِثْلِهِ مِنْ جِنْسِ مَقْدُورِهِمْ وَلَكِنْ لَمْ يَكُنْ ذَلِكَ قَبْلُ وَلاَ يَكُونُ بَعْدُ لِأَنَّ الله تَعَالَى لَمْ يُقْدِرْهُمْ ولا يُقْدِرُهُمْ عَلَيْهِ وَبَيْنَ الْمَذْهَبَيْنِ فَرْقٌ بَيِّنٌ وَعَلَيْهِمَا جَمِيعاً فَتَرْكُ الْعَرَبِ الإِتْيَانَ بِمَا فِي مَقْدُورِهِمْ أَوْ مَا هُوَ مِنْ جِنْسِ مَقْدُورِهِمْ وَرِضَاهُمْ بِالْبَلاَءِ، وَالْجَلاَءِ والسِّبَاءِ، وَالإِذْلاَلِ، وَتَغْيِير الْحَالِ وَسَلْبِ النُّفُوسِ وَالأَمْوَالِ، وَالتَّقْرِيعِ، وَالتَّوْبِيخِ، وَالتَّعْجِيزِ، وَالتَّهْدِيدِ وَالْوَعِيدِ أَبْيَنُ آيَةٍ لِلْعَجْزِ عَنِ الإِتْيَانِ بِمِثْلِهِ، وَالنُّكُولِ عَنْ مُعَارضَتِهِ، وَأَنَّهُمْ مُنِعُوا عَنْ شَيْءٍ هُوَ مِنْ جِنْسِ مَقْدُورِهِمْ، وَإِلى هَذَا ذَهَبَ الإِمَامُ أَبُو الْمَعَالِي الْجُوَيْنِيُّ وَغَيْرُهُ قَالَ: وَهَذَا عِنْدَنَا أَبْلَغُ فِي خَرْقِ الْعَادَةِ بِالأَفْعَالِ الْبَدِيعَةِ فِي أَنْفُسِهَا كَقَلْبِ الْعَصَا حَيَّةً وَنَحْوِهَا، فَإِنَّهُ قَدْ يَسْبِقُ إِلَى بَالِ النَّاظِرِ بدَاراً أَنَّ ذَلِكَ مِن اخْتِصَاصِ صَاحِبِ ذَلِكَ بِمَزِيدِ مَعْرِفَةٍ فِي ذَلِكَ الْفَنِّ وَفَضْلِ عِلْمٍ إِلَى أَنْ يَرُدَّ ذَلِكَ صَحِيحُ النَّظَرِ وَأَمَّا التَّحَدِّي لِلْخَلاَئِقِ الْمِئِينَ مِنَ السِّنِينَ بِكَلامٍ مِنْ جِنْسِ كَلاَمِهِمْ لِيَأْتُوا بِمثْلِهِ فَلَمْ يَأْتُوا فَلَمْ يَبْقَ بَعْدَ تَوَفُّرِ الدَّوَاعِي عَلَى الْمُعَارَضَةِ ثُمَّ عَدَمِهَا إِلاَّ أَنْ مَنَعَ الله الْخَلْقَ عَنْهَا بِمَثَابَةِ مَا لَوْ قَالَ نَبِيٌّ آيَتِي أَنْ يَمْنَعَ الله الْقِيَامَ [عَنِ النَّاسِ مَعَ مَقْدِرَتِهِمْ عَلَيْهِ وَارْتِفَاعِ الزَّمَانَةِ عَنْهُمْ فَلَوْ كَانَ ذَلِكَ وَعَجَّزَهُمُ الله تَعَالَى عَنِ الْقِيَامِ] لَكَانَ ذَلِكَ مِنْ أَبْهَرِ آيَةٍ وَأَظْهَرِ دِلاَلَةٍ وَبِالله التَّوْفِيقُ؛ وَقَدْ غَابَ عَنْ بَعْضِ الْعُلَمَاءِ وَجْهُ ظُهُورِ آيَتِهِ عَلَى سَائِرِ آيَاتِ الأَنْبِيَاءِ حَتَّى احْتَاجَ لِلْعُذْرِ عَنْ ذَلِكَ بِدِقَّةِ أَفْهَامِ الْعَرَبِ وَذَكَاءِ أَلْبَابِهَا وَوُفُورِ عُقُولِهَا وَأَنَّهُمْ أَدْرَكُوا الْمُعْجِزَةَ فِيهِ بِفِطْنَتِهِمْ وَجَاءَهُمْ مِنْ ذَلِكَ بِحَسَبِ إِدْرَاكِهِمْ، وَغَيْرُهُمْ مِنَ الْقِبْطِ وَبَنِي إِسْرَائِيلَ وَغَيْرِهِمْ لَمْ يَكُونُوا بِهَذِهِ السَّبِيلِ بَلْ كَانُوا مِنَ الْغَبَاوَةِ وَقِلَّةِ الْفِطْنَةِ بِحَيْثُ جَوَّزَ عَلَيْهِمْ فِرْعَوْنُ أَنَّهُ رَبُّهُمْ وَجَوَّزَ عَلَيْهِمْ السَّامِرِيُّ ذَلِكَ فِي الْعِجْلِ بَعْدَ إِيمَانِهِمْ وَعَبَدُوا الْمَسِيحَ مَعَ إِجْمَاعِهِمْ عَلَى صَلْبِهِ ﴿وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِن شُبِّهَ لَهُمْ﴾ [النساء: 157]؛ فَجَاءَتْهُمْ مِنَ الآيَاتِ الظَّاهِرَةِ الْبَيِّنَةِ لِلأَبْصَارِ بِقَدْرِ غلَظِ أَفْهَامِهِمْ مَا لاَ يَشُكُّونَ فِيهِ وَمَعَ هَذَا فَقَالُوا: ﴿لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى ٱللَّهَ جَهْرَةً﴾ [البقرة: 55] وَلَمْ يَصْبِرُوا عَلَى الْمَنِّ والسَّلْوَى وَاسْتَبْدَلُوا الذِي هُوَ

أَدْنى بِالذِي هُوَ خَيْرٌ، وَالْعَرَبُ عَلَى جَاهِلِيَّتِهَا أَكْثَرُهَا يَعْتَرِفُ بِالصَّانِعِ وَإِنَّمَا كَانَتْ تَتَقَرَّبُ بِالْأَصْنَامِ إِلَى اللهِ زُلْفَى وَمِنْهُمْ مَنْ آمَنَ بِاللهِ وَحْدَهُ مِنْ قَبْلِ الرَّسُولِ ﷺ بِدَلِيلِ عَقْلِهِ وَصَفَاءِ لُبِّهِ؛ وَلَمَّا جَاءَهُمُ الرَّسُولُ بِكِتَابِ اللهِ فَهِمُوا حِكْمَتَهُ وَتَبَيَّنُوا بِفَضْلِ إِدْرَاكِهِمْ لِأَوَّلِ وَهْلَةٍ مُعْجِزَتَهُ فَآمَنُوا بِهِ وَٱزْدَادُوا كُلّ يَوْمٍ إِيمَاناً وَرَفَضُوا الدُّنْيَا كُلَّهَا فِي صُحْبَتِهِ وَهَجَرُوا دِيَارَهُمْ وَأَمْوَالَهُمْ وَقَتَلُوا آبَاءَهُمْ وَأَبْنَاءَهُمْ فِي نُصْرَتِهِ؛ وَأُتِيَ فِي مَعْنَى هَذَا بِمَا يَلُوحُ لَهُ رَوْنَقٌ ويُعْجِبُ مِنْهُ زِبْرِجٌ لَو ٱحْتِيجَ إِلَيْهِ وَحُقِّقَ، لَكُنَّا قَدَّمْنَا مِنْ بَيَانِ مُعْجِزَةِ نَبِيِّنَا ﷺ وَظُهُورِهَا مَا يُغْنِي عَنْ رُكُوبِ بُطُونِ هَذِهِ الْمَسَالِكِ وَظُهُورِهَا وَبِاللهِ أَسْتَعِينُ وَهُوَ حَسْبِي وَنِعْمَ الْوَكِيلُ.

It was also narrated that the flies never came either on his body or on his garment. The Prophet (pbuh) was made to love being in seclusion till the Divine Revelation was revealed to him (while being alone in the Cave). As well, he was informed about the appointed time of his death and that his grave would be in his house in Medina. He (pbuh) also knew that there was a garden of those of Paradise in the area midway between his house and his pulpit.

As well, The Prophet (pbuh) was given the option by Allah on his death (whether to live or die). The narration pertaining to his death comprised the miracles and favours and honour bestowed upon him, and stated that the angels performed the funeral prayer over his body. It also related that the angel of death took permission from the Prophet (pbuh) to make him die, though he had not sought permission from anyone else. Further, they heard a voice commanding them not to take off his garment on washing him for burial.[1]

Likewise, it was also narrated that Khadir and the angels came to offer condolences to the Prophet's household after his death.

Last but far from least, it is taken for granted that the Prophet's miracles and blessings were bestowed on his Companions, either in his lifetime or after his death, as in the case of 'Umar bin Al-Khattab (may Allah be pleased with him) who used to ask Al-'Abbas the paternal uncle of the Prophet (pbuh) to invoke Allah for rain (during drought).[2] More than one was given blessings on account of his household.

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(1) 'A'ishah (may Allah be pleased with her) narrated: When Allah's Messenger (pbuh) died and they wanted to make Ghusl (full ritual washing of the body), they said, 'By Allah we do not know whether we should take off the clothes of Allah's Messenger (pbuh) or not? Then they heard a voice from a side of the house saying: Wash the Prophet (pbuh) while his clothes are on him.

(2) Whenever drought threatened them, 'Umar bin Al-Khattab used to ask Al-'Abbas to invoke Allah for rain. He used to say: O Allah! We used to ask our Prophet to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allah, bless us with rain. And so it would rain.

القسم الثاني

فيما يجب على الأنام من حقوقه ﷺ

قال القاضي أبو الفَضْلِ رَضِيَ الله عَنْهُ: وهٰذَا قِسْمٌ لَخَّصْنَا فِيهِ الْكَلاَمَ فِي أَرْبَعَةِ أبوابٍ عَلَى مَا ذَكَرْنَاهُ فِي أَوَّلِ الكِتاب ومَجْمُوعُهَا فِي وُجُوبِ تَصْدِيقِهِ وَاتِّبَاعِهِ فِي سُنَّتِهِ وَطَاعَتِهِ وَمَحَبَّتِهِ وَمُنَاصَحَتِهِ وَتَوْقِيرِهِ وَبِرِّهِ وَحُكْمِ الصلاةِ عليه والتَّسْلِيم وزِيارَةِ قَبْرِهِ ﷺ.

Part II

The Prophet's Rights Due on Mankind [May Allah's Peace & Blessings be upon him]

Al-Qadi Abul-Fadl - may Allah grant him success - said: In that part we epitomized the statements and classified them into four sections, whose aggregate focused on the incumbent duty to believe in the Prophet (May Allah's Peace & Blessings be upon him), follow his Sunnah [his acts, orders, statements and legal ways], love him, be sincere to him,reverence and honour him. They also imply the judgment as regards sending the prayers and peace upon him along with visiting his grave [May Allah's Peace & Blessings be upon him].

Priorly I reunited in shadows and in
A reservoir where leaves fall
Then I landed in the country, Omen
You are, and no embryo or leech
But rather a sperm installing the ship and has
Bounded an eagle and his kins are drowning
Transfers from a solid to a womb
It a world passes a plate start
The friend's fire came hiding
In his essence how he burned dominantly
Till our dominated house included of
A high trench under it pronunciation
And where you were born you radiated
Earth and your light illuminated the horizon

For the in that brilliance and light
And means of guidance burn

الباب الأوّل

في فرض الإيمان به ووجوب طاعته واتّباع سنته

إذَا تَقَرَّرَ بِمَا قَدَّمْنَاهُ ثُبُوتُ نُبُوَّتِهِ وَصِحَّةُ رِسالَتِهِ وَجَبَ الإيمانُ بِهِ وَتَصْدِيقُهُ فِيمَا أَتَى بِهِ. قال الله تعالى: ﴿فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَٱلنُّورِ ٱلَّذِىٓ أَنزَلْنَا﴾ [التغابن: 8]، وقال تعالى: ﴿إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا لِّتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ﴾ [الفتح: 8 ـ 9]، وقال تعالى: ﴿فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ﴾ [الأعراف: 158] الآيةَ، فالإيمانُ بالنبيِّ محمدٍ ﷺ وَاجِبٌ مُتَعَيِّنٌ لاَ يَتِمّ إيمَانٌ إلاَّ بِهِ وَلاَ يَصِحُّ إسْلاَمٌ إلاَّ مَعَهُ قال الله تعالى: ﴿وَمَن لَّمْ يُؤْمِنۢ بِٱللَّهِ وَرَسُولِهِۦ فَإِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ سَعِيرًا﴾ [الفتح: 13].

First Section

The Enjoined Duty of Believing in The Prophet (pbuh), and Obeying him and Following his Sunnah (Legal Ways)

By virtue of what we have previously presented as for his true Prophethood and truthful message, it is compulsory to have belief in the Prophet (pbuh) and believe what has been revealed to him. Allah's Statement reads, "therefore, believe in Allah and His Messenger [Muhammad (pbuh)] and in the light (this Qur'an) which we have sent down"(1), and, "Verily, we have sent you [O Muhammad (pbuh)] as a witness, as a bearer of glad tidings, and as a Warner"(2), and, "So believe in Allah and His Messenger [Muhammad (pbuh)], the Prophet who can neither read nor write"(3).

Thereby, belief in Prophet Muhammad (pbuh) is an enjoined duty, without which faith becomes incomplete and Islam gets invalid, as it is referred to by Allah's Statement, "And whosoever does not believe in Allah and His Messenger [Muhammad (pbuh)], then verily, we have prepared for the disbelievers a blazing fire"(4).

حَدَّثَنَا أبو محمدٍ الْخُشَنِيُّ الفقِيهُ بِقِرَاءَتِي عليه حَدَّثَنَا الإمامُ أبو عَلِيٍّ الطَّبَرِيُّ حَدَّثَنَا عبدُ الغافِرِ الفارِسِيُّ حَدَّثَنَا ابنُ عَمْرَوَيْهِ حَدَّثَنَا ابنُ سُفْيَانَ حَدَّثَنَا أبو الْحُسَيْنِ حَدَّثَنَا أُمَيَّةُ بنُ بَسْطَامٍ

(1) [Surah 64: 8].
(2) [Surah 48: 8, 9].
(3) [Surah 7: 158].
(4) [Surah 48: 13].

حَدَّثَنَا يَزِيدُ بنُ زُرَيْعٍ حَدَّثَنَا رَوْحٌ عن الْعَلاَءِ بن عبدِ الرَّحْمٰنِ بنِ يعْقُوبَ عن أَبِيهِ، عن أبي هُرَيْرَةَ رَضِيَ الله عَنْهُ عن رَسُولِ الله ﷺ قال: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لاَ إِلٰهَ إِلاَّ الله وَيُؤْمِنُوا بِي وَبِمَا جِئْتُ بِهِ، فَإِذَا فَعَلُوا ذٰلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلاَّ بِحَقِّهَا وَحِسَابُهُمْ عَلَى الله».

Al-'Ala' bin 'Abdur-Rahman bin Ya'qub narrated through his father's authority, on the authority of Abu Hurairah (may Allah be pleased with him): Allah's Messenger (pbuh) said, "I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle, and believe in me along with what has been revealed to me (i.e. the Qur'an), so if they perform all that, then they save their lives and property from me except for Islamic Laws, and then their reckoning (accounts) will be done by Allah"[1].

قَالَ الْقَاضِي أَبُو الْفَضْلِ رَضِيَ الله عَنْهُ: وَالْإِيمَانُ بِهِ ﷺ هُوَ تَصْدِيقُ نُبُوَّتِهِ وَرِسَالَةِ الله لَهُ وَتَصْدِيقُهُ فِي جَمِيعِ مَا جَاءَ بِهِ وَمَا قَالَهُ وَمُطَابَقَةُ تَصْدِيقِ الْقَلْبِ بِذٰلِكَ شَهَادَةَ اللِّسَانِ بِأَنَّهُ رَسُولُ الله ﷺ، فَإِذَا اجْتَمَعَ التَّصْدِيقُ بِهِ بِالْقَلْبِ وَالنُّطْقُ بِالشَّهَادَةِ بِذٰلِكَ بِاللِّسَانِ تَمَّ الْإِيمَانُ بِهِ وَالتَّصْدِيقُ لَهُ كَمَا وَرَدَ فِي هٰذَا الحَدِيثِ نفسِهِ مِن رِوايَةِ عبدِ الله بنِ عُمَرَ رَضِيَ الله عَنْهُما: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لاَ إِلٰهَ إِلاَّ الله وَأَنَّ مُحَمَّداً رسُولُ الله»، وَقَدْ زَادَهُ وُضُوحاً في حَدِيثِ جِبرِيلَ إِذْ قَالَ: أَخْبِرْنِي عَنِ الْإِسْلاَمِ فَقَالَ النبيُّ ﷺ: «أَنْ تَشْهَدَ أَنْ لاَ إِلٰهَ إِلاَّ الله وَأَنَّ مُحَمَّداً رسولُ الله» وَذَكَرَ أَرْكَانَ الْإِسْلاَمِ، ثُمَّ سَأَلَهُ عَنِ الْإِيمَانِ فقال: «أَنْ تُؤْمِنَ بِالله وَمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ» الحديثَ.

Al-Qadi Abul-Fadl, may Allah grant him success, said: Faith in the Prophet (pbuh) implies the belief in his Prophethood and Allah's Message to him; and believing what was revealed to him and all that he (pbuh) said; and then the correspondence of the belief in the heart with the testimony pronounced by the tongue that he is Allah's Apostle. Thereby, in case of the presence of belief in the heart and the testimony vocalized by the tongue, faith becomes perfect as it is referred to in the hadith narrated by 'Abdullah bin Umar' (may Allah be pleased with them both), namely, "I have been ordered to fight against the people until they bear witness that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger".

This is more illustrated in the hadith of Jibril (Gabriel) when he said to the Prophet (pbuh): Tell me about Islam. The Prophet (pbuh) said: (Islam is) to testify that none is worthy to be worshipped save Allah and Muhammad is

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(1) Reported by Al-Bukhari and Muslim.

Allah's Apostle. He (pbuh) told about the other essentials of Islam. Then Jibril asked him about faith (belief) when the Prophet (pbuh) said: It (Faith) is to believe in Allah, His angels, His Books and His Messengers.

فَقَدْ قَرَّرَ أَنَّ الْإِيمَانَ بِهِ مُحْتَاجٌ إِلَى الْعَقْد بِالْجَنَانِ وَالْإِسْلاَم بِهِ مُضْطَرٌّ إِلَى النُّطْقِ بِاللِّسَانِ وَهٰذِهِ الْحَالَةُ الْمَحْمُودَةُ التَّامَّةُ، وَأَمَّا الْحَالُ الْمَذْمُومَةُ فَالشَّهَادَةُ بِاللِّسَانِ دُونَ تَصْدِيقِ الْقَلْبِ وَهٰذَا هُوَ النِّفَاقُ؛ قال الله تعالَى: ﴿إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ قَالُوا۟ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ وَٱللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُۥ وَٱللَّهُ يَشْهَدُ إِنَّ ٱلْمُنَٰفِقِينَ لَكَٰذِبُونَ﴾ [المنافقون: 1] أَيْ كَاذِبُونَ فِي قَوْلِهِمْ ذٰلِكَ عَنِ ٱعْتِقَادِهِمْ وَتَصْدِيقِهِمْ وَهُمْ لاَ يَعْتَقِدُونَهُ فَلَمَّا لَمْ تُصَدِّقْ ذٰلِكَ ضَمَائِرُهُمْ لَمْ يَنْفَعْهُمْ أَنْ يَقُولُوا بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ فَخَرَجُوا عَنِ ٱسْمِ الْإِيمَانِ وَلَمْ يَكُنْ لَهُمْ فِي الآخِرَةِ حُكْمُهُ إِذْ لَمْ يَكُنْ مَعَهُمْ إِيمَانٌ وَلَحِقُوا بِالْكَافِرِينَ فِي الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ وَبَقِيَ عَلَيْهِمْ حُكْمُ الْإِسْلاَم بِإِظْهَارِ شَهَادَةِ اللِّسَانِ فِي أَحْكَامِ الدُّنْيَا الْمُتَعَلِّقَةِ بِالأَئِمَّةِ وَحُكَّامِ الْمُسْلِمِينَ الَّذِينَ أَحْكَامُهُمْ عَلَى الظَّوَاهِرِ بِمَا أَظْهَرُوهُ مِنْ عَلاَمَةِ الْإِسْلاَمِ إِذْ لَمْ يُجْعَلْ لِلْبَشَرِ سَبِيلٌ إِلَى السَّرَائِرِ وَلاَ أُمِرُوا بِالْبَحْثِ عَنْهَا بَلْ نَهَىٰ النَّبِيُّ ﷺ عَنِ التَّحَكُّمِ عَلَيْهَا وَذَمَّ ذٰلِكَ وقال: «**هَلاَّ شَقَقْتَ عَنْ قَلْبِهِ؟**» وَالْفَرْقُ بَيْنَ الْقَوْلِ وَالْعَقْدِ مَا جُعِلَ فِي حَدِيثِ جِبْرِيلَ: الشَّهَادَةُ مِنَ الْإِسْلاَم وَالتَّصْدِيقُ مِنَ الْإِيمَانِ.

So, the Prophet (pbuh) emphasized that faith is attained through the belief of the heart, and Islam requires the pronounced testimony of the tongue, thereby this is the most perfect and praiseworthy state. Yet, the most dispraised state involves the testimony pronounced by the tongue without the presence of belief (faith) in the heart, and this is called 'hypocrisy'. Allah's Statement reads, "When the hypocrites come to you [O Muhammad (pbuh)], they say: "We bear witness that you are indeed the Messenger of Allah". Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are liars indeed"(1).

That is they are untruthful in their speech pretending that they have belief and faith; whereas they don't believe in him. So, owing to the disbelief of their hearts, it is of no avail for them to say by their tongues what contradicts that in their hearts. Thereby, they deviate from the course of the term 'faith', and on Doomsday its judgment will not be inflicted on them, since they are disbelievers. Therein they will join the infidels in the lowest depth (grade) in the Fire. Yet, due to the testimony uttered by their tongues, the Islamic judgment remains to be inflicted on them as for the rulings assumed by the Muslim Imams and rulers, who adjudge them based on the external appearances of their pretentious signs of Islam. Therefore, any human being is not requested to seek the secrets (deeds,

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(1) [Surah 63: 1].

prayers, fasting, etc. as to their truth), nor is ordered to verify them. The Prophet (pbuh) prohibited to make the judgment rely on them and dispraised so and said (to Usama bin Zaid): "Have you split asunder his heart (i.e. have you revealed the secrets of his heart)" . The difference between the saying and belief is evinced clearly in the hadith of Jibril (Gabriel) where the testimony (of the tongue) is deemed to be a part of Islam and belief is deemed to be a part of Faith.

وَبَقِيَتْ حَالَتَان أُخْرَيَانِ بَيْنَ هٰذَيْنِ إِحْدَاهُمَا: أَنْ يُصَدِّقَ بِقَلْبِهِ ثُمَّ يُخْتَرَمَ قَبْلَ اتِّسَاعِ وَقْتٍ لِلشَّهَادَةِ بِلِسَانِهِ فَاخْتُلِفَ فِيهِ فَشَرَطَ بَعْضُهُمْ مِنْ تَمَامِ الْإِيمَانِ الْقَوْلَ وَالشَّهَادَةَ بِهِ وَرَآهُ بَعْضُهُمْ مُؤْمِناً مُسْتَوْجِباً لِلْجَنَّةِ لِقَوْلِهِ ﷺ: «**يَخْرُجُ مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيمَانٍ**» فَلَمْ يَذْكُرْ سِوَى مَا فِي الْقَلْبِ وَهٰذَا مُؤْمِنٌ بِقَلْبِهِ غَيْرُ عَاصٍ وَلَا مُفَرِّطٍ بِتَرْكِ غَيْرِهِ وَهٰذَا هُوَ الصَّحِيحُ فِي هٰذَا الْوَجْهِ. الثَّانِيَةُ أَنْ يُصَدِّقَ بِقَلْبِهِ وَيُطَوِّلَ مَهَلَهُ، وَعَلِمَ مَا يَلْزَمُهُ مِنَ الشَّهَادَةِ فَلَمْ يَنْطِقْ بِهَا جُمْلَةً وَلَا اسْتَشْهَدَ فِي عُمُرِهِ وَلَا مَرَّةً، فَهٰذَا اخْتُلِفَ فِيهِ أَيْضاً فَقِيلَ هُوَ مُؤْمِنٌ لِأَنَّهُ مُصَدِّقٌ وَالشَّهَادَةُ مِنْ جُمْلَةِ الْأَعْمَالِ فَهُوَ عَاصٍ بِتَرْكِهَا غَيْرُ مُخَلَّدٍ؛ وَقِيلَ لَيْسَ بِمُؤْمِنٍ حَتَّى يُقَارِنَ عَقْدَهُ شَهَادَةُ اللِّسَانِ؛ إِذِ الشَّهَادَةُ إِنْشَاءُ عَقْدٍ وَالْتِزَامُ إِيمَانٍ وَهِيَ مُرْتَبِطَةٌ مَعَ الْعَقْدِ وَلَا يَتِمُّ التَّصْدِيقُ مَعَ الْمُهْلَةِ إِلَّا بِهَا وَهٰذَا هُوَ الصَّحِيحُ وَهٰذَا نَبْذٌ يُفْضِي إِلَى مُتَّسَعٍ مِنَ الْكَلَامِ فِي الْإِسْلَامِ وَالْإِيمَانِ وَأَبْوَابِهِمَا وَفِي الزِّيَادَةِ فِيهِمَا وَالنُّقْصَانِ؛ وَهَلِ التَّجَزِّي مُمْتَنِعٌ عَلَى مُجَرَّدِ التَّصْدِيقِ لَا يَصِحُّ فِيهِ جُمْلَةً وَإِنَّمَا يَرْجِعُ إِلَى مَا زَادَ عَلَيْهِ مِنْ عَمَلٍ، أَوْ قَدْ يُعْرَضُ فِيهِ لِاخْتِلَافِ صِفَاتِهِ وَتَبَايُنِ حَالَاتِهِ مِنْ قُوَّةِ يَقِينٍ وَتَصْمِيمِ اعْتِقَادٍ وَوُضُوحِ مَعْرِفَةٍ وَدَوَامِ حَالَةِ وَحُضُورِ قَلْبٍ؟ وَفِي بَسْطِ هٰذَا خُرُوجٌ عَنْ غَرَضِ التَّأْلِيفِ وَفِيمَا ذَكَرْنَا غُنْيَةٌ فِيمَا قَصَدْنَا إِنْ شَاءَ اللهُ تَعَالَى.

There are two states midway between those afore-mentioned ones. The first one is that in which one has belief in his heart, but he dies before his life is spanned so that he can pronounce the testimony (of faith - i.e. saying: there is non who is worthy to be worshipped by Allah and Muhammad is Allah's Messenger) by his tongue. Concerning him, the views of the scholars of rofound knowledge differed. Some of them set a condition for him to say the stimony (of faith) so as to attain perfect faith, but others regarded him as liever who is deserving of entering Paradise, as it is referred to by the ophet's Statement, "Whoever has in his heart faith equal to the weight of an m will be taken out of Hell". In effect of the previously-mentioned hadith, he

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The Prophet (pbuh) said so to Usama when Usama killed a man who uttered the testimony of faith in a battle, since he thought that the man pronounced it seeking efuge from being killed. Concerning that fe". [4: 94].

(pbuh) stated nothing but that in one's heart (i.e. belief), thereby this one is deemed to be a believer, who is neither disobedient nor remiss, even though he did not pronounce the testimony by the tongue, and this is the correct view in this respect.

The second state is that in which one has belief in his heart and his lifespan is prolonged, and he has known the prerequisites of testimony, but he neither pronounced it wholly nor testified it even once throughout his lifetime. For such one the views of scholars differed. It was said: He is a believer as he believed, and the testimony (of faith) is considered as one of the other acts of worship, which if left, one is regarded as disobedient, but he will not be put to eternal punishment (in Hell in the Hereafter). As well, it was said: He is not deemed to be a believer until his belief (faith) is supplemented by the testimony of the tongue. As the testimony involves the establishment of belief and the commitment of faith, and it is attached to the belief, and without which (perfect) belief is not attained in case of delaying its (the testimony) pronunciation for a long time without any excuse. Thus, this is the true view. Yet, this is an epitome which leads to an elaborate and abundant speech as for Islam and faith along with their chapters as well as the increase and decrease in both of them.

فـــصل

وَأَمَّا وُجُوبُ طَاعَتِهِ: فَإِذَا وَجَبَ الإِيمَانُ بِهِ وَتَصْدِيقُهُ فِيمَا جَاءَ بِهِ وَجَبَتْ طَاعَتُهُ لأَنَّ
ذَلِكَ مِمَّا أَتى بِهِ قال الله تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ﴾ [الأنفال: 20] وقَالَ
ـالـى: ﴿قُلْ أَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَ﴾ [آل عمران: 32] وَقَالَ تعالى: ﴿وَأَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَ
ـكُمْ تُرْحَمُونَ﴾ [آل عمران: 132] وَقَالَ تعالى: ﴿وَإِن تُطِيعُوهُ تَهْتَدُواْ﴾ [النور: 54] وَقَالَ
. ﴿مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ﴾ [النساء: 80] وَقَالَ: ﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا
ـ فَٱنتَهُواْ﴾ [الحشر: 7] وَقَالَ: ﴿وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَٰٓئِكَ﴾ [النساء: 69] الآيَةَ،
: ﴿وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ ٱللَّهِ﴾ [النساء: 64] فَجَعَلَ تَعَالَى
طاعَتَهُ وَقَرَنَ طَاعَتَهُ بطَاعَتِهِ وَوَعَدَ على ذَلِكَ بِجَزِيلِ الثَّوَابِ وَأَوْعَدَ عَلَى مُخَالَفَتِهِ
ـأَوْجَبَ امْتِثَالَ أَمْرِهِ واجْتِنَابَ نَهْيِهِ، قَالَ الْمُفَسِّرُونَ وَالأَئِمَّةُ: طَاعَةُ الرَّسُولِ فِي
ـلِيمِ لِمَا جَاءَ بِهِ وَقَالُوا: مَا أَرْسَلَ الله مِن رَسُولٍ إلاَّ فَرَضَ طَاعَتَهُ عَلَى مَنْ
ـ يُطِعِ الرَّسُولَ فِي سُنَّتِهِ يُطِعِ الله في فَرَائِضِهِ، وَسُئِلَ سَهْلُ بنُ عَبْدِ الله عن
﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ﴾ [الحشر: 7].

(Chapter)

The Enjoined Obedience to The Prophe

As it is compulsory to have faith in the Prophet (p
as revealed to him (i.e. the Qur'an), it is an enjoined du

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is included in what was revealed to him. Allah's Statement reads, "O you who believe! Obey Allah and His Messenger"[1], and, "Obey Allah and obey the Messenger"[2], and, "And obey Allah and the Messenger [Mushammad (pbuh)] that you may obtain mercy"[3], and, "If you obey him you shall be on the right guidance"[4], and, "He who obeys the Messenger [Muhammad (pbuh)], has indeed obeyed Allah"[5], and, "And whatsoever the Messenger [Muhammad (pbuh)] gives you, take it; and whatsoever he forbids you, abstain (from it)"[6], and, "And whoso obey Allah and the Messenger, then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun (those followers of the Prophets who were first and foremost to believe in them), the martyrs, and the righteous"[7], and, "We sent no Messenger, but to be obeyed by Allah's leave"[8]. Therefore, Allah the Supreme has made the obedience to Him involve the obedience to His Messenger. Allah has attached the obedience given to the Prophet (pbuh) to the obedience given to Him, and promised any one performing that with the good reward, and threatened any one contradicting that with a severe punishment. Allah has made it obligatory to comply with the Prophet's orders and to give up the things which he prohibited.

Interpreters of the Qur'an and men of Sacred knowledge said: Obedience to the Prophet (pbuh) implies following his Sunnah (legal ways and being submissive to what he (pbuh) came with (i.e. the Qur'an and the Message of Islamic Monotheism). They added: Allah did not send a Messenger except that He would make it compulsory for the people, to whom he was sent, to obey him. They also said: Whoever obeys the Messenger as to his Sunnah (legal ways), he obeys Allah as to His enjoined duties.

Sahl bin 'Abdullah was asked about the Islamic laws, when he answered, "And whatsoever the Messenger [Muhammad (pbuh)] gives you, take it; and whatsoever he forbids you, abstain (from it)"[9].

وقال السَّمَرْقَنْدِيُّ يُقَالُ: أَطِيعُوا الله فِي فَرَائِضِهِ والرَّسُولَ فِي سُنَّتِهِ وَقِيلَ: أطيعُوا الله فِيما حَرَّمَ عَلَيْكُمْ وَالرَّسُولَ فِيما بَلَّغَكُمْ وَيُقَالُ: أَطِيعُوا الله بِالشَّهَادَةِ لَهُ بِالرُّبُوبِيَّةِ، وَالنَّبِيَّ بِالشَّهَادَةِ لَهُ بِالنُّبُوَّةِ. حَدَّثَنَا أبو محمد بنُ عَتَّابٍ بِقِرَاءَتِي عَلَيْهِ حَدَّثَنَا حَاتِمُ بنُ محمدٍ حَدَّثنا أبو الحَسَنِ عَلِيُّ بنُ مُحَمَّدِ بنِ خَلَفٍ حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ، حَدَّثَنَا مُحَمَّدُ بنُ يُوسُف حَدَّثَنَا الْبُخَارِيُّ حَدَّثَنَا عَبْدَانُ أَخْبَرَنَا عبدُ الله أَخْبَرَنَا يُونُسُ عنِ الزُّهْرِيِّ أخبرني أبو سَلَمَةَ بنُ عبدِ الرَّحْمٰنِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّ رسولَ الله ﷺ قَالَ: «**مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ الله**

(1) [8: 20].
(2) [24: 54].
(3) [3: 132].
(4) [24: 54].
(5) [4: 80]
(6) [49: 7].
(7) [4: 69].
(8) [4: 64].
(9) [59: 7].

وَمَنْ عَصَانِي فَقَدْ عَصَى الله وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي»
فَطَاعَةُ الرَّسُولِ مِنْ طَاعَةِ الله؛ إِذِ الله أَمَرَ بِطَاعَتِهِ، فَطَاعَتُهُ ٱمْتِثَالٌ لِمَا أَمَرَ الله بِهِ وَطَاعَةٌ لَهُ.

As-Samarqandi said: It is said: Obey Allah as regards His enjoined duties, and the Messenger as for his Sunnah. It is also said: Obey Allah as for things He mad unlawful for you, and the Messenger as to the Message he (pbuh) conveyed to you. And it is said: Obey Allah by testifying to the Oneness of His Lordship, and the Prophet (pbuh) by testifying to his Prophethood.

Abu Salama bin 'Abdur-Rahman narrated that he heard Abu Hurairah (may Allah be pleased with him) saying: Allah's Messenger (pbuh) said, "Whoever obeys me, he obeys Allah, and whoever disobeys me, he disobeys Allah, and whoever obeys the ruler I appoint, he obeys me, and whoever disobeys him, he disobeys me".

So, obeying the Messenger is a part of the obedience given to Allah, since Allah ordered to obey him. Being obedient to the Messenger means to comply with Allah's ordinance and to be obedient to Him.

وقد حَكَى الله عَنِ الْكُفَّارِ فِي دَرَكَاتِ جَهَنَّمَ ﴿يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي ٱلنَّارِ يَقُولُونَ يَٰلَيْتَنَآ أَطَعْنَا ٱللَّهَ وَأَطَعْنَا ٱلرَّسُولَا۠﴾ [الأحزاب: 66] فَتَمَنَّوْا طَاعَتَهُ حَيْثُ لاَ يَنْفَعُهُمُ التَّمَنِّي، وقَالَ ﷺ: «إِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا ٱسْتَطَعْتُمْ». وفي حدِيثِ أبي هُرَيْرَةَ رَضِيَ الله عَنْهُ، عَنْهُ ﷺ: «كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلاَّ مَنْ أَبىٰ» قَالُوا يا رسولَ الله وَمَنْ يَأْبَى؟ قَالَ: «مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ وَمَنْ عَصَانِي فَقَدْ أَبىٰ» وفي الحدِيثِ الآخَرِ الصحِيح عَنْهُ ﷺ: «مَثَلِي وَمَثَلُ مَا بَعَثَنِي الله بِهِ كَمَثَلِ رَجُلٍ أَتَى قَوْماً فقال يَا قَوْمِ إِنِّي رَأَيْتُ الْجَيْشَ بِعَيْنَيَّ وَإِنِّي أَنَا النَّذِيرُ الْعُرْيَانُ فَالنَّجَاءَ فَأَطَاعَهُ طَائِفَةٌ مِنْ قَوْمِهِ فَأَدْلَجُوا فَانْطَلَقُوا عَلَى مَهَلِهِمْ فَنَجَوْا وَكَذَّبَتْ طَائِفَةٌ مِنْهُمْ فَأَصْبَحُوا مَكَانَهُمْ فَصَبَّحَهُمُ الْجَيْشُ فَأَهْلَكَهُمْ وَٱجْتَاحَهُمْ؛ فَذٰلِكَ مَثَلُ مَنْ أَطَاعَنِي وَٱتَّبَعَ مَا جِئْتُ بِهِ، وَمَثَلُ مَنْ عَصَانِي وَكَذَّبَ مَا جِئْتُ بِهِ مِنَ الحَقِّ». وَفِي الحدِيثِ الآخَرِ فِي مَثَلِهِ: «كَمَثَلِ مَنْ بَنَى دَاراً وَجَعَلَ فِيهَا مَأْدُبَةً وَبَعَثَ دَاعِياً فَمَنْ أَجَابَ الدَّاعِيَ دَخَلَ الدَّارَ وَأَكَلَ مِنَ الْمَأْدُبَةِ وَمَنْ لَمْ يُجِبِ الدَّاعِي لَمْ يَدْخُلِ الدَّارِ وَلَمْ يَأْكُلْ مِنَ الْمَأْدُبَةِ فَالدَّارُ الْجَنَّةُ وَالدَّاعِي محمدٌ ﷺ فَمَنْ أَطَاعَ محمداً فَقَدْ أَطَاعَ الله وَمَنْ عَصَى محمداً فَقَدْ عَصىٰ الله وَمُحَمَّدٌ فَرْقٌ بَيْنَ النَّاسِ».

Therefore, Allah narrated about the infidels in their lowest depths in the Fire saying, "On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allah and obeyed the Messenger [Muhammad (pbuh)]"[1]. Thereby, they will wish they had obeyed him, but their

(1) [33: 66].

wish will be of no avail (on Doomsday). And Allah's Messenger (pbuh) said, "When I prohibit you from doing a thing, then avoid (doing) it, and when I order you to do an ordinance, perform it as much as you can".

In the hadith narrated by Abu Hurairah (may Allah be pleased with him), the Prophet (pbuh) said, "All my followers will enter Paradise except those who refuse". They said, "O Allah's Messenger! Who will refuse?" He (pbuh) said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)".

In another hadith reported in Sahih (of Al-Bukhari), the Prophet (pbuh) said, "My example, and the example of what I have been sent with, is that of a man who come to some people and said, 'O people I have seen the enemy's army with my own eyes, and I am the naked Warner; so protect yourselves!, Then a group of his people obeyed him and fled at night proceeding stealthily till they became safe; whereas another group of them disbelieved him and stayed at their places till morning when the army came upon them, and killed and annihilated them entirely. Thereby, this is the example of that person who obeys me and follows the truth which I brought, and the example of the one who disobeys and disbelieves the truth which I have brought".

Another version reads, "His example is that of a man who built a house and then offered a banquet therein and sent an inviter (messenger) to invite the people. So, whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet. Thereby, the house stands for Paradise and the call-maker is Mushammad (pbuh) and whoever obeys Muhammad (pbuh), obeys Allah; and whoever disobeys Muhammad (pbuh), disobeys Allah. Muhammad (pbuh) separated the people (i.e. through his message; the good is distinguished from the bad, and the believers from the disbelievers)".

فصل

وَأَمَّا وُجُوبُ ٱتِّبَاعِهِ وَٱمْتِثَالِ سُنَّتِهِ وَالاقْتِدَاءِ بِهَدْيِهِ فَقَدْ قَالَ الله تعالى: ﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾ [آل عمران: 31] وَقَالَ تعالى: ﴿فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَـٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾ [الأعراف: 158] وَقَالَ تعالى: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾إلى قوله: ﴿تَسْلِيمًا﴾ [النساء: 65] أيْ يَنْقَادُوا لِحُكْمِكَ يقال: سَلَّمَ وَٱسْتَسْلَمَ وَأَسْلَمَ إِذَا ٱنْقَادَ. وَقَالَ تَعَالَى: ﴿لَّقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ﴾ [الأحزاب: 21] الآية، قال مُحمّدُ بنُ عَلِيٍّ التِّرْمِذِيُّ: الْأُسْوَةُ فِي الرَّسُولِ الاقْتِدَاءُ بِهِ وَالاتِّبَاعُ لِسُنَّتِهِ وَتَرْكُ مُخَالَفَتِهِ فِي قَوْلٍ أَوْ فِعْلٍ، وَقَالَ غَيْرُ وَاحِدٍ مِنَ الْمُفَسِّرِينَ بِمَعْنَاهُ، وَقِيل

هُوَ عِتابٌ لِلْمُتَخَلِّفِينَ عَنْهُ. وَقَالَ سَهْلٌ فِي قَوْلِهِ تَعَالَى: ﴿صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ﴾
[الفاتحة: 7] قالَ بِمُتابَعَةِ السُّنَّةِ فَأَمَرَهُمْ تَعَالَى بِذٰلِكَ وَوَعَدَهُمُ الاهْتِداءَ بِاتِّبَاعِهِ لأنَّ الله
تَعَالَى أَرْسَلَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُزَكِّيَهُمْ وَيُعَلِّمَهُمُ الْكِتابَ وَالْحِكْمَةَ وَيَهْدِيَهُمْ إِلَى صِرَاطٍ
مُسْتَقِيمٍ وَوَعَدَهُمْ مَحَبَّتَهُ تَعَالَى فِي الآيَةِ الأُخْرَى وَمَغْفِرَتَهُ إِذا اتَّبَعُوهُ وَآثَرُوهُ عَلَى أَهْوائِهِمْ وَمَا
تَجْنَحُ إِلَيْهِ نُفُوسُهُمْ وَأَنَّ صِحَّةَ إِيمانِهِمْ بِانْقِيادِهِمْ لَهُ وَرِضاهُمْ بِحُكْمِهِ وَتَرْكِ الاعْتِرَاضِ عَلَيْهِ.

Chapter

The Enjoined Duty of Following The Prophet's Example

With respect to the enjoined duty of following the Prophet (pbuh), complying with his Sunnah (legal ways) and treading in his steps of guidance, Allah the Supreme said, "Say [O Muhammad (pbuh) to man kind]: "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you your sins"(1), and, "So believe in Allah and His Messenger [Muhammad (pbuh)], the Prophet who can neither read nor write [i.e. Muhammad (pbuh)], who believes in Allah and His Words [(this Qur'an), the Taurat (Torah) and the Injeel (Gospel) and also Allah's Word: "Be"- and he was, i.e. 'Isa (Jesus) son of Maryam (Mary], and follow him so that you may be guided"(2), and, "But no, by your Lord, they can have no faith, until they make you [O Muhammad (pbuh)] judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission"(3). That is they are subservient to your judgment. It is said: When they become submissive (to judgment), they commit themselves, submit and embrace Islam.

As well, Allah the Supreme said, "Indeed in the Messenger of Allah [Muhammad (pbuh)] you have a good example to follow for him who hopes for (the meeting with) Allah and the Last Day, and remembers Allah much"(4).

Muhammad bin 'Ali At-Tirmidhi said: To have a good example in the Messenger (pbuh) means to tread in his steps, follow his Sunnah (legal ways), and renounce any act or statement of disobedience to him. This comment is adopted by more than one of the interpreters. It is also said: This verse blamed those who remained behind him [leaving Jihad (Holy War)].

Concerning Allah's Statement, "The way of those on whom you have bestowed your grace"(5), Sahl bin 'Abdullah said: Allah the Supreme orders them to follow the Sunnah [the legal ways of Prophet Muhammad (pbuh)] and promises them to be guided to the straight way (of Islamic Monotheism) as a consequence of following the Prophet (pbuh), for Allah the Supreme sent him with guidance and the religion of truth to purify them, and teach them the Book

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(1) [3: 31].
(2) [7: 158].
(3) [4: 65].
(4) [33:21].
(5) [1: 7].

(the Qur'an) and Al-Hikmah (his Sunnah, faultless speech and wisdom), and guide them to the straight path (of Islamic Monotheism).

In the other verse(1), Allah promises them of attaining His love and forgiveness in case of following the Prophet (pbuh) and giving him preference over their passions and inclinations. He also tells them that their faith becomes valid when they submit to him, become content with his judgment and give up opposing him.

وَرُوِيَ عَنِ الحَسَنِ أَنَّ أَقْوَاماً قَالُوا يا رَسُولَ الله ﷺ إِنَّا نُحِبُّ الله فَأَنْزَلَ الله تَعَالَى: ﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ﴾ [آل عمران: 31] الآيَةَ؛ وَرُوِيَ أَنَّ الآيَةَ نَزَلَتْ فِي كَعْبِ بنِ الأَشْرَفِ وَغَيْرِهِ وَأَنَّهُمْ قَالُوا نَحْنُ أَبْنَاءُ الله وَأَحِبَّاؤُهُ وَنَحْنُ أَشَدُّ حُبّاً لله؛ فَأَنْزَلَ الله الآيَةَ، وَقَالَ الزَّجَّاجُ مَعْنَاه: ﴿إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ﴾ [آل عمران: 31] أَنْ تَقْصِدُوا طَاعَتَهُ فافْعَلُوا مَا أَمَرَكُمْ بِهِ؛ إِذْ مَحَبَّةُ الْعَبْدِ لله وَالرَّسُولِ طَاعَتُهُ لَهُمَا وَرِضَاهُ بِمَا أَمَرَا وَمَحَبَّةُ الله لَهُمْ عَفْوُهُ عَنْهُمْ وَإِنْعَامُهُ عَلَيْهِمْ بِرَحْمَتِهِ، وَيُقَالُ الْحُبُّ مِنَ الله عِصْمَةٌ وَتَوْفِيقٌ وَمِنَ الْعِبَادِ طَاعَةٌ، كَمَا قَالَ الْقَائِلُ:

تَعْصِي الإِلٰهَ وَأَنْتَ تُظْهِرُ حُبَّهُ؟ ... هٰذَا لَعَمْرِي فِي الْقِيَاسِ بَدِيعُ!
لَوْ كَانَ حُبُّكَ صادقاً لأَطَعْتَهُ ... إِنَّ الْمُحِبَّ لِمَنْ يُحِبُّ مُطِيعُ!

On the authority of Al-Hasan Al-Basry who related: Some people said: O Allah's Apostle, we (do) love Allah, so Allah the Supreme revealed the statement, "Say [O Muhammad (pbuh) to mankind]: "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful"(2).

It was reported that the aforementioned Qur'anic verse was revealed concerning Ka'b bin Al-Ashraf(3) and others who said the hereinafter: "And (both) the Jews and the Christians say: "We are the children of Allah and His loved ones". Say: "Why then does He punish you for your sins?" Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes whom he wills. And to Allah belongs the Dominion of the heavens and the earth and all that is between them; and to Him is the return (of all)"(4). Thereby, they alleged that they love Allah more than others, so Allah revealed it.

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(1) [3: 31]. (2) [3: 31].

(3) He was one of the Jewish, rabbis and severe poets who used to slander the Prophet (pbuh) with his poetic verses and bitter tongue, and arouse hostility and enmity against him. Muhammad bin Musalama along with some companions (may Allah be pleased with them all) killed him later on.

(4) [5: 18].

Az-Zajjaj said: The verse means: If you really love Allah and intend to obey Him, then do whatever the Prophet (pbuh) orders you to do, since the Slave's love for Allah and the Messenger (pbuh) requires obeying them and accepting their ordinances. Thereby, Allah's love for them (the Slaves) stands for forgiving them and bestowing His Mercy upon them.

It is also said: Allah's Love for anyone results in protecting and guiding him to success. As for the slave's love for anyone, it involves obeying him. This corresponds with the hereinafter poetic verses:

You disobey God while you show his love
This by God in measure is splendid
If your love were true you would have obeyed Him
For the lover to whom he loves is obedient

وَيُقَالُ: مَحَبَّةُ الْعَبْدِ لله تَعْظِيمُهُ لَهُ وَهَيْبَتُهُ مِنْهُ وَمَحَبَّةُ الله لَهُ رَحْمَتُهُ لَهُ وَإِرَادَتُهُ الجَمِيلَ لَهُ وَتَكُونُ بِمَعْنَىٰ مَدْحِهِ وَثَنَائِهِ عَلَيْهِ؛ قال القُشَيْرِيُّ: فَإِذَا كَانَ بِمَعْنَىٰ الرَّحْمَةِ وَالإِرَادَةِ والمَدْحِ كَانَ مِن صِفاتِ الذَّاتِ وَسَيَأْتِي بَعْدُ في ذِكْرِ مَحَبَّةِ الْعَبْدِ غَيْرُ هٰذَا بِحَوْلِ الله تَعَالَى حَدَّثَنَا أَبو إِسْحَاقَ إِبْرَاهِيمُ بنُ جَعْفَرٍ الفَقِيهُ قَالَ: حَدَّثَنَا أَبُو الأَصْبَغ عِيسَى بنُ سَهْلٍ وحَدَّثَنَا أبو الحسنِ يُونُسُ بنُ مُغيثٍ الفَقِيهُ بِقِرَاءَتِي عَلَيْهِ قَالاَ: حَدَّثَنَا حَاتِمُ بنُ محمدٍ قَالَ: حَدَّثَنَا أبو حَفْصٍ الجُهَنِيُّ حَدَّثَنَا أَبُو بَكْر الآجُرِّيُّ حَدَّثَنَا إِبْرَاهِيمُ بنُ مُوسَى الجَوْزِيُّ حَدَّثَنَا دَاوُدُ بنُ رُشَيْدٍ حَدَّثَنَا الْوَلِيدُ بنُ مُسْلِم عَنْ ثَوْرِ بنِ يَزيدَ عن خالِدِ بنِ مَعْدَانَ عن عبدِ الرَّحْمٰنِ بن عَمْرِو الْأَسْلَمِيِّ وَحُجْرِ الكَلاَعِيِّ عنِ الْعِرْبَاضِ بنِ سَارِيَةَ في حديثِهِ في مَوْعِظَةِ النَّبِيِّ ﷺ أنهُ قال: «**فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بالنَّوَاجِذِ وَإِيَّاكُمْ وَمُحْدَثاتِ الْأُمورِ فإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ**» زَادَ فِي حدِيثِ جَابِرٍ بِمعناهُ «**وَكُلُّ ضَلاَلَةٍ فِي النَّارِ**» وَفِي حَدِيثِ أَبِي رَافِعٍ عنه ﷺ: «**لاَ أُلْفِيَنَّ أَحَدَكُمْ مُتَّكِئاً عَلَى أَرِيكَتِهِ يَأْتِيهِ الْأَمْرُ مِنْ أمْرِي مِمَّا أَمَرْتُ بِهِ أَوْ نَهَيْتُ عَنْهُ فيقولُ لاَ أدْرِي مَا وَجَدْنَا فِي كِتَابِ الله اتَّبَعْنَاهُ**»

It is said: The Slave's love for Allah involves exalting and fearing Him. Allah's love for him implies bestowing His Mercy and Grace upon him, and it means Praising and thanking him.

Al-Qusheiry said: If it denotes (His) Mercy, will and Praise, then it becomes of the qualities of Allah, in addition to which the other ones will be stated on stating the Salve's love later on.

Al-'Irbad bin Sariya narrated: In a preaching sermon, the Prophet (pbuh) said, "Adhere (you people) to my Sunnah and the Sunnah of the rightly-guided Caliphs (succeeding me), and seize it with your molar teeth (i.e. cling fast to it), and shun novelties in religion, for any novelty in religion is (deemed to be) Bid'ah (innovated practice), and every Bid'ah is a straying errors". In the hadith

narrated by Jabir, he (pbuh) added, "And every straying error is (leading to the abode) in the Hell-Fire".

In the Hadith narrated by Abu Rafi', the Prophet (pbuh) said, " I do not like to find anyone of you resting in his couch, and when the ordinance of my matter [my Message, my Sunnah] is brought to him of what I have ordered or prohibited, he says: I do not know, for we have followed that we found in Allah's Book [i.e. one must not only follow the Qur'an apart from the Prophet's Sayings, for he is to follow them both as each one is supplemented by the other]".

وفِي حديثِ عَائِشَةَ رَضِيَ الله عَنْهَا صَنع رَسُولُ الله ﷺ شَيْئاً تَرَخَّصَ فِيهِ فَتَنَزَّهَ عَنْهُ قَوْمٌ فَبَلَغَ ذٰلِكَ النبيَّ ﷺ فَحمِدَ الله ثُمَّ قَالَ: «مَا بَالُ قَوْمٍ يَتَنَزَّهُونَ عَنِ الشَّيْءِ أَصْنَعُهُ؟ فَوَالله إِنِّي لِأَعْلَمُهُمْ بِالله وَأَشَدُّهُمْ لَهُ خَشْيَةً» وَرُوِيَ عنه ﷺ أَنه قال: «الْقُرْآنُ صَعْبٌ مُسْتَصْعِبٌ عَلَى مَنْ كَرِهَهُ، وَهُوَ الْحَكَمُ، فَمَنِ ٱسْتَمْسَكَ بِحَدِيثِي وَفَهِمَهُ وَحَفِظَهُ جَاءَ مَعَ الْقُرْآنِ، وَمَنْ تَهَاوَنَ بِالْقُرْآنِ وحدِيثِي خَسِرَ الدُّنْيَا وَالآخِرَةَ، أُمِرَتْ أُمَّتِي أَنْ يَأْخُذُوا بِقَوْلِي وَيُطِيعُوا أَمْرِي وَيَتَّبِعُوا سُنَّتِي، فَمَنْ رَضِيَ بِقَوْلِي فَقَدْ رَضِيَ بِالْقُرْآنِ» قال الله تَعَالَى: ﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ﴾ [الحشر: 7] الآية وَقَالَ ﷺ: «مَنِ ٱقْتَدَى بِي فَهُوَ مِنِّي وَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي» وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عنِ النبي ﷺ أنه قال: «إِنَّ أَحْسَنَ الْحَدِيثِ كِتَابُ الله وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ، وَشَرَّ الْأُمُورِ مُحْدَثَاتُهَا» وَعَنْ عَبْدِ الله بنِ عَمْرِو بنِ العاصِ رَضِيَ الله عَنْهُ: قَالَ النبيُّ ﷺ: «الْعِلْمُ ثَلَاثَةٌ فَمَا سِوَى ذٰلِكَ فَهُوَ فَضْلٌ: آيَةٌ مُحْكَمَةٌ أَوْ سُنَّةٌ قَائِمَةٌ أَوْ فَرِيضَةٌ عَادِلَةٌ»

'A'ishah (may Allah be pleased with her) narrated a hadith and said: Allah's Messenger (pbuh) gave concession concerning something, but some people shun it (that concession). Being informed about that, the Prophet (pbuh) praised Allah and then said, "What is the matter with some people who keep away from the thing which I do (i.e. don't follow the concession concerning it). By Allah, I am the most knowing and fearful of Allah amongst them".

It was narrated that the Prophet (pbuh) said, "The Qur'an is difficult and is made hard on the one hating it, and it is the judge (between the believers and disbelievers; the pious and disobedient), so whoever adheres fast to my hadith (prophetic saying), grasping and memorizing it, he will come with the Qur'an (on Doomsday), and whoever shuns the Qur'an and my hadith, will be a loser in the worldly-life and the Hereafter. Verily, my nation is ordered to act in accordance with my saying, obey my ordinance and follow my Sunnah. Whoever accepts my statement, he accepts the Qur'an. Allah's Statement reads, "And whatsoever the Messenger [Muhammad (pbuh) gives you, take it; and whatsoever he forbids you, abstain (from it)".

The Prophet (pbuh) said, "Whoever follows my example is one of my

followers, and whoever shuns my Sunnah, is not one of my followers".

On the authority of Abu Hurairah (may Allah be pleased with him) who related that the Prophet (pbuh) said, "The best speech is that of Allah's Book (i.e. the Qur'an) and the best way of guidance is that of Muhammad (pbuh), and the worst of matters are the innovated practices (in religion)".

On the authority of 'Abdullah bin 'Amr bin Al-'Ass (may Allah be pleased with them both) who related that the Prophet (pbuh) said, "Knowledge is of three types, and anything apart from them is additional (type): A unique and precise verse, a permanent Sunnah [legal ways and orders of the Prophet (pbuh)]; and a just and upright obligation".

وعنِ الحسنِ بنِ أبِي الْحَسَنِ رَحِمهما الله تَعَالَى قَالَ ﷺ: «عَمَلٌ قَلِيلٌ فِي سُنَّةٍ خَيْرٌ مِنْ عَمَلٍ كَثِيرٍ فِي بِدْعَةٍ» وقال ﷺ: «إِنَّ الله تَعَالَى يُدْخِلُ الْعَبْدَ الْجَنَّةَ بِالسُّنَّةِ تَمَسَّكَ بِهَا» وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عنِ النبيِّ ﷺ قَالَ: «الْمُتَمَسِّكُ بِسُنَّتِي عِنْدَ فَسَادِ أُمَّتِي لَهُ أَجْرُ مِائَةِ شَهِيدٍ»، وَقَالَ ﷺ: «إِنَّ بَنِي إِسْرَائِيلَ ٱفْتَرقُوا عَلَى ٱثْنَتَيْنِ وَسَبْعِينَ مِلَّةً وَإِنَّ أُمَّتِي تَفْتَرِقُ عَلَى ثَلاَثٍ وَسَبْعِينَ كُلُّهَا فِي النَّارِ إِلاَّ وَاحِدَةً» قَالُوا وَمَنْ هُمْ يا رسولَ الله؟ قَالَ: «الَّذِي أَنَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِي» وَعَنْ أنسٍ: قال ﷺ: «مَنْ أَحْيَا سُنَّتِي فَقَدْ أَحْيَانِي وَمَنْ أَحْيَانِي كَانَ مَعِي فِي الْجَنَّةِ» وَعَنْ عَمْرِو بنِ عَوْف الْمُزَنِي أنَّ النبيَّ ﷺ قال لِبلالِ بنِ الحارِثِ: «مَنْ أَحْيَا سُنَّةً مِنْ سُنَّتِي قَدْ أُمِيتَتْ بَعْدِي فَإِنَّ لَهُ مِنَ الأَجْرِ مِثْلَ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئاً وَمَنِ ٱبْتَدَعَ بِدْعَةً ضَلاَلَةً لاَ تُرْضِي ٱلله وَرَسُولَهُ كَانَ عَلَيْهِ مِثْلُ آثامِ مَنْ عَمِلَ بِهَا لاَ يَنْقُصُ ذٰلِكَ مِنْ أَوْزَارِ النَّاسِ شَيْئاً».

On the authority of Al-Hasan bin Abul-Hasan - may Allah have mercy upon them - who related that the Prophet (pbuh) said, "A little work to be done according to a Sunnah is better than much work to be done according to an innovation in religion". As well, he (pbuh) said, "Allah the Supreme enters (the people) into Paradise due to the (people's) adherence to the Sunnah".

On the authority of Abu Hurairah (may Allah be pleased with him) who related that the Prophet (pbuh) said, "The one who adheres to my Sunnah when corruption befalls my nation will have a reward equal to that of a hundred martyrs".

The Prophet (pbuh) said, "The children of Israel were divided into seventy-two religious sects, and my nation will be divided into seventy-three religious sects - all in Hell, except one, and that one is the one on which I and my companions are today [i.e. following the Qur'an and the Prophet's Sunnah (legal ways, orders, acts of worship, statements of the Prophet (pbuh)".

Anas related that the Prophet (pbuh) said, "Whoever vitalizes my Sunnah, he gives life to me, and whoever gives life to me, will be along with me in Paradise".

'Amr bin 'Auf Al-Muzny narrated: The Prophet (pbuh) said to Belal bin Al-Harith, "Whoever revitalizes a Sunnah of mine, which has been perished after me, he will have a reward equivalent to that of those who act according to it without decreasing anything of their rewards. Whoever originates a straying innovation in religion which does not please Allah and His Messenger, will have the burden equivalent to that of their sins without decreasing anything of (their record of) sins".

فصل

وَأَمَّا مَا وَرَدَ عَنِ السَّلَفِ وَالْأئِمةِ مِنَ اتِّبَاعِ سُنَّتِهِ والاقْتِدَاءِ بِهَدْيِهِ وَسِيرَتِهِ.

فَحَدَّثَنَا الشَّيْخُ أَبو عِمْرَانَ مُوسٰى بنُ عبدِ الرَّحْمٰنِ بنِ أبي تَلِيدِ الفَقِيهُ سَمَاعاً عَلَيْهِ قَالَ: حَدَّثَنَا أَبُو عُمَرَ الحافِظُ حَدَّثَنَا سَعِيدُ بنُ نَصْرٍ حَدَّثَنَا قَاسِمُ بنُ أَصْبَغَ وَوَهْبُ بنُ مَسَرَّةَ قَالاَ: حَدَّثَنَا مُحمدُ بنُ وَضَّاحٍ حَدَّثَنَا يَحْيٰى بنُ يَحْيٰى حَدَّثَنَا مالِكٌ عنِ ابنِ شِهابٍ عن رَجُلٍ مِنْ آلِ خَالِدِ بنِ أَسِيدٍ أَنَّهُ سَأَلَ عَبْدَ الله بنَ عُمَرَ فَقَالَ يا أَبَا عبدِ الرَّحْمٰنِ إِنَّا نَجِدُ صَلاَةَ الْخَوْفِ وَصَلاَةَ الْحَضَرِ في القُرْآنِ وَلاَ نَجِدُ صَلاَةَ السَّفَرِ فَقَالَ ابنُ عُمَرَ رَضِيَ الله عَنْهُمَا: يا بنَ أخِي إِنَّ الله بَعَثَ إِلَيْنَا محمداً ﷺ وَلا نَعْلَمُ شَيْئاً وَإِنَّمَا نَفْعَلُ كَمَا رَأَيْنَاهُ يَفْعَلُ.

Chapter

What was Mentioned about The Early Religious Scholars as to Following His Sunnah

As for what was stated by early religious scholars and Imams with regard to following his Sunnah and his model of guidance and way of life, Malik narrated through Ibn Shehab, on the authority of a man from the household of Ibn Usaid that he asked 'Abdullah bin 'Umar saying: O Abu 'Abdur-Rahman, In the Qur'an (why do) we find (the remembrance of) the prayer of fear (i.e. during times of danger) and the prayer during residence, but we do not find the prayer of a traveler? Ibn 'Umar (may Allah be pleased with them both) said: O my brother's son, Allah has sent Muhammad (pbuh) to us while we don not know anything, but we used to do the something which we saw him doing.

وَقَالَ عُمَرُ بنُ عبدِ العزِيزِ: سَنَّ رسولُ الله ﷺ ووُلاَةُ الأمْرِ بَعْدَهُ سُنَناً الأخْذُ بِهَا تَصْدِيقٌ بِكِتَابِ الله وَاسْتِعْمَالٌ لِطَاعَةِ الله وَقُوَّةٌ عَلَى دِينِ الله لَيْسَ لِأَحَدٍ تَغْيِيرُها ولا تَبْدِيلُهَا وَلاَ النَّظَرُ في رَأْيِ مَنْ خَالَفَهَا، مَنِ اقْتَدَى بِهَا فَهُوَ مُهْتَدٍ وَمَنِ انْتَصَرَ بِهَا فَهُوَ مَنْصُورٌ وَمَنْ خَالَفَهَا وَاتَّبَعَ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ وَلاَّهُ الله ما تَوَلَّى وأصْلاَهُ جَهَنَّمَ وَسَاءَتْ مَصِيراً.

'Umar bin 'Abdel-'Aziz said: Allah's Messenger (pbuh) and the succeeding leaders established the Sunnah [legal ways, orders, acts of worship and

statements of the Prophet (pbuh)]. Proceeding upon them denotes believing in Allah's Book (the Qur'an), acting in obedience to Allah and adding strength to Allah's religion (Islam). No one can either change or alter them, or review disagreeing with them. Whoever follows its example, is rightly-guided, and whoever seeks victory through them, he becomes victorious, but whoever disagrees with them and follows the way of the unbelievers, Allah will keep him in the way he assumes and burn him in the Hell-Fire that is the worst destination.

وقال الْحَسَنُ بن أبي الْحَسَنِ: عَمَلٌ قَلِيلٌ في سُنَّةٍ خَيْرٌ مِنْ عَمَلٍ كَثِيرٍ في بِدْعَةٍ؛ وَقَالَ ابنُ شِهاب: بَلَغَنا عَنْ رِجال مِنْ أَهْلِ العِلْمِ قالُوا: الاعْتِصَامُ بالسُّنَّةِ نَجَاةٌ.

وَكَتَبَ عُمَرُ بنُ الْخَطَّابِ رَضِيَ الله عَنْهُ إلى عُمَّالِهِ بِتَعَلُّمِ السُّنَّةِ وَالفَرَائِضِ وَاللَّحْنِ أي اللُّغَةِ وَقَالَ: إنَّ ناساً يُجَادِلُونَكُمْ - يَعْنِي بِالْقُرْآن - فَخُذُوهُمْ بالسُّنَنِ فإنَّ أَصْحَابَ السُّنَنِ أَعْلَمُ بِكِتَاب الله.

Al-Hasan bin Abul-Hasan said: A little work done in the course of the Sunnah is better than much work done in the sphere of Bid'ah (innovated practice in religion).

Ibn Shehab said: Adherence to the Sunnah [legal ways, orders, acts of worship and statements of the Prophet (pbuh)] leads to the salvation (and safety).

'Umar bin Al-Khattab (may Allah be pleased with him) wrote (letters) to his governors commanding them to learn the Sunnah, the enjoined duties and the (semantics and syntax of) language. He said: There are some people who argue with you about the Qur'an, so overcome them by the Sunnah, for the Sunnites are the most knowing of the Book of Allah (the Qur'an).

وَعَنْ عَلِيٍّ حِينَ قَرَنَ فَقَالَ لَهُ عُثْمَانُ رَضِيَ الله عَنْهُ: تَرَى أَنِّي أَنْهَى النَّاسَ عَنْهُ وَتَفْعَلُهُ؟ قَالَ: لَمْ أَكُنْ أَدَعُ سُنَّةَ رسولِ الله ﷺ لِقَوْلِ أَحَدٍ مِنَ النَّاسِ.

وَعَنْهُ: أَلاَ إِنِّي لَسْتُ بِنَبِيٍّ وَلاَ يُوحى إِلَيَّ وَلٰكِنِّي أَعْمَلُ بِكِتَابِ الله وَسُنَّةِ نَبِيِّهِ محمدٍ ﷺ ما اسْتَطَعْتُ.

وَفِي خَبَرِهِ حِينَ صَلَّى بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ فَقَالَ أَصْنَعُ كَمَا رَأَيْتُ رسولَ الله ﷺ يَصْنَعُ.

A narration reported by Muslim relates: Having prayed two Rak'at (prayer units) in Dhul-Hulaifah[1], he ('Umar) said: I do the same as what I saw Allah's Messenger (pbuh) doing.

Al-Bukhari and An-Nasa'i reported a narration, namely: When 'Ali bin Abu

(1) The Miqat (fixed place) for Ihram (the state of sanctity) for the people of Medina.

Talib (may Allah be pleased with him) combined Hajj (pilgrimage) with 'Umrah (minor pilgrimage), 'Uthman bin 'Affan (may Allah be pleased with him) said to him: Didn't you see me prohibiting the people from doing that (combining Hajj with 'Umrah) while you are doing that (now)? 'Ali said: I will not leave the Sunnah of Allah's Messenger (pbuh) due to the saying of anyone of the people.

In another narration, 'Ali said, Verily, I am not a Prophet (pbuh), nor am I inspired by a revelation, but I act according to Allah's Book (the Qur'an) and the Sunnah of His Prophet Muhammad (pbuh) as much as I can.

وَكَانَ ابنُ مَسْعُودٍ يَقُولُ: القَصْدُ فِي السُّنَّةِ خَيْرٌ مِنَ الاجْتِهَادِ فِي البِدْعَةِ.

وقال ابنُ عُمَرَ: صَلاَةُ السَّفَرِ رَكْعَتَانِ مَنْ خَالَفَ السُّنَّةَ كَفَرَ.

Ibn Mas'ud used to say: (Observing) moderation in the Sunnah is better than the independent reasoning as to the Bid'ah (innovated practice in religion).

Ibn 'Umar (may Allah be pleased with them both) said: The prayer of a traveler is to be performed in two Rak'at (prayer units), and whoever disagrees with the Sunnah, is an unbeliever.

وَقَال أُبَيُّ بنُ كَعْبٍ: عَلَيْكُمْ بِالسَّبِيلِ وَالسُّنَّةِ فإنَّهُ مَا عَلَى الأَرْضِ مِنْ عَبْدٍ عَلى السَّبِيلِ والسُّنَّةِ ذَكَرَ الله فِي نَفْسِهِ فَفَاضَتْ عَيْنَاهُ مِنْ خَشْيَةِ رَبِّهِ فَيُعَذِّبُهُ الله أَبَداً، وَمَا عَلَى الأَرْضِ مِنْ عَبْدٍ عَلَى السَّبِيلِ وَالسُّنَّةِ ذَكَرَ الله فِي نَفْسِهِ فاقْشَعَرَّ جِلْدُهُ مِنْ خَشْيَةِ الله إلا كانَ مَثَلُهُ كَمَثَلِ شَجَرَةٍ قَدْ يَبِسَ وَرَقُهَا فَهِيَ كَذٰلِكَ إِذْ أَصَابَتْهَا رِيحٌ شَدِيدَةٌ فَتَحَاتَّ عَنْهَا وَرَقُهَا إلاَّ حُطَّ عَنْهُ خَطَايَاهُ كَمَا تَحَاتُّ عَنِ الشَّجَرَةِ وَرَقُهَا، فإنَّ اقْتِصَاداً فِي سَبِيلٍ وَسُنَّةٍ خَيْرٌ مِنَ اجْتِهَادٍ فِي خِلاَفِ سَبِيلٍ وَسُنَّةٍ وَمُوافَقَةِ بِدْعَةٍ؛ وَانْظُرُوا أَنْ يَكُونَ عَمَلُكُمْ إِنْ كَانَ اجْتِهَاداً أَوِ اقْتِصَاداً أَنْ يَكُونَ عَلَى مِنْهَاجِ الأَنْبِيَاءِ وَسُنَّتِهِمْ.

Ubai bin Ka'b Al-Ansary said: Let (you people) cling to the right way of Allah and the Sunnah [of the Prophet (pbuh)], for Allah will never punish a slave upon earth, who proceeds upon the straight path (of Allah) and the Sunnah and when he mentions Allah secretly to himself, his eyes shed tears due to fearing his Lord. There is no slave upon earth, who proceeds upon the way of Allah and the Sunnah, whose skin shivers on remembering Allah secretly to himself owing to fearing Allah, except that his example is compatible with that of a tree whose leaves has dried up, and when a strong wind befalls it, its leaves fall off it. Thereby, the sins of that one will be demolished in the same way of the falling of the leaves of the tree.

So, reasonableness in the course of the right way (of Allah) and the Sunnah is better than independent reasoning as to anything contradictory to the way and the Sunnah, and agreeable to a Bid'ah (innovated practice in religion). So, observe your deed, whether it is out of independent reasoning or reasonableness,

to be in the way of the Prophets and their Sunnah (legal ways, orders, acts or worship and statements).

وَكَتَبَ بَعْضُ عُمَّالِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ إِلَى عُمَرَ بِحَالِ بَلَدِهِ وَكَثْرَةِ لُصُوصِهِ: هَلْ يَأْخُذُهُمْ بِالظِّنَّةِ أَوْ يَحْمِلُهُمْ عَلَى الْبَيِّنَةِ وَمَا جَرَتْ عَلَيْهِ السُّنَّةُ؟ فَكَتَبَ إِلَيْهِ عُمَرُ: خُذْهُمْ بِالبَيِّنَةِ وَمَا جَرَتْ عَلَيْهِ السُّنَّةُ فإِنْ لَمْ يُصْلِحْهُمُ الْحَقُّ فَلاَ أَصْلَحَهُمُ الله.

وَعَنْ عَطَاءٍ فِي قَوْلِه تَعَالَى: ﴿فَإِن تَنَٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ﴾ [النساء: 59] أيْ إِلَى كِتَابِ الله وَسُنَّةِ رسولِ الله ﷺ.

وَقَالَ الشَّافِعِي: لَيْسَ فِي سُنَّةِ رسولِ الله ﷺ إلاَّ اتِّبَاعُهَا.

One of the governors of 'Umar bin 'Abdel-'Aziz wrote (a letter) to 'Umar about the prevailing circumstances in his land (Hums) and the emergence of many thieves therein, and asked him whether he was to arrest them out of suspicion without evidence, or to catch them out of an evident proof and according to the Sunnah. Therein 'Umar wrote (a letter) to him informing him to arrest them due to an evident proof and in the course of the Sunnah, and said: If they do not become good by the truth so may Allah not make them good (i.e. righteous).

Respecting Allah's Statement, "(And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (pbuh)"[1], 'Ata' bin Abu Rabaj said: That is refer it to Allah's Book and the Sunnah of Allah's Messenger (pbuh).

Ash-Shafi'i said: Nothing is to be done concerning the Sunnah of Allah's Messenger (pbuh) except to follow it.

وَقَالَ عُمَرُ وَنَظَرَ إِلَى الحَجَرِ الأَسْوَدِ: إِنَّكَ حَجَرٌ لاَ تَنْفَعُ وَلاَ تَضُرُّ وَلَوْلاَ أَنِّي رَأَيْتُ رسولَ الله ﷺ يُقَبِّلُكَ مَا قَبَّلْتُكَ ثُمَّ قَبَّلَهُ.

رُئِيَ عَبْدُ الله بنُ عُمَرَ يُدِيرُ نَاقَتَهُ فِي مَكَانٍ فَسُئِلَ عَنْهُ فَقَالَ لاَ أَدْرِي إلاَّ أَنِّي رَأَيْتُ رسولَ الله ﷺ فَعَلَهُ فَفَعَلْتُهُ.

وَقَالَ أَبُو عُثْمَانَ الْحِيرِيُّ: مَنْ أَمَّرَ السُّنَّةَ عَلَى نَفْسِهِ قَوْلاً وَفِعْلاً نَطَقَ بِالْحِكْمَةِ وَمَنْ أَمَّرَ الْهَوَى عَلَى نَفْسِهِ نَطَقَ بِالْبِدْعَةِ.

Looking at the Black Stone, 'Umar bin Al-Khattab (may Allah be pleased with him) said: You are a stone, which can neither benefit anyone nor harm anyone. Had not I seen Allah's Messenger (pbuh) kissing you, I would not have kissed you, therein he kissed it.

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(1) [35: 10].

When 'Abdullah bin 'Umar (may Allah be pleased with them both) was seen turning his mount to a direction in a place to pray, he was asked about that. So, he said: I do not know (the reason for doing so), but I saw Allah's Messenger (pbuh) doing so (i.e. praying to whichever direction his mount turned to when being in a journey), thereby I did so.

Abu 'Uthman Al-Heiry said: Whoever commands himself by the Sunnah in his saying and acting, he utters the wisdom, and whoever commands himself by the passion, he utters the Bid'ah (innovation in religion).

وَقَالَ سَهْلٌ التُّسْتَرِيُّ: أُصُولُ مَذْهَبِنَا ثَلاَثَةٌ: الاقْتِدَاءُ بِالنَّبِيِّ ﷺ فِي الأَخْلاَقِ وَالأَفْعَالِ، والأكْلُ مِنَ الحَلاَلِ، وإخْلاَصُ النِّيَّةِ فِي جَمِيعِ الأَعْمَالِ، وَجَاءَ فِي تَفْسِيرِ قولِهِ تَعَالَى: ﴿وَٱلْعَمَلُ ٱلصَّٰلِحُ يَرْفَعُهُۥ﴾ [فاطر: 10] أَنَّهُ الاقْتِدَاءُ بِرَسُولِ الله ﷺ.

وَحُكِيَ عَنْ أَحْمَدَ بنِ حَنْبَلٍ قال: كُنْتُ يَوْماً مَعَ جَمَاعَةٍ تَجَرَّدُوا وَدَخَلُوا الْمَاءَ فاسْتَعْمَلْتُ الْحَدِيثَ **«مَنْ كَانَ يُؤْمِنُ بِاللهِ وَاليَوْمِ الآخِرِ فَلاَ يَدْخُلُ الْحَمَّامَ إلاَّ بِمِئْزَرٍ»** وَلَم أَتَجَرَّدْ فَرَأَيْتُ تِلْكَ اللَّيْلَةَ قَائِلاً لِي يَا أَحْمَدُ أَبْشِرْ فإنَّ الله قَدْ غَفَرَ لَكَ باسْتِعْمالِكَ السُّنَّةَ وَجَعَلَكَ إماماً يُقْتَدَى بِكَ، قُلْتُ مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ.

Sahl Al-Tasturty said: There are three fundamentals for our doctrinal school, namely following the example of the Prophet (pbuh) in morals and acts; eating from the lawful (things); and being of sincere intention on doing all deeds.

The interpretation of Allah's Statement, "and the righteous deeds exalt it"[1], implies following the model of Allah's Messenger (pbuh).

A narration was related on the authority of Ahmad bin Hanbal who said: One day, I was along with a group of people who took off their clothes and entered the water closet. Thereupon, I recited the hadith, "Whoever believes in Allah and the Last Day (Doomsday), is not to enter the bathroom except with an Izar (waist wrapper)". So, I did not take off my clothes. On that night, I saw (in a dream) someone saying to me: O Ahmad, bear the glad tidings, for Allah has forgiven you (your sins) owing to your acting according to the Sunnah, and made you an Imam (religious scholar of profound knowledge) whose model will be followed. I then asked: Who are you? He answered: (I am) Jibril (Gabriel).

فصل

وَمُخَالَفَةُ أَمْرِه وَتَبْدِيلُ سُنَّتِهِ ضَلاَلٌ وَبِدْعَةٌ مُتَوَعَّدٌ مِنَ الله عَلَيْهِ بِالخِذْلانِ وَالْعَذَابِ قَالَ الله تَعَالَى: ﴿فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

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1 [35: 10].

[النور: 63] وَقَالَ تعالى: ﴿وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ﴾ [النساء: 115] الآيَةَ، حَدَّثَنَا أبو محمدٍ عَبْدُ الله بنُ أبي جَعْفَرٍ وَعَبْدُ الرَّحْمٰنِ بنُ عَتَّابٍ بِقِرَاءَتِي عَلَيهِمَا قَالاَ: حَدَّثَنَا أبو القَاسِمِ حَاتِمُ بنُ مُحمدٍ حَدَّثَنَا أبو الْحَسَنِ القَابِسِيُّ حدّثَنَا أبو الْحُسَيْنِ بنُ مَسْرُورٍ الدّبّاغُ حدَّثَنَا أحْمد بنُ أبي سُلَيْمانَ حَدَّثَنَا سُحْنُونُ بنُ سَعِيدٍ حَدّثَنَا ابنُ القَاسِمِ حَدّثَنَا مَالكُ عَنِ الْعَلاَءِ بنِ عَبْدِ الرّحْمٰن عَنْ أبيهِ عَنْ أبي هُرَيْرَةَ أنَّ رسولَ الله ﷺ خَرَجَ إلى المَقْبَرَةِ وَذَكَرَ الْحَدِيثَ فِي صِفَةِ أُمَّتِهِ وَفِيهِ: «**فَلَيُذَادَنَّ رِجَالٌ عَنْ حَوْضِي كَما يُذَادُ الْبَعِيرُ الضَّالُّ فَأُنادِيهِم أَلاَ هَلُمَّ أَلاَ هَلُمَّ فَيُقَالُ إنَّهُمْ قَدْ بَدَّلُوا بَعْدَكَ، فَأَقُولُ: فَسُحْقاً فَسُحْقاً فَسُحْقاً**».

Chapter

Warning Against Opposing The Prophet's (pbuh) Commandment

Opposing the Prophet's (pbuh) commandment and altering his Sunnah lead to going astray (from the straight path of Islam) and innovating a heresy (in religion). Allah has exhorted against this and threatened with the failure and chastisement, as it is referred to in Allah's Statement, "And let those who oppose the Messenger's (Muhammad (pbuh)] commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should be fall them or a painful torment be inflicted on them"(1), and, "And whoever contradicts and opposes the Messenger [Muhammad (pbuh)] after the right path has been shown clearly to him, and follows other than the believers' way, we shall keep him in the path he has chosen and burn him in Hell - what an evil destination"(2).

Malik related through Al-'Ala' bin 'Abdur-Rahman, through his father's authority, on the authority of Abu Hurairah: Allah's Messenger (pbuh) went out to the grave and stated the hadith concerning the attributes of his followers and said in a part of it, "Some men will be driven away from my cistern (of Al-Kauthar River on Doomsday) in the same way as the stray camel is driven away, so I will call them saying, 'come here, come here, come here', but it will be said, 'they altered your Sunnah after you (your death)', therein I will say (to them): Be off with you, be off with you, be off with you".

وَرَوَى أَنَسٌ أَنَّ النَّبِيَّ ﷺ قَالَ: «**فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي**» وَقَالَ: «**مَنْ أَدْخَلَ فِي أَمْرِنَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ**» وَرَوَى ابنُ أَبِي رَافِعٍ عَنْ أَبِيه عنِ النبي ﷺ قَال: «**لاَ أُلْفِيَنَّ أَحَدَكُمْ مُتَّكِئاً عَلَى أَرِيكَتِهِ يَأْتِيهِ الأَمْرُ مِنْ أَمْرِي مِمَّا أَمَرْتُ بِهِ أَوْ نَهَيْتُ عَنْهُ فَيَقُولُ لاَ أَدْرِي**

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(1) [24: 63].

(2) [4: M5].

مَا وَجَدْنَا فِي كِتَابِ الله اتَّبَعْنَاهُ» زَادَ فِي حَدِيثِ المِقْدَادِ: «أَلاَ وَإِنَّ مَا حَرَّمَ رسولُ الله ﷺ مِثْلُ مَا حَرَّمَ الله» وَقَالَ ﷺ وَجِيءَ بِكِتَاب فِي كَتِفٍ: «كَفَى بِقَوْمٍ حُمْقاً ـ أَوْ قَالَ ضَلاَلاً ـ أَنْ يَرْغَبُوا عَمَّا جَاءَ بِهِ نَبِيُّهُمْ إِلَى غَيْرِ نَبِيِّهِمْ أَوْ كِتَاب غَيْرِ كِتَابِهِمْ» فَنَزَلَتْ: ﴿أَوَلَمْ يَكْفِهِمْ أَنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ يُتْلَىٰ عَلَيْهِمْ﴾ [العنكبوت: 51] الآيَةَ؛ وقال ﷺ: «هَلَكَ المُتَنَطِّعُونَ».

وَقَالَ أَبُو بَكْرٍ الصِّدِّيقُ رضي الله عنه: لَسْتُ تَارِكاً شَيْئاً كَانَ رَسُولُ الله ﷺ يَعْمَلُ بِهِ إِلاَّ عَمِلْتُ بِهِ. إِنِّي أَخْشَى إِنْ تَرَكْتُ شَيْئاً مِنْ أَمْرِهِ أَنْ أَزِيغَ.

Anas narrated that the Prophet (pbuh) said, "Whoever veers away from my Sunnah, is not one of my followers".

As well, the Prophet (pbuh) said, "If any one innovated a thing in our matter (i.e. the Prophet's legal ways, orders, acts of worship, statements), it is then rejected".

Ibn Abu Rafi' narrated through his fathers authority that the Prophet (pbuh) said, "I don't like to find anyone of your leaning is his bed and when the matter of my commandment (my legal ways, orders, acts of worship, statements), of what I have ordered or prohibited to do, comes to him, he says, "I don't know, we only follow what we find in Allah's Book (the Qur'an)". In the hadith narrated by Al-Meqdan bin Ma'dy Karb, the Prophet (pbuh) said, "Verily, what is made unlawful by Allah's Messenger (pbuh) is the same as what is made unlawful by Allah".

When a letter was brought to the Prophet (pbuh), he said, "It is sufficiently foolish (or erring) of a people to turn away from what their Prophet has brought (of the Qur'an and Sunnah comprising the legal ways, orders, acts of worship, statements) towards (the way) other than their Prophet's, or towards a book other than their Book (the Qur'an)".

Thereby, the hereinafter Qur'anic verse was revealed, namely, "Is it not sufficient for them that we have sent down to you the Book (the Qur'an) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe"[1].

Likewise, the Prophet (pbuh) said, "May Al-Mutanati'un be ruined (by Allah)"[2].

Abu Bakr As-Siddiq (may Allah be pleased with him) said: I don't leave anything which Allah's Messenger (pbuh) used to do without doing it, and I am afraid lest I may stray from the straight path if I leave anything of his matter [i.e. the Prophet's legal ways, orders, acts of worship, statements].

(1) [29: 51].

(2) Al-Mutanati'un are those who extravagantly indulge in what their minds can not attain.

فَقُلْتُ: يا رسولَ الله ناوِلْني يَدَكَ أُبايِعْكَ فَناوَلَني يَدَهُ فَقُلْتُ: يَا رَسُولَ الله إنِّي أُحِبُّكَ قَالَ: «**المَرْءُ مَعَ مَنْ أَحَبَّ**» وَرَوَى هٰذَا اللَّفْظَ عَنِ النبيِّ ﷺ عَبْدُ الله بنُ مَسْعُودٍ وَأَبُو مُوسَى وَأَنَسٌ وَعَنْ أبي ذَرٍّ بِمَعْنَاهُ وَعَن عَلِيٍّ أَنّ النبيَّ ﷺ أَخَذَ بِيَدِ حَسَنٍ وَحُسَيْنٍ فَقَال: «**مَنْ أَحَبَّنِي وَأَحَبَّ هٰذَيْنِ وَأَباهُمَا وأُمَّهُمَا كانَ مَعِي فِي دَرَجَتِي يَوْمَ القِيَامَةِ**»

chapter

The Reward of Loving The Prophet (pbuh)

Shu'ba narrated through 'Amr bin Murra, through Salem bin Abu Al-Ja'd, on the authority of Anas (may Allah be pleased with him): A man came to the Prophet (pbuh) and asked: when would the Hour (Doomsday) take place, O Allah's Messenger? Allah's Messenger (pbuh) said: What have you prepared for it (of the deeds)? The man said: I have not prepared for it a lot of prayers, fasting and charitable deeds, but I love Allah and His Messenger. Allah's Messenger (pbuh) thereupon said, "You will be (accompanied) with whom you love".

On the authority of Safwan bin Qudama who related: I emigrated to the Prophet (pbuh), and when I came to him, I said: O Allah's Messenger (pbuh): Give me your hand so as to pledge allegiance to you. The Prophet (pbuh) gave me his hand and I therein said: I love you. Then the Prophet (pbuh) said, "A person will be (accompanied) with whom he loves".

The wording uttered by the Prophet (pbuh) of the afore-mentioned narration was reported by 'Abdullah bin Mas'ud, Abu Musa, Anas, and Abu Dhar with its implicit meaning.

On the authority of 'Ali bin Abu Talib (may Allah be pleased with him) who related: Taking hold of the hands of Al-Hasan and Al-Husain, the Prophet (pbuh) said, "Whoever loves me, and loves those both (Al-Hasan and Al-Husain), their father ('Ali) and their mother (Fatima), he will be along with me in my grade (in Paradise) on the Day of Judgment".

وَرُوِيَ أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ فَقَالَ يَا رَسُولِ الله لأَنْتَ أَحَبُّ إِلَيَّ مِنْ أَهْلِي وَمَالِي وَإِنِي لِأَذْكُرُكَ فَمَا أَصْبِرُ حَتَّى أَجِيءَ فَأَنْظُرَ إِلَيْكَ وَإِنِّي ذَكَرْتُ مَوْتِي وَمَوْتَكَ فَعَرَفْتُ أَنكَ إذَا دَخَلْتَ الْجَنَّةَ رُفِعْتَ مَعَ النَّبِيِّينَ وَإنْ دَخَلْتُهَا لاَ أَرَاكَ فَأَنْزَلَ الله تَعَالَى: ﴿وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ ۚ وَحَسُنَ أُوْلَٰٓئِكَ رَفِيقًا﴾ [النساء: 69] فَدَعَا بِهِ فَقرأها عَلَيْهِ.

وَفِي حَدِيثٍ آخَرَ كَانَ رَجُلٌ عِنْدَ النَبيِّ ﷺ يَنْظُرُ إِلَيْهِ لاَ يَطْرِفُ فَقَالَ: «**مَا بَالُكَ؟**» قال: بِأَبِي أَنْتَ وَأُمِّي أَتَمَتَّعُ مِنَ النَّظَرِ إِلَيْكَ فَإِذَا كَانَ يَوْمُ القِيَامَةِ رَفَعَكَ الله بِتَفْضِيلِهِ فَأَنْزَلَ الله الآية.

وَفِي حَدِيثِ أَنَسٍ رَضِيَ الله عَنْهُ: «**مَنْ أَحَبَّنِي كَانَ مَعِي فِي الجَنَّةِ**».

It was reported that a man came to the Prophet (pbuh) and said: O Allah's

Messenger, you are dearer to me than my family and property, and when I remember you, I do not feel patient till coming and looking at you. When it came to my mind that you and I will (be destined to) die, it came to my knowledge that when you enter Paradise, you will be raised to the grade of the Prophets, so that I will not see you in case of admitting to it (in the Hereafter). Therein, Allah the Supreme revealed His Statement, namely, "And whos obey Allah and the Messenger [Muhammad (pbuh)], then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq), the martyrs, and the righteous. And how excellent these companions are"[1]. Thereupon, the Prophet (pbuh) summoned that man up and recited that verse to him.

In another version, it is related: while a man was sitting in the presence of the Prophet (pbuh), he kept gazing at him without twinkling his eyes. So, the Prophet (pbuh) wondered, "What is wrong with you?" The man answered: Let my father and mother be a ransom for you, I feel pleased at gazing at you (i.e. I find my pleasure in looking closely at your face), for you will be raised to the superior position favoured by Allah on the Judgment Day. Thereby, Allah revealed the afore-mentioned Qur'anic verse.

In the hadith narrated by Anas (may Allah be pleased with him), the Prophet (pbuh) said, "Whoever loves me, will be in my company in Paradise".

فصل

فيما روي عن السلف والأئمة من محبتهم للنبي ﷺ وشوقهم له

حَدَّثَنَا القَاضِي الشَّهِيدُ حَدَّثَنَا العُذْرِيُّ حَدَّثَنَا الرَّازِيُّ حَدَّثَنَا الجُلُودِي حَدَّثَنَا ابنُ سُفْيَانَ حَدَّثَنَا مُسلِمٌ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا يَعْقُوبُ بنُ عَبدِ الرَّحْمٰنِ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**مِنْ أَشَدِّ أُمَّتِي لِي حُبّاً نَاسٌ يَكُونُونَ بَعْدِي يَوَدُّ أَحَدُهُمْ لَوْ رَآنِي بِأَهْلِهِ وَمَالِهِ**» وَمِثْلُهُ عَنْ أَبِي ذَرٍّ.

chapter

What was Reported About The Early Religious Scholars and Imams as to their Love For The Prophet (pbuh)

Ya'qub bin 'Abdur-Rahman narrated through Suhail, through his father, on the authority of Abu Hurairah (may Allah be pleased with him) that Allah's Messenger (pbuh) said, "From amongst my followers, who have the most

(1) [4: 69].

intense love for me, are some people who will come after me, and anyone of them would like to see me in return for (sacrificing) his family and property".

A similar narration was related by Abu Dharr as well as the previous narration of 'Umar bin Al-Khattab (may Allah be pleased with him) and his statement to the Prophet 'you are dearer to me than myself', in addition to the aforementioned versions related by the companions.

وَتَقَدَّمَ حَدِيثُ عُمَرَ رَضِيَ الله عَنْهُ وَقَوْلُهُ لِلنَّبِيِّ ﷺ لأَنْتَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي.
وما تَقَدَّمَ عنِ الصَّحَابَةِ في مِثْلِهِ، وَعَن عَمْرِو بن العاصِ رَضِيَ الله عَنْهُ مَا كَانَ أَحَدٌ أَحَبَّ إِلَيَّ مِنْ رَسُولِ الله ﷺ. وَعَنْ عَبْدَةَ بِنْتِ خَالِدِ بْنِ مَعْدَانَ قَالَتْ: مَا كَانَ خَالِدٌ يَأْوِي إلى فِرَاشٍ إلاَّ وَهُوَ يَذْكُرُ مِنْ شَوْقِهِ إلى رسولِ الله ﷺ وَإِلَى أَصْحَابِهِ مِنَ المُهَاجِرِينَ وَالأَنْصَارِ يُسَمِّيهِمْ وَيَقُولُ هُمْ أَصْلِي وَفَصْلِي وَإِلَيْهِمْ يحنُّ قَلْبِي طَالَ شَوْقِي إِلَيْهِمْ فَعَجِّلْ رَبِّ قَبْضِي إِلَيْكَ حَتَّى يَغْلِبَهُ النَّوْمُ.

'Amr bin Al-'Ass (may Allah be pleased with him) said: No one was dearer to me than Allah's Messenger (pbuh).

On the authority of 'Abda bint Khalid bin Ma'dan who said: Whenever Khalid went to be, he used to state his yearning for Allah's Messenger (pbuh) and his companions of Al-Muhajirin (the Meccan Emigrants) and Al-Ansar (the Medinan Helpers), naming them and saying: They are my origin and my root, for whom my heart hankers and I long, so O Lord, accelerate taking me to you (i.e. hasten my death). He used to do so till being overcome by sleep.

وَرُوِيَ عَنْ أَبِي بَكْرٍ رَضِيَ الله عَنْهُ أَنَّهُ قَالَ لِلنَّبِيِّ ﷺ: وَالَّذِي بَعَثَكَ بِالحَقِّ لَإِسْلاَمُ أَبِي طَالِبٍ كَانَ أَقَرَّ لِعَيْنِي مِنْ إِسْلاَمِهِ ـ يَعْنِي أَباهُ أَبا قُحَافَةَ ـ وَذٰلِكَ أَنَّ إِسْلاَمَ أَبِي طَالِبٍ كَانَ أَقَرَّ لِعَيْنِكَ وَنَحْوُهُ عَنْ عُمَرَ بن الخَطَّابِ قَالَ لِلْعَبَّاسِ رَضِيَ الله عَنْهُ: أَنْ تُسْلِمَ أَحَبُّ إِلَيَّ مِنْ أَنْ يُسْلِمَ الخَطَّابُ لِأَنَّ ذٰلِكَ أَحَبُّ إِلى رَسُولِ الله ﷺ.

On the authority of Abu Bakr As-Siddiq (may Allah be pleased with him) who related that he said to the Prophet (pbuh): By the One who has sent you with the truth, the pleasure of my eyes would have been greater for Abu Talib if he embraced Islam than it would be for him if he embraced Islam, referring to his father Abu Quhafa[1]. This is because Abu Talib's embracement of Islam would have been more pleasant to your eyes.

A similar narration was related on the authority of 'Umar bin Al-Khattab

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(1) Abu Quhafa is 'Uthman bin 'Amer, father of Abu Bakr As-Siddiq (may Allah be pleased with him). Abu Baker's original name was 'Abdullah bin 'Uthman. Abu Quhafa embraced Islam on the day of the conquest of Mecca.

(may Allah be pleased with him) who said to Al-'Abbas (The Prophet's paternal uncle): It is beloved to me that you embrace Islam more than it is for Al-Khattab ('Umar's father) to embrace Islam, since this is more beloved to Allah's Messenger (pbuh).

وعنِ ابنِ إسْحَاقَ أنَّ امْرَأَةً مِنَ الأنْصَار قُتِلَ أبُوها وأخُوها وزَوْجُها يَوْمَ أحُدٍ مَعَ رسولِ الله ﷺ فَقَالَتْ: مَا فَعَلَ رسولُ الله ﷺ؟ قَالُوا خَيْراً هُوَ بِحَمْدِ الله كما تُحِبِّينَ قَالَتْ: أَرِنِيهِ حَتَّى أنْظُرَ إلَيْهِ فَلَمَّا رَأَتْهُ قَالَتْ: كُلُّ مُصِيبَةٍ بَعْدَكَ جَلَلٌ.

Ibn Ishaq narrated: When an Ansari woman was informed that her father, brother and husband were killed on the day of Uhud (battle), while they were fighting along with Allah's Messenger (pbuh), she asked: What about Allah's Messenger (pbuh)? They replied: Praise be to Allah, he is fine as you like. She therein said: Let me come and see him. Having seen him, the woman said: Each calamity (i.e. except for the calamity of your death) is easy (for us to bear and be patient).

وَسُئِلَ عَلِيُّ بنُ أبي طَالِبٍ رَضِيَ الله عَنْهُ كَيْفَ كَانَ حُبُّكُمْ لِرَسُولِ الله ﷺ؟ قَالَ: كَانَ وَالله أَحَبَّ إِلَيْنَا مِنْ أَمْوَالِنَا وَأَوْلاَدِنَا وَآبَائِنَا وأُمَّهَاتِنَا وَمِنَ المَاءِ البَارِدِ على الظَّمَإِ؛ وَعَنْ زَيْدِ بنِ أَسْلَمَ: خَرَجَ عُمَرُ رَضِيَ الله عَنْهُ لَيْلَةً يَحْرُسُ النَّاسَ فَرَأَى مِصْبَاحاً في بَيْتٍ وَإِذَا عَجُوزٌ تَنْفُشُ صُوفاً وَتَقُولُ:

عَلَى مُحَمَّدٍ صَلاَةُ الأَبْرَارْ ... صَلَّى عَلَيْهِ الطَّيِّبُونَ الأَخْيَارْ

قَدْ كُنْتَ قَوَّاماً بُكاً بِالأَسْحَارْ ... يَا لَيْتَ شِعْرِي وَالمَنَايَا أَطْوَارْ

هَلْ تَجْمَعُنِي وَحَبِيبِي الدَّارْ

تَعْنِي النبي ﷺ، فَجَلَسَ عُمَرُ رَضِيَ الله عَنْهُ يَبْكِي، وَفِي الحِكَايَةِ طُولٌ.

'Ali bin Abu Talib (may Allah be pleased with him) was asked: How was your love for Allah's Messenger (pbuh)? He replied: By Allah, he (pbuh) was dearer to us than our property, children, fathers, mothers, and the cold water quenching thirst.

Zaid bin Aslam narrated: One night when 'Umar bin Al-Khattab (may Allah be pleased with him) went out to outwatch the people, he watched a lamp lightening in a house where an old woman was teasing wool and saying:

Upon Muhammad is the prayer of the wholesome
Prayed upon him were the kind and virtuous
You were worshipful,weeping in the dusks in fear of Allah.
I hope earnestly and the hopes are states
Would the hoe combine with my beloved

She referred to the Prophet (pbuh), so 'Umar (may Allah be pleased with

him) sat weeping. Yet, the narration is lengthy[1].

وَرُوِيَ أَنَّ عَبْدَ الله بْنَ عُمَرَ خَدِرَتْ رِجْلُهُ فَقِيلَ لَهُ اذْكُرْ أَحَبَّ النَّاسِ إِلَيْكَ يَزُلْ عَنْكَ فَصَاحَ يَا مُحَمَّدَاهُ فانْتَشَرَتْ.

وَلَمَّا احْتُضِرَ بِلاَلٌ رَضِيَ الله عَنْهُ نَادَتِ امْرَأَتُهُ: وَاحُزْنَاهُ فَقَالَ وَاطَرَبَاهُ غَداً أَلْقَى الْأَحِبَّةَ مُحَمَّداً وَحِزْبَهُ.

It was related: When 'Abdullah bin 'Umar (may Allah be pleased with them both) felt numb at his leg, it was said to him: Let you mention the most beloved one among people to you, and it will get well soon. Thereupon, he shouted saying: O Muhammad! Therein, its state of numbness vanished.

While Belal (may Allah be pleased with him) was dying, his wife said: Oh, what a grief! Therein, he said: Oh, what a delight, for tomorrow I will meet the beloved ones; Muhammad and his party (i.e. his companions).

وَيُرْوَى أَنَّ امْرَأَةً قَالَتْ لِعَائِشَةَ رَضِيَ الله عَنْهَا اكْشِفِي لِي قَبْرَ رَسولِ الله ﷺ فَكَشَفَتْهُ لَهَا فَبَكَتْ حَتَّى مَاتَتْ؛ وَلَمَّا أَخْرَجَ أَهْلُ مَكَّةَ زَيْدَ بنَ الدَّثِنَةِ مِنَ الْحَرَمِ لِيَقْتُلُوهُ قَالَ لَهُ أَبو سُفْيَانُ بنُ حَرْبٍ: أَنْشُدُكَ الله يا زَيْدُ أَتُحِبُّ أَنَّ مُحَمَّداً الآنَ عِنْدَنَا مَكَانَكَ يُضْرَبُ عُنُقُهُ وَأَنَّكَ فِي أَهْلِكَ؟ فَقَالَ زَيْدٌ: وَالله ما أُحِبُّ أَنَّ مُحَمَّداً الآنَ فِي مَكانِهِ الَّذِي هُوَ فِيهِ تُصِيبُهُ شَوْكَةٌ وَأَنِّي جَالِسٌ فِي أَهْلِي، فَقَالَ أَبُو سُفْيَانَ مَا رَأَيْتُ مِنَ النَّاسِ أَحَداً يُحِبُّ أَحَداً كَحُبِّ أَصْحَابِ محمَّدٍ محمَّداً ﷺ.

It was narrated that a woman said to 'A'ishah (may Allah be pleased with her): Uncover for me the grave of Allah's Messenger (pbuh). 'A'ishah uncovered it for her, and the woman kept crying till she fell dead.

When the people of Mecca pulled Zaid bin Ad-De'na[2], out of Al-Haram (the sanctuary of Mecca), Abu Sufian bin Harb said to him: O Zaid, I call upon you, do you like Muhammad to be herein with us now. So that his neck will be cut off; whereas you (like to be) among your family? Zaid said: By Allah, I do not like Muhammad to be in his place where he is now while being hurt by a thorn in return for my stay among my family. Therein Abu Sufian said: I have

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(1) It was said: 'Umar - may Allah be pleased with him - knocked at her door, when she opened it for him. Therein he said to her: Repeat your words to me, thereby, she repeated them. 'Umar thereupon said: State me (in your verses) along with you both and say: And (as for) 'Umar, forgive him, O Forgiver.

(2) He was An Ansari man from the tribe of 'Banu Baiada' who witnessed the battles of Badr and Uhud. He was captivated along with Khubaib on the day of Ar-Raji' battle, and they were sold in Mecca to be killed that battle was in 4 H.

never seen anyone of the people loving anyone else in such a way of the love of Muhammad's companions for Mushammad (pbuh).

وَعَنِ ابنِ عَبَّاسٍ كانَتِ المَرْأَةُ إذَا أَتَتِ النبيَّ ﷺ حَلَّفَهَا بِالله ما خَرَجَتْ مِنْ بُغْضِ زَوْجٍ وَلاَ رَغْبَةً بِأَرْضٍ عَنْ أَرْضٍ، وَمَا خَرَجَتْ إلاَّ حُبّاً لله وَرَسُولِهِ.

وَوَقَفَ ابنُ عُمَرَ على ابنِ الزُّبَيْرِ رَضِيَ الله عَنْهُمَا بَعْدَ قَتْلِهِ فَاسْتَغْفَرَ لَهُ وَقَالَ: كُنْتَ والله ما عَلِمْتُ صَوَّاماً قَوَّاماً تُحِبُّ الله وَرَسُولَهُ.

When Ibn Az-Zubair[1] was murdered, 'Abdullah bin 'Umar (may Allah be pleased with them both) stood by his dead body seeking Allah's Forgiveness for him, and said: By Allah, as I know, you were observing the fast and night prayers frequently, and you loved Allah and His Messenger (pbuh).

فصل

في علامة محبته ﷺ

اعْلَمْ أَنَّ مَنْ أَحَبَّ شَيْئاً آثَرَهُ وَآثَرَ مُوَافَقَتَهُ وَإلاَّ لَمْ يَكُنْ صَادِقاً فِي حُبِّهِ وَكَانَ مُدَّعِياً فالصَّادِقُ فِي حُبِّ النبيِّ ﷺ مَنْ تَظْهَرُ عَلاَمَةُ ذَلِكَ عَلَيْهِ وَأَوَّلُهَا: الاقْتِدَاءُ بِهِ وَاسْتِعْمَالُ سُنَّتِهِ وَاتِّبَاعُ أَقْوَالِهِ وَأَفْعَالِهِ وَامْتِثَالُ أَوَامِرِهِ وَاجْتِنَابُ نَوَاهِيهِ وَالتَّأَدُّبُ بِآدَابِهِ فِي عُسْرِهِ وَيُسْرِهِ وَمَنْشَطِهِ وَمَكْرَهِهِ وَشَاهِدُ هٰذَا قَوْلُهُ تَعَالَى: ﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ﴾ [آل عمران: 31] وَإِيثَارُ مَا شَرَعَهُ وَحَضَّ عَلَيْهِ عَلَى هَوَى نَفْسِهِ وَمُوَافَقَةِ شَهْوَتِهِ قَالَ الله تَعَالَى: ﴿وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَـٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾ [الحشر: 9] وَإِسْخَاطُ الْعِبَادِ فِي رِضَى الله تَعَالَى.

chapter

The Token Of Loving the Prophet (pbuh)

Let you know that whoever loves anything, he gives it superiority and prefers to agree with it; otherwise he is not sincere in this love and it becomes just a fake. The token of one's sincere love for the Prophet (pbuh) appears through following his model, proceeding upon his Sunnah (legal ways, orders, acts of worship, statements), maintaining his acts and sayings, complying with his orders, shunning the things he prohibited, and observing his model in hardship and relief; in adversity and prosperity. Thereby this corresponds with Allah's

(1) [3: 31].

Statement, "Say [O Muhammad (pbuh) to mankind]: "If you (really) love Allah then follow me (i.e. accept Islamic monotheism, follow the Qur'an and Sunnah), Allah will love you"[1].

It is also apparent through giving preference to what he (pbuh) legislated and urged to do over one's passions and desires. Allah the Supreme said, "And (it is also for) those who, before them, had homes (in Medina) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadir), and give them (emigrants) preference over themselves even through they were is need of that"[2]. It is also manifested through seeking Allah's pleasure even at the expense of displeasing the slaves.

حَدَّثَنَا الْقَاضِي أبو عَلِيٍّ الْحَافِظُ حَدَّثَنَا أَبُو الْحُسَيْنِ الصَّيْرَفِيُّ وَأَبُو الْفَضْلِ بْنُ خَيْرُونَ قَالاَ حَدَّثَنَا أَبُو يَعْلَى البَغْدَادِيُّ حَدَّثَنَا أَبُو عَلِيٍّ السِّنْجِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوب حَدَّثَنَا أَبُو عِيسَى حَدَّثَنَا مُسْلِمُ بنُ حَاتِم حَدَّثَنَا مُحَمَّدُ بْنُ عَبدِ الله الأنْصَارِي عَنْ أَبِيهِ عَنْ عَلِيّ بن زَيْدٍ عَنْ سَعِيدِ بنِ الْمُسَيَّبِ قَالَ أَنَسُ بْنُ مَالِك رَضِيَ الله عَنْهُ: قَالَ لِي رَسُولِ الله ﷺ: «**يَا بُنَيَّ إنْ قَدَرْتَ أنْ تُصْبِحَ وَتُمْسِيَ لَيْسَ فِي قَلْبِكَ غِشٌّ لِأَحَدٍ فَافْعَلْ**»، ثُمَّ قَالَ لِي: «**يَا بُنَيَّ وَذٰلِكَ مِنْ سُنَّتِي، وَمَنْ أَحْيَا سُنَّتِي فَقَدْ أَحَبَّنِي وَمَنْ أَحَبَّنِي كَانَ مَعِي فِي الْجَنَّةِ**».

On the authority of Sa'id bin Al-Musayib who said: Anas bin Malik (may Allah be pleased with him) said: Allah's Messenger (pbuh) said to me, "O son, if you are able to enter upon the morning and the evening without having in your heart cheat against any one, let you do so". Then he added, "O son, this is a part of my Sunnah (legal ways, orders, acts of worship, statements), and whoever revitalizes my Sunnah, he then loves me, and whoever loves me, he will be in my company in Paradise".

فَمَنِ اتَّصَفَ بِهٰذِهِ الصِّفَةِ فَهُوَ كَامِلُ الْمَحَبَّةِ لله وَرسولِهِ وَمَنْ خَالَفَهَا فِي بَعْضِ هٰذِهِ الأُمُورِ فَهُوَ نَاقِصُ الْمَحَبَّةِ وَلاَ يَخْرُجُ عَنِ اسْمِهَا، وَدَلِيلُهُ قَوْلُهُ ﷺ لِلَّذِي حَدَّهُ في الْخَمْرِ فَلَعَنَهُ بَعْضُهُمْ وَقَالَ مَا أَكْثَرَ مَا يُؤْتَى بِهِ فَقَالَ النَّبِيُّ ﷺ: «**لاَ تَلْعَنْهُ فَإِنَّهُ يُحِبُّ الله وَرَسُولَهُ**» وَمِنْ عَلاَمَاتِ مَحَبَّةِ النبيِّ ﷺ كَثْرَةُ ذِكْرِهِ لَهُ فَمَنْ أَحَبَّ شَيْئاً أَكْثَرَ ذِكْرَهُ وَمِنها كَثْرَةُ شَوْقِهِ إلى لِقَائِهِ فَكُلُّ حَبِيبٍ يُحِبُّ لِقَاءَ حَبِيبِهِ وَفِي حدِيثِ الأَشْعَرِيِّينَ عِنْدَ قُدُومِهِمْ الْمَدِينَةَ أَنَّهُمْ كَانُوا يَرْتَجِزُونَ:

غَداً نَلْقَى الأَحِبَّهْ مُحَمَّداً وَصَحْبَهْ

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(1) [3: 31]. (2) [59: 9].

وَتَقَدَّمَ قَوْلُ بِلاَلٍ وَمِثْلُهُ قَالَ عَمَّارٌ قَبْلَ قَتْلِهِ وَمَا ذَكَرْنَاهُ مِنْ قِصَّةِ خَالِدِ بنِ مَعْدَانَ.

So, whoever is characterized by this attribute, he had perfect and complete love for Allah and His Messenger, and whoever contradicts it in some matters, he has incomplete love for them and does not deviate from that course of this attribute as it is proved by the Prophet's Statement concerning the one, upon whom he inflicted the prescribed penalty for drinking wine, and who was cursed by someone (i.e. 'Umar bin Al-Khattab (may Allah be pleased with him)] who said: What a great deal (of wine) which he drinks. Therein, the Prophet (pbuh) said, "Don't curse him for he loves Allah and His Messenger"[1].

One's sincere love for the Prophet (pbuh) is also transparent in one's frequent yearnings for meeting him, for every lover loves meeting his beloved one. In the hadith of Al-Ash'ariya[2], it is narrated: On approaching Medina, they used to recite poetry saying: Tomorrow we will meet the beloved ones, (namely) Muhammad and his companions. Belal[3] recited a similar statement like that and 'Ammar did so before he was killed as well as the story of Khalid bin Ma'dan.

وَمِنْ عَلاَمَاتِهِ مَعَ كَثْرَةِ ذِكْرِهِ تَعْظِيمُهُ لَهُ وَتَوْقِيرُهُ عِنْدَ ذِكْرِهِ وَإِظْهَارُ الْخُشُوعِ وَالانْكِسَارِ مَعَ سَمَاعِ اسْمِهِ.

قَالَ إِسْحَاقُ التُّجِيبِيُّ كَانَ أَصْحَابُ النَّبِيِّ ﷺ بَعْدَهُ لا يَذْكُرُونَهُ إلاَّ خَشَعُوا وَاقْشَعَرَّتْ جُلُودُهُمْ وَبَكَوْا وَكَذٰلِكَ كَثِيرٌ مِنَ التَّابِعِينَ مِنْهُمْ مَنْ يَفْعَلُ ذٰلِكَ مَحَبَّةً لَهُ وَشَوْقاً إلَيْهِ، وَمِنْهُمْ مَنْ يَفْعَلُهُ تَهَيُّباً وَتَوْقِيراً.

In addition to the frequent remembrance of the Prophet (pbuh), the indication of one's sincere love for the Prophet (pbuh) is also evinced when one exalts him, reverences him on being remembered and observes humbleness and humility when hearing his name. Ishaq bin Ibrahim An-Najiby said: On mentioning the Prophet (pbuh) after his death, the companions of the Prophet (pbuh) used to show humility and reverence for him, their skin would tremble and they would cry. Likewise some of Al-Tabi'een (the followers succeeding his

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(1) That hadith is reported by Al-Bukhari on the authority of 'Umar bin Al-Khattab (may Allah be pleased with him), and the jurists inferred many judgments from it, comprising that love for Allah and His Messenger saves the lover, and the perpetrator of the major sin is not permitted to be cursed and that he will not abide in the Hell-Fire in perpetuity for committing it.

(2) A sect comprising Abu Musa Al-Ash'ary - may Allah be pleased with him - They are ascribed to Ash'ar Abi, a tribe in Yemen. They came to the Prophet (pbuh) in 7 H. during the expedition of Khaibar.

(3) He is Belal bin Rabah; the Mu'adhdhin (caller to prayer) of the Prophet (pbuh). He said so in his death bed while he was in the Levant.

companions) used to do the same due to loving and longing for him, and others used to do so as a (token of) reverence and respect for him.

وَمِنْهَا مَحَبَّتُهُ لِمَنْ أَحَبَّ النَّبِيَّ ﷺ وَمَنْ هُوَ بِسَبَبِهِ مِنْ آلِ بَيْتِهِ وَصَحَابَتِهِ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَعَدَاوةُ مَنْ عَادَاهُمْ وَبُغْضُ مَنْ أَبْغَضَهُمْ وَسَبَّهُمْ فَمَنْ أَحَبَّ شَيْئاً أَحَبَّ مَنْ يُحِبُّ وَقَدْ قَالَ ﷺ فِي الْحَسَنِ وَالْحُسَيْنِ «**اللَّهُمَّ إِنِّي أُحِبُّهُمَا فَأَحِبَّهُمَا**» وَفِي رِوَايَةٍ فِي الحسنِ «**اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّ مَنْ يُحِبُّهُ**» وَقَالَ: «**مَنْ أَحَبَّهُمَا فَقَدْ أَحَبَّنِي وَمَنْ أَحَبَّنِي فَقَدْ أَحَبَّ الله وَمَنْ أَبْغَضَهُمَا فَقَدْ أَبْغَضَنِي وَمَنْ أَبْغَضَنِي فَقَدْ أَبْغَضَ الله**» وَقَالَ: «**الله الله فِي أَصْحَابِي لاَ تَتَّخِذُوهُمْ غَرَضاً بَعْدِي فَمَنْ أَحَبَّهُمْ فَبِحُبِّي أَحَبَّهُمْ وَمَنْ أَبْغَضَهُمْ فَبِبُغْضِي أَبْغَضَهُمْ وَمَنْ آذَاهُمْ فَقَدْ آذَانِي وَمَنْ آذَانِي فَقَدْ آذَى الله وَمَنْ آذَى الله يُوشِكُ أَنْ يَأْخُذَهُ**» وَقَالَ فِي فَاطِمَةَ رَضِيَ الله عَنْهَا «**إِنَّهَا بَضْعَةٌ مِنِّي يُغْضِبُنِي مَا أَغْضَبَهَا**» وَقَالَ [لِعَائِشَةَ فِي أُسَامَةَ بنِ زَيْدٍ «**أَحِبِّيهِ فَإِنِّي أُحِبُّهُ**»؛] وَقَالَ: «**آيَةُ الإِيمانِ حُبُّ الْأَنْصَارِ وَآيَةُ النِّفَاقِ بُغْضُهُمْ**» وفي حدِيثِ ابنِ عُمَرَ: «**مَنْ أَحَبَّ العَرَبَ فَبِحُبِّي أَحَبَّهُمْ وَمَنْ أَبْغَضَهُمْ فَبِبُغْضي أَبْغَضَهُمْ**» فَبِالْحَقِيقَةِ مَنْ أَحَبَّ شَيْئاً أَحَبَّ كُلَّ شَيْءٍ يُحِبُّهُ.

As well (the token of) one's deep love for the Prophet (pbuh) is displayed by loving the Prophet's beloved ones, household and companions of Al-Muhajirin (The Meccan Emigrants) and Al-Ansar (the Medinan Helpers); and by bearing hostility against his enemies and hating those whom he hated and cursed. Whoever loves a thing, he loves those who loves it, and thereby the Prophet (pbuh) said, concerning Al-Hasan and Al-Husain, "O Allah, I love them, so love them".

In another narration regarding Al-Hasan, the Prophet (pbuh) said, "O Allah, I love him, so let you love whomsoever loves him". As well, he (pbuh) said, "Whoever loves them (Al-Hasan and Al-Husain), he loves me, and whoever loves me, he loves Allah. Whoever hates them, he hates me, and whoever hates me, he hates Allah".

With regard to his companions, the Prophet (pbuh) said, "Allah! Allah! (maintain the thought of Allah and beware of Him) respecting my companions. Do not take them as a target (for your obscenity and charges) after me. He who loves them, loves me, but he who hates them, hates me, and he who offends them offends me and in turn offends Allah, and he who offends Allah, Allah almost takes him".

Respecting Fatima (his daughter - may Allah be pleased with her), the Prophet (pbuh) said, "She is a part of me, and what arouses her anger, arouses my anger in turn".

Concerning Usama bin Zaid, the Prophet (pbuh) said to 'A'ishah (may Allah be pleased with her), " Let you love him, for I love him".

With respect to Al-Ansars, the Prophet (pbuh) said, "Love for Al-Ansar (the

Medinan Helpers)[1] is a sign of faith and hatred for them is a sign of hypocrisy".

Ibn 'Umar (may Allah be pleased with them both) narrated that the Prophet (pbuh) said, "Whoever loves Arabs on account of loving me, I in turn loves him; and whoever hates them on account of hating me, I in turn hates him ".

وَهٰذِهِ سِيرَةُ السَّلَفِ حَتَّى فِي الْمُبَاحَاتِ وَشَهَوَاتِ النَّفْسِ وَقَدْ قَالَ أنس حِينَ رَأى النَّبِيَّ ﷺ يَتَتَبَّعُ الدُّبَّاءَ مِنْ حَوَالَي الْقَصْعَةِ: فَمَا زِلْتُ أُحِبُّ الدُّبَّاءَ مِنْ يَوْمَئِذٍ، وَهٰذَا الحَسَنُ بْنُ عَلِيٍّ وَعَبْدُ الله بْنُ عَبَّاسٍ وابْنُ جَعْفَرٍ أتَوْا سَلْمَى وَسَأَلُوهَا أنْ تَصْنَعَ لَهُمْ طَعَاماً مِمَّا كَانَ يُعْجِبُ رَسُولَ الله ﷺ وكانَ ابْنُ عُمَرَ يَلْبَسُ النِّعَالَ السِّبْتِيَّةَ وَيَصْبُغُ بالصُّفْرَةِ إذْ رَأَى النَّبِيَّ ﷺ يَفْعَلُ نَحْوَ ذٰلِكَ.

In reality, it is taken for granted that whoever loves anyone, he loves everything which is loved by him, and that was the course of the early religious men who traced (the Prophet's way of life) even as for the matters pertaining to the permissible things and the self desires. Having seen the Prophet (pbuh) tracing (eating) the calabash from around the bowl, Anas said: I kept loving it (the calabash) since them.

One day Al-Hasan bin 'Ali, 'Abdullah bin 'Abbas and Ibn Ja'far came to Umm Salma and asked her to make for them food similar to that which was liked by the Prophet (pbuh).

As well as Ibn 'Umar (may Allah be pleased with them both) used to wear the leather sandals and apply tincture (such as Henna) to his hair, since he saw the Prophet (pbuh) doing the same.

وَمِنْهَا بُغْضُ مَنْ أبْغَضَ الله وَرَسُولَهُ وَمُعَادَاةُ مَنْ عَادَاهُ وَمُجَانَبَةُ مَنْ خَالَفَ سُنَّتَهُ وَابْتَدَعَ فِي دِينِهِ وَاسْتِثْقَالُهُ كُلَّ أمْرٍ يُخَالِفُ شَرِيعَتَهُ قَالَ الله تَعَالَى: ﴿لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْأَخِرِ يُوَآدُّونَ مَنْ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ﴾ [المجادلة: 22] وَهٰؤلاء أصْحَابُهُ ﷺ قَدْ قَتَلُوا أحِبَّاءَهُمْ وَقَاتَلُوا آبَاءَهُمْ وَأبْنَاءَهُمْ فِي مَرْضَاتِهِ.

The mark of one's sincere love for the Prophet (pbuh) is shown by hating anyone bearing hatred against Allah and His Messenger; by showing enmity against anyone acting in hostility against him; by shunning anyone opposing his Sunnah and innovating a heresy in his religion; and by being vexed at any matter which is contradictory to his ordinance. Allah the Supreme said, "You [O Muhammad (pbuh)] will not find any people who believe in Allah and the last

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(1) The companions of the Prophet (pbuh) from the dwellers of Medina who supported Islam, Prophet Muhammad (pubh) and the Meccan Emigrants.

Day, making friendship with those who oppose Allah and His Messenger [Muhammad (pbuh)]"[1].

The companions of the Prophet (pbuh) killed their beloved ones (who were polytheists) and fought against their fathers and sons (who were polytheists) for the sake of pleasing the Prophet (pbuh).

وَقَالَ لَهُ عَبْدُ اللهِ بْنُ عبدِ اللهِ بن أُبَيٍّ: لَوْ شِئْتَ لأَتَيْتُكَ بِرَأْسِهِ يَعْنِي أَبَاهُ. وَمِنْهَا أَنْ يُحِبَّ الْقُرْآنَ الَّذِي أَتَى بِهِ ﷺ وَهَدَى بِهِ وَاهْتَدَى وَتَخَلَّقَ بِهِ حَتَّى قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: «كَانَ خُلُقُهُ الْقُرْآنَ» وَحُبُّهُ لِلْقُرْآنِ تِلاَوَتُهُ وَالْعَمَلُ بِهِ وَتَفَهُّمُهُ وَيُحِبُّ سُنَّتَهُ وَيَقِفُ عِنْدَ حُدُودِهَا؛ قَالَ سَهْلُ بْنُ عبدِ اللهِ: عَلاَمَةُ حُبِّ اللهِ حُبُّ الْقُرْآنِ وَعَلاَمَةُ حُبِّ الْقُرْآنِ حُبُّ النَّبِيِّ ﷺ وَعَلاَمَةُ حُبِّ النَّبِيِّ ﷺ حُبُّ السُّنَّةِ وَعَلاَمَةُ حُبِّ السُّنَّةِ حُبُّ الآخِرَةِ وَعَلاَمَةُ حُبِّ الآخِرَةِ بُغْضُ الدُّنْيَا وَعَلاَمَةُ بُغْضِ الدُّنْيَا أَنْ لاَ يَدَّخِرَ مِنْهَا إِلاَّ زَاداً وَبُلْغَةً إِلَى الآخِرَةِ.

'Abdullah bin 'Abdullah bin Ubai[2] said to the Prophet (pbuh): If you wish, I will bring his head (i.e. 'Abdullah's father's) to you.

The sign of one's sincere love for the Prophet (pbuh) is his love for the Qur'an which was revealed to him (pbuh); being guided by it and adopting its manners. 'A'ishah (may Allah be pleased with her) said, "His [the Prophet's (pbuh)] morals were (compatible with that of) the Qur'an".

One's love for the Qur'an involves reciting it, acting on it and grasping it. One is also to love his [the Prophet's (pbuh)] Sunnah (i.e. legal ways, orders, acts of worship, statements) and proceed within its boundary limits.

Sahl bin 'Abdullah said: Love for the Qur'an is a sign of loving Allah, and love for the Prophet (pbuh) is a sign of loving the Qur'an, and love for the Sunnah is a sign of loving the Prophet (pbuh), and love for the hereafter is a sign of loving the Sunnah, and hatred for the worldly-life is a sign of loving the Hereafter. And the sign of hating the worldly-life implies that one is to save nothing but what provides him and makes him attain the good reward in the Hereafter.

وقَالَ ابنُ مَسْعُودٍ: لاَ يَسْأَلُ أَحَدٌ عَنْ نَفْسِهِ إِلاَّ الْقُرْآنَ فإنْ كانَ يُحِبُّ الْقُرْآنَ فَهُوَ يُحِبُّ اللهَ وَرَسُولَهُ.

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(1) [58: 22].

(2) 'Abdullah bin Ubai bin Salul was the head of the hypocrites in Medina, who used to stir up the turbulences and enmity among the Muslims therein. Yet, his son 'Abdullah was one of the sincerest and the most faithful believers. 'Abdullah proposed to the Prophet (pbuh) to kill his father with his own hands, but the Prophet (pbuh) refused.

ومِنْ عَلامَاتِ حُبِّهِ لِلنَّبِيِّ ﷺ شَفَقَتُهُ عَلَى أمّته ونُصْحُهُ لهُمْ وَسَعْيُهُ فِي مصالِحِهِمْ وَرَفْعُ الْمَضَارِّ عَنْهُمْ، كَمَا كَانَ ﷺ بِالْمُؤْمِنِينَ رَؤُوفاً رَحِيماً. وَمِنْ عَلامَةِ تَمَام مَحَبّتِهِ زُهْدُ مُدَّعِيهَا فِي الدُّنْيَا وَإِيثَارُهُ الْفَقْرِ واتّصافُهُ بِهِ وَقدْ قَال ﷺ لِأَبِي سَعِيدٍ الْخُدْرِيِّ: «**إِنَّ الْفَقْرَ إِلَى مَنْ يُحِبُّنِي مِنْكُمْ أَسْرَعُ مِنَ السيْلِ مِنْ أَعْلَى الْوَادِي أَوِ الْجَبَلِ إِلَى أَسْفَلِهِ**» وَفِي حديث عبدِ الله بنِ مُغَفَّلٍ قالَ رَجُلٌ لِلنَّبِيِّ ﷺ يَا رَسُولَ الله إِنِّي أُحِبُّكَ فَقَالَ: «**انْظُر مَا تَقُولُ**» قَالَ وَالله إِنِّي أُحِبُّكَ ـ ثَلاَثَ مَرَّاتٍ ـ قَالَ: «**إِنْ كُنْتَ تُحِبُّنِي فَأَعِدَّ لِلْفَقْرِ تِجْفَافاً**» ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ أَبِي سَعِيدٍ بِمَعْنَاهُ.

Ibn Mas'ud (may Allah be pleased with him) said: Nothing asks anyone about himself except the Qur'an, thereby if he likes the Qur'an, he then loves Allah and His Messenger.

Among the signs of one's love for the Prophet (pbuh) are being compassionate to his followers, being sincere to them, fulfilling their interests and keeping harms away from them, the same as the Prophet (pbuh) was compassionate and merciful to the believers.

The token of one's perfect love for the Prophet (pbuh) is exposed by practicing abstinence in the worldly-life, preferring the state of poverty and being characterized by it. The Prophet (pbuh) said to Abu Sa'id Al-Khudri, "Poverty is faster to the one who loves me from amongst you than the torrent sliding from the top of the valley or the mountain down to its bottom".

'Abdullah bin Maghfal narrated: A man said to the Prophet (pbuh): O Allah's Messenger, I love you. The Prophet (pbuh) said: View what you say. The man said thrice: By Allah, I love you. The Prophet (pbuh) said: If you (really) love me, then prepare a shield to protect you against poverty. Then he (pbuh) uttered a similar narration to the meaning of the hadith of Abu Sa'id Al-Khudri.

فصل

في معنى المحبة للنبي ﷺ وحقيقتها

اخْتَلَفَ النَّاسُ فِي تَفْسِيرِ مَحَبَّةِ الله وَمَحَبَّةِ النَّبِيِّ ﷺ وَكَثُرَتْ عِبَارَاتُهُمْ فِي ذٰلِكَ وَلَيْسَتْ تَرْجِعُ بِالحَقِيقَةِ إلى اخْتِلاَفِ مَقَال ولكِنَّهَا اخْتِلاَفُ أَحْوَالٍ. فَقَال سُفْيَانُ المَحَبَّةُ اتِّبَاعُ الرسولِ الله ﷺ كَأَنَّهُ التَفَتَ إِلى قَوْلِهِ تَعَالَى: ﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى﴾ [آل عمران: 31] الآية؛ وَقَالَ بَعْضُهُمْ مَحَبَّةُ الرَّسُولِ اعْتِقَادُ نُصْرَتِهِ والذَّبُّ عَنْ سُنَّتِهِ والانْقِيَادُ لَهَا وَهَيْبَةُ مُخَالَفَتِهِ. وَقَالَ بَعْضُهُمْ: المَحَبَّةُ دَوَامُ الذِّكْرِ لِلْمَحْبُوبِ؛ وَقَالَ آخَرُ: إِيثَارُ المَحْبُوبِ؛ وَقَالَ بَعْضُهُمْ: المَحَبَّةُ الشَّوْقُ إِلى المَحْبُوبِ؛ وَقَالَ بَعْضُهُمْ: المَحَبَّةُ مُوَاطَأَةُ الْقَلْبِ لِمُرَادِ الرَّبِّ يُحِبُّ مَا أَحَبَّ وَيَكْرَهُ مَا كَرِهَ؛ وَقَالَ آخَرُ: المَحَبَّةُ مَيْلُ القَلْب لِمراداتِ الرَّبِّ بِحُبِّ

مَا أَحَبَّ وَبِكُرْهِ مَا كَرِهَ، وَقالَ آخرُ المَحَبَّةِ مَيْلُ القَلْبِ إلى مُوَافِقٍ لَهُ.

chapter

The Meaning of Love for the Prophet (pbuh)

As regards the explanation of 'love for Allah' and 'love for the Prophet (pbuh)', people differed and their statements as for that became plentiful, but that difference is not due to the disagreement as to the stated wording, but it is owing to the different conditions. So, Sufian Ath-Thaury said: Love means following the Messenger [Muhammad (pbuh)] as if he paid attention to Allah's Statement, "Say [O Muhammad (pbuh) to mankind]. "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah)"[1].

One of them said: Love for the Prophet (pbuh) means the belief in his victory, maintaining and defending his Sunnah and clinging to it and fearing of opposing it.

As well, one of them said: Love involves the permanent remembrance of the beloved one.

Another one said: It means giving preference to the beloved one over all things.

Yet, one of them said: Love denotes longing for the beloved one.

Likewise, one of them said: Love means that the heart approves and coincides with what Allah wants, loving what he loves and hating what He hates.

Another one said: Love means the inclination of the heart to what it approves of.

[المعنى الحقيقي للمحبة]

وأَكْثَرُ العِبَارَات المُتَقَدِّمَةِ إشَارَةٌ إلى ثَمَرَاتِ المَحَبَّةِ دُونَ حَقِيقَتِهَا وَحَقِيقَةُ المَحَبَّةِ المَيْلُ إلى ما يُوَافِقُ الإنْسَانَ وَتَكُونُ مُوَافَقَتُهُ لَهُ إمَّا لاسْتِلْذَاذِهِ بإدْرَاكِهِ كَحُبِّ الصُّوَرِ الجَمِيلَةِ وَالأَصْوَاتِ الْحسَنَةِ وَالْأَطْعِمَةِ وَالأَشْرِبَةِ اللَّذِيذَةِ وأشْبَاهِهَا مِمَّا كُلُّ طَبْعٍ سَلِيم مَائِلٌ إلَيْهَا لِمُوَافَقتِهَا لَهُ، أوْ لاسْتِلْذَاذِهِ بإدْرَاكِهِ بِحَاسَّةِ عَقْلِهِ وَقَلْبِهِ مَعَانِيَ بَاطِنَةً شَرِيفَةً كَحُبِّ الصَّالِحِينَ وَالعُلَمَاءِ وأَهْلِ المَعْرُوفِ والمَأْثُورِ عَنْهُمُ السِّيَرُ الجَمِيلَةُ وَالأَفْعَالُ الحَسَنَةُ، فَإنَّ طَبْعَ الإنْسَانِ مَائِلٌ إلى الشَّغَفِ بأمْثَالِ هٰؤُلاَءِ حَتَّى يَبْلُغَ التَّعَصُّبُ بِقَوْمٍ لِقَوْمٍ وَالتَّشَيُّعُ مِنْ أُمَّةٍ فِي آخرِينَ مَا يُؤَدِّي إلَى الجَلاَءِ عَنِ الأَوْطَانِ وَهَتْكِ الحُرَمِ وَاخْتِرَامِ النُّفُوسِ، أَوْ يَكُونَ حُبُّهُ إيَّاهُ لِمُوَافَقَته لَهُ مِنْ جِهَةِ إحْسَانِهِ لَهُ وَإنْعَامِهِ عَلَيْهِ، فَقَدْ جُبِلَتِ النُّفُوسُ عَلى حُبِّ مَنْ أَحْسَنَ إلَيْهَا؛ فَإذَا تَقَرَّرَ لَكَ هٰذَا نَظَرْتَ هٰذِهِ الأَسْبَابَ كُلَّهَا فِي

(1) [3: 31].

حَقِّهِ ﷺ فَعَلِمْتَ أَنَّهُ ﷺ جَامِعٌ لِهٰذِهِ المَعَانِي الثَّلاَثَةِ المُوجِبَةِ لِلْمَحَبَّةِ.

The True Sense of Love:

The aforementioned statements indicate the fruits of love apart from its real meaning. The true sense of love is the inclination to what a human being approves of, and his approval of it is due to attainment such as love for the fine images, pleasant tones, delicious food and drinks and the like to which each natural disposition tends owing to its convenience. He also enjoys conceiving the internal, honourable meanings through the sense of the mind and heart, such as love for the righteous men, the profound scholars and the people of good deeds along with what is transmitted about them as for the fine courses of life and pleasant good deeds. Any human being is naturally disposed to be passionately fond of such people, so that some people may be fanatic for another people, and a nation may be partial to another nation, to such an extent that leads to evacuation from homes, inviolability of the sanctified things and perishment of the lives.

A human being's love for what he approves of may also be due to the favour and bestowal conferred upon him on account of it. The (human) self is naturally disposed to loving the one who do favour for it. Thereby, if all this is confirmed to you, you in turn will view all these reasons (for love) on the part of the Prophet (pbuh), and you will know that he (pbuh) combines the three meanings which are incumbent for love.

أَمَّا جَمَالُ الصُّورَةِ والظَّاهِرِ وكمالِ الْأَخْلاقِ وَالبَاطِنِ فَقَدْ قَرَّرْنا مِنْهَا قَبْلُ فِيما مَرَّ مِنَ الكِتَابِ مَا لاَ يَحْتَاجُ إلى زِيَادَةٍ. وَأَمَّا إحْسَانُهُ وَإِنْعَامُهُ عَلَى أُمَّتِهِ فَكَذٰلِكَ قَد مَرَّ مِنْهُ فِي أَوْصَافِ الله تَعَالَى لَهُ مِنْ رَأْفَتِهِ بِهِمْ وَرَحْمَتِهِ لَهُمْ وَهِدَايَتِهِ إيَّاهُمْ وَشَفَقَتِهِ عَلَيْهِمْ وَاسْتِنْقَاذِهِمْ بِهِ مِنَ النَّارِ وَأَنَّهُ بِالمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ وَرَحْمَةٌ لِلْعَالَمِينَ وَمُبَشِّراً وَنَذِيراً وَدَاعِياً إلى الله بإِذْنِهِ وَيَتْلُو عَلَيْهِمْ آياتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُم الكِتَابَ وَالْحِكْمَةَ وَيَهْدِيهِمْ إلى صِرَاطٍ مُسْتَقِيم، فَأَيُّ إحْسَان أَجَلُّ قَدْراً وَأَعْظَمُ خَطَراً مِنْ إحْسَانِهِ إلى جَمِيعِ المُؤْمِنِينَ، وأَيُّ إِفْضَالٍ أَعَمُّ مَنْفَعةً وَأَكْثَرُ فَائِدَةً مِنْ إنْعَامِهِ عَلَى كَافَّةِ المُسْلِمِينَ؟ إذْ كَانَ ذَرِيعَتَهُمْ إلى الهِدَايَةِ وَمُنْقِذَهُمْ مِنَ العَمَايَةِ وَدَاعِيَهُمْ إلى الفَلاَحِ وَالكَرَامَةِ وَوَسِيلَتَهُمْ إلَى رَبِّهِمْ وَشَفِيعَهُمْ وَالمُتَكَلِّمَ عَنْهُمْ وَالشَّاهِدَ لَهُمْ وَالمُوجِبَ لَهُمُ الْبَقَاءَ الدَّائِمَ وَالنَّعِيمَ السَّرْمَدَ فَقَد اسْتَبَانَ لَكَ أَنَّهُ ﷺ مُسْتَوْجِبٌ لِلْمَحَبَّةِ الحَقِيقِيَّةِ شَرْعاً بِمَا قَدَّمْنَاهُ منْ صَحِيحِ الآثارِ وَعَادَةً وَجِبلَّةً بِمَا ذَكَرْنَاهُ آنِفاً لإفاضَتِهِ الإحْسَانَ وَعُمُومِهِ الإجْمَالَ؛ فَإذَا كَانَ الإنْسَانُ يُحِبُّ مَنْ مَنَحَهُ فِي دُنْيَاهُ مَرَّةً أوْ مَرَّتَيْنِ مَعْرُوفاً أوِ اسْتَنْقَذَهُ مِنْ هَلَكَةٍ أوْ مَضَرَّةٍ مُدَّةَ التَّأَذِّي بِهَا قَلِيلٌ مُنْقَطِعٌ فَمَنْ مَنَحَهُ ما لا يَبِيدُ مِنَ النَّعِيمِ وَوَقَاهُ مَا لاَ يَفْنَى مِنْ عَذَابِ الجَحِيمِ أَوْلَى بالحُبِّ؛ وَإذَا كَانَ يُحَبُّ بالطَّبْعِ مَلِكٌ

لِحُسْنِ سِيرَتِهِ أَوْ حَاكِمٌ لِمَا يُؤْثَرُ مِنْ قِوَامِ طَرِيقَتِهِ أَوْ قَاصٌّ بَعِيدُ الدَّارِ لِمَا يُشَادُ مِنْ عِلْمِهِ أَوْ كَرَمِ شِيمَتِهِ فَمَنْ جَمَعَ هٰذِهِ الْخِصَالَ عَلَى غَايَةِ مَرَاتِبِ الْكَمَالِ أَحَقُّ بِالْحُبِّ وَأَوْلَى بِالْمَيْلِ، وَقَدْ قَالَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ فِي صِفَتِهِ ﷺ: من رَآهُ بَدِيهَةً هَابَهُ وَمَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ. وَذَكَرْنَا عَنْ بَعْضِ الصَّحَابَةِ أَنَّهُ كَانَ لاَ يَصْرِفُ بَصَرَهُ عَنْهُ مَحَبَّةً فِيهِ.

As for the (Prophet's) fine image, pleasant appearance, perfect morals and ideal inner feelings, we have stressed on them early in the book and this does not need any addition.

As for the Prophet's favours and bounties on his nation, it has been also stated previously in the book as to Allah's description of him that he is full of compassion and mercy for his followers, guides them rightly (to the straight path of Islamic monotheism) and seeks to save them from the Hell-Fire. He is also described as being full of mercy and pity for the believers; a mercy for Al-'Alamin (mankind, jinn, and all that exists); a bearer of glad tidings; a Warner; and a caller to Allah with His Leave who recites the Qur'anic verses to them, purifies them, teaches them the Book (the Qur'an) and Hikmah (his Sunnah, wisdom, faultless speech), and guides them to the straight path.

So, which favour is greater and more honourable than his favour upon all the believers? Which grace is of more general welfare and more beneficial than his conferment on all the Muslims? Since he (pbuh) was their means with which they are guided to the straight path, their saver from ignorance; their caller to success and prestige; their intercessor with their lord who will intercede on their behalf (on Doomsday); their witness; and the one who will make it incumbent for them to have the eternal life and abode, and the perpetual ease and bliss (in Paradise).

Thereby, it has become clear to you that the Prophet (pbuh) is apt to be worthy of being truly beloved in the legal way in effect of what we have formerly presented of the right narrations, and in the course of the habits and the natural disposition by virtue of what we have previously stated due to his showering favours and overwhelming graces.

Were a man to love the one who offered him a favour once or twice in his worldly-life or rescued him from anything destructive or harmful with a short interrupted term, thereby the one who gave him the permanent ease and protected him from the eternal chastisement of the Hell-Fire is prior to be loved [i.e. The Prophet (pbuh) is thereby deserving of all love more than anyone else].

Were he to naturally love any king out of his pleasant course of life, or a ruler on account of his upright way, or one abiding in a remote house due to what is stated about his profound knowledge or honourable merits, thereby the one [i.e. the Prophet (pbuh)] combining all these qualities while having attained the apex of the degrees perfection is more worthy of being loved and towards whom inclination should be more prior.

As for the characteristics of the Prophet (pbuh), 'Ali bin Abu Talib (may Allah be pleased with him) said: Whoever sees him, he has a reverential awe of

him, and whoever mingles and gets acquainted with him, he loves him.

We also referred to some of the companions (comprising Thauban) who used not to veer their eyes away from him due to loving him.

فصل

في وجوب مناصحته ﷺ

قال الله تعالى: ﴿وَلَا عَلَى ٱلَّذِينَ لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُوا۟ لِلَّهِ وَرَسُولِهِۦ مَا عَلَى ٱلْمُحْسِنِينَ مِن سَبِيلٍ وَٱللَّهُ غَفُورٌ رَّحِيمٌ﴾ [التوبة: 91] قَالَ أَهْلُ التَّفْسِيرِ إِذَا نَصَحُوا لله وَرَسُولِهِ إِذَا كَانُوا مُخْلِصِينَ مُسْلِمِينَ فِي السِّرِّ والْعَلاَنِيَّةِ. حَدَّثَنَا الْفَقِيهُ أَبو الْوَلِيدِ بِقِرَاءَتِي عَلَيْهِ حَدَّثَنَا حُسَيْنُ بْنُ محمَّد حَدَّثَنَا يُوسُفُ بنُ عَبدِ الله حَدَّثَنَا ابنُ عَبدِ المُؤْمِنِ حَدَّثَنَا أبو بَكْر التَّمَّارُ حَدَّثَنَا أَبُو دَاودَ حَدَّثَنَا أَحْمَدُ بْنُ يونُسَ حَدَّثَنَا زُهَيْرٌ حَدَّثَنَا سُهَيْلُ بْنُ أبي صَالح عَنْ عَطَاءِ بنِ يَزِيدَ عَنْ تَمِيم الدَّارِيِّ قَالَ قَالَ رَسُولُ الله ﷺ: «**إِنَّ الدِّينَ النَّصِيحَةُ؛ إِنَّ الدِّينَ النَّصِيحَةُ؛ إِنَّ الدِّينَ النَّصِيحَةُ**» قَالُوا: لِمَنْ يَا رَسُولَ الله؟ قَالَ: «**لله وَلِكِتَابِهِ وَلِرَسُولِهِ وَأَئِمَّةِ المُسْلِمِينَ وَعَامَّتِهِمْ**» قَالَ أَئِمَّتُنَا رَحِمَهُمُ الله: النَّصِيحَةُ لله وَلِرَسُولِهِ وَأَئِمَّةِ المُسْلِمِينَ وَعَامَّتِهِمْ وَاجِبَة قَالَ الإمامُ أبو سُلَيْمَانَ البُسْتِي: النَّصِيحَةُ كَلِمَةٌ يُعَبَّرُ [بِهَا عَنْ جُمْلَةِ إِرَادَةِ الْخَيْرِ لِلْمَنْصُوحِ لَهُ وَلَيْسَ يُمْكِنُ أَنْ يُعَبَّرَ] عَنْهَا بِكَلِمَةٍ وَاحِدَةٍ تَحْصُرُهَا، وَمَعْنَاهَا فِي اللُّغَةِ الإِخْلاَصُ مِنْ قَوْلِهِمْ نَصَحْتُ الْعَسَلَ إِذَا خَلَّصْتَهُ مِنْ شَمْعِهِ.

chapter

The Enjoined Duty of Being Sincere and True To The Prophet (pbuh)

Allah the Supreme said, "There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (Jihad)], if they are sincere and true (in duty) to Allah and His Messenger. No ground (of complaint) can there be against the Muhsinun (good-doers)"(1).

The interpreters (of the Noble Qur'an) said: 'If they are sincere and true to Allah and His Messenger' means 'if they are faithful Muslims in secret and in public'.

'Ata' bin Yazid narrated on the authority of Tamim Ad-Dary who said: Allah's Messenger (pbuh) said, "Religion is An-Nasihah (to be sincere and true) to Allah [i.e. obeying Him, attributing to Him what He deserves and doing Jihad for His Sake]; to Allah's Apostle (i.e. to respect him greatly and to fight on his behalf both in his lifetime and after his death and to follow his traditions]; to the rulers of the Muslims [i.e. to help them in their job of leading Muslims to the

(1) [9: 91].

right path and alarm them if they are heedless] and to the Muslim commons [i.e. to be merciful to them]".

Our Imams said: An-Nasihah (to be sincere and true) to Allah, His Messenger, the Muslim rulers and commons is an enjoined duty.

Imam Abu Sulaiman Al-Busty Said: 'An-Nasihah' is a word encompassing a whole expression signifying the wish of goodness for the one to whom it is directed, and it can not be expressed in a sole word to cover it. In the linguistic sphere, it means 'sincerity'. It is derived from the statement, 'I Nasaht the honey' meaning I cleared it of the beeswax".

وَقَالَ أَبو بَكْرِ بْنُ أَبي إِسْحَاقَ الخَفَّافُ: النُّصْحُ فِعْلُ الشَّيْءِ الَّذِي فِيهِ الصَّلاَحُ وَالْمَلاَءَمَةُ؛ مَأْخُوذٌ مِنَ النِّصَاحِ وَهُوَ الخَيْطُ الَّذِي يُخَاطُ بِهِ الثَّوْبُ؛ وَقَالَ أَبو إِسْحَاقَ الزَّجَّاجُ نَحْوَهُ؛ فَنَصِيحَةُ الله تَعَالَى صِحَّةُ الاعْتِقَادِ لَهُ بِالْوَحْدَانِيَّةِ وَوَصْفُهُ بِمَا هُوَ أَهْلُهُ وَتَنْزِيهُهُ عَمَّا لاَ يَجُوزُ عَلَيْهِ وَالرَّغْبَةُ فِي مَحَابِّهِ وَالْبُعْدُ مِنْ مَسَاخِطِهِ وَالإِخْلاَصُ فِي عِبَادَتِهِ، وَالنَّصِيحَةُ لِكِتَابِهِ: الإِيمَانُ بِهِ وَالْعَمَلُ بِمَا فِيهِ وَتَحْسِينُ تِلاَوَتِهِ وَالتَّخَشُّعُ عِنْدَهُ وَالتَّعَظُّمُ لَهُ وَتَفَهُّمُهُ وَالتَّفَقُّهُ فِيهِ وَالذَّبُّ عَنْهُ مِنْ تَأْوِيلِ الْغَالِينَ وَطَعْنِ الْمُلْحِدِينَ، وَالنَّصِيحَةُ لِرَسُولِهِ: التَّصْدِيقُ بِنُبُوَّتِهِ وَبَذْلُ الطَّاعَةِ لَهُ فِيمَا أَمَرَ بِهِ وَنَهَى عَنْهُ قَالَهُ أَبو سُلَيْمَانَ. وَقَالَ أَبو بَكْرٍ: وَمُوَازَرَتُهُ وَنُصْرَتُهُ وَحِمَايَتُهُ حَيّاً وَمَيِّتاً، وَإِحْيَاءُ سُنَّتِهِ بِالطَّلَبِ وَالذَّبِّ عَنْهَا وَنَشْرِهَا، وَالتَّخَلُّقُ بِأَخْلاَقِهِ الكَرِيمَةِ وَآدَابِهِ الْجَمِيلَةِ.

Abu Bakr bin Abu Ishaq Al-Khafaf said: An-Nush (or An-Nasihah) means doing the thing which results in reform, refinement and convenience, and it is derived from 'An-Nisah' which is the thread with which the garment is sewn.

Abu Ishaq Az-Zajjaj said a similar statement to the above-mentioned one.

An-Nasihah (being sincere and true) to Allah the Supreme involves having a true belief in His Oneness; attributing to Him what He deserves; exalting Him above all that is not permissible to be done against Him; wishing to do what causes His love to be obtained (i.e. performing all kinds of good deeds which He has ordained); abstaining from what incurs His wrath (refraining from all kinds of sins and evil deeds which He has forbidden); and being sincere and devoted to worshipping Him.

An-Nasihah to His Book (the Qur'an) involves believing in it; acting according to it (its prescribed ordinances); reciting it in a pleasant (and right) way; observing humbleness on reciting or hearing it; glorifying it; grasping it; comprehending it; and defending it against the gossip of the exaggerators and the calumny launched against it by the atheists.

An-Nasihah to His Messenger implies the belief in his Prophethood and the obedience to him as for that which he ordained as well as that which he prohibited. That statement was adopted by Abu Sulaiman.

Abu Bakr said: It (An-Nasihah to the Messenger (pbuh) involves

supporting, helping and protecting him in his lifetime and after his death, as well as assuming the revival of his traditions by pursuing, defending, and propagating it; and following his model of the noble morals and fine manners.

وَقَالَ أَبو إِبْرَاهِيمَ إِسْحَاقُ التُّجِيبِيُّ: نَصِيحَةُ رسولِ الله ﷺ التَّصْدِيقُ بِمَا جَاءَ بِهِ وَالاعْتِصَامُ بِسُنَّتِهِ وَنَشْرُهَا وَالحَضُّ عَلَيْهَا وَالدَّعْوَةُ إلى الله وَإِلَى كِتَابِهِ وَإِلَى رَسُولِهِ وَإِلَيْهَا وَإِلَى الْعَمَلِ بِهَا، وَقَالَ أَحْمَدُ بْنُ مُحمَّدٍ: مِنْ مَفْرُوضَاتِ الْقُلُوبِ اعْتِقَادُ النَّصِيحَةِ لِرَسُولِ الله ﷺ. وَقَالَ أَبُو بَكْرٍ الآجُرِّيُّ وغَيْرُهُ: النُّصْحُ لَهُ يَقْتَضِي نُصْحَيْنِ نُصحاً فِي حَيَاتِهِ وَنُصْحاً بَعْدَ مَمَاتِهِ فَفِي حَيَاتِهِ نُصْحُ أَصْحَابِهِ لَهُ بِالنَّصْرِ وَالمُحَامَاةِ عَنْهُ وَمُعَادَاةِ مِنْ عَادَاهُ وَالسَّمْعِ وَالطَّاعَةِ لَهُ وَبَذْلِ النُّفُوسِ وَالأَمْوَالِ دُونَهُ كَمَا قَالَ تَعَالَى: ﴿رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ﴾ [الأحزاب: 23] الآيَةَ، وَقَالَ تعالى: ﴿وَيَنصُرُونَ اللَّهَ وَرَسُولَهُ﴾ [الحشر: 8] الآيةِ، وَأَمَّا نَصِيحَةُ الْمُسْلِمِينَ لَهُ بَعْدَ وَفَاتِهِ فالتِزَامُ التَّوْقِيرِ وَالإِجلاَلِ وشِدَّةُ المَحَبَّةِ لَهُ وَالمُثَابَرَةُ عَلَى تَعَلُّمِ سُنَّتِهِ وَالتَّفَقُّهُ فِي شَرِيعَتِهِ وَمَحَبَّةُ آلِ بَيْتِهِ وأَصْحَابِهِ وَمُجَانَبَةُ مَنْ رَغِبَ عَنْ سُنَّتِهِ وَانْحَرَفَ عَنْهَا وَبُغْضُهُ وَالتَّحْذِيرِ مِنْهُ وَالشَّفَقَةُ عَلَى أُمَّتِهِ وَالْبَحْثُ عَنْ تَعَرُّفِ أَخْلاَقِهِ وَسِيَرِهِ وَآدَابِهِ وَالصَّبْرُ عَلَى ذَلِكَ. فَعَلَى مَا ذَكَرَهُ تَكُونُ النَّصِيحَةُ إِحْدَى ثَمَراتِ المَحَبَّةِ وَعَلاَمَةً مِنْ عَلاَمَاتِهَا كَمَا قَدَّمْنَاهُ؛ وَحَكَى الإِمَامُ أبو القَاسِمِ القُشَيْرِيُّ أَنَّ عَمْرَو بنَ اللَّيْثِ أَحَدَ مُلُوكِ خُرَاسَانَ وَمَشَاهِيرِ الثُّوَّارِ المَعْرُوفَ بِالصَّفَّارِ رُئِيَ فِي النَّوْمِ فَقِيلَ لَهُ مَا فَعَلَ الله بِكَ؟ فَقَالَ غَفَرَ لِي، فَقِيلَ بِمَاذَا؟ قَالَ صَعِدْتُ ذِرْوَةَ جَبَلٍ يَوْماً فَأَشْرَفْتُ عَلَى جُنُودِي فَأَعْجَبَتْنِي كَثْرَتُهُمْ فَتَمَنَّيْتُ أَنِّي حَضَرْتُ رسولَ الله ﷺ فَأَعَنْتُهُ وَنَصَرْتُهُ فَشَكَرَ الله لِي ذَلِكَ وَغَفَرَ لِي.

Abu Ibrahim Ishaq Al-Tajiby said: An-Nasihah to Allah's Messenger (pbuh) involves believing in what he has broutht; adhering to his Sunnah through propagating and urging to it; and calling to Allah, His Book (the Qur'an), His Messenger (pbuh), His traditions and the acting in effect of his Sunnah.

Ahmad bin Muhammad bin Hanbal (may Allah be pleased with him) said: One of the incumbent things for the hearts is to adopt the belief of being sincere and true to Allah's Messenger (pbuh).

Abu Bakr Al-Ajry and others said: An-Nasihah (to be sincere and true) to Allah's Messenger (pbuh) is of two types; one in his lifetime and another after his death. As for his lifetime, it is the Nasihah directed to him by his companions through helping him, advocating him, bearing hostility against his enemies, hearing and obeying him, and sacrificing their lives and property for defending him, as it is referred to by Allah's Statement, "Among the believers are men who have been true to their covenant with Allah"[1], and by the statement, "and

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(1) [33: 23].

helping Allah (i.e. helping His religion) and His Messenger [Muhammad (pbuh)]"[1].

As for the Nasihah (to be sincere and true) to the Messenger (pbuh) after his death, it is observed by the Muslims who are to reverence him, exactly him, love him intensely, preserve or learning his Sunnah, indulge in comprehending his (Islamic) law, and love his household and companions. It also implies that they are to veer away from anyone deviating from his Sunnah and hating it, warning against him; to have compassion for his followers; and to seek and have patience at his course of morals, manners and traditions.

In effect of what he stated, An-Nasihah becomes one of the fruits of love and one of its signs as we have previously mentioned.

Imam Abul-Qassim Al-Qusheiry narrated: once 'Amr bin Al-Laith, one of the Kings of Khurasan and the famous rebels whose sobriquet was 'the coppersmith', was seen in a dream when it was said to him: What has Allah done to you? He said: He (Allah) has forgiven me my sins. It was asked: For what? He said: One day, I went up to top of the mountain where I overlooked my army. Therein, I liked (the scene of) their great numbers, so I wished I had been present during the lifetime of Allah's Messenger (pbuh) so that I could support and help him. Thereby, Allah thanked me for that and forgave me my sins.

وَأَمَّا النُّصْحُ لِأَئِمةِ الْمُسْلِمِينَ فَطَاعَتُهُمْ فِي الحَقِّ وَمَعُونَتُهُمْ فِيهِ وَأَمْرُهُمْ بِهِ وَتَذْكِيرُهُمْ إِيَّاهُ عَلَى أَحْسَنِ وَجْهٍ وَتَنْبِيهُهُمْ عَلَى مَا غَفَلُوا عَنْهُ وَكُتِمَ عَنْهُمْ مِنْ أُمُورِ الْمُسْلِمِينَ وَتَرْكُ الْخُرُوجِ عَلَيْهِمْ وَتَضْرِيبِ النَّاسِ وَإِفْسَادِ قُلُوبِهِمْ عَلَيْهِمْ وَالنُّصْحُ لِعَامَّةِ الْمُسْلِمِينَ إِرْشَادُهُمْ إِلى مَصَالِحِهِمْ وَمَعُونَتُهُمْ في أَمْرِ دِينِهِمْ وَدُنْيَاهُمْ بِالْقَوْلِ وَالفِعْلِ وَتَنْبِيهُ غَافِلِهِمْ وَتَبْصِيرُ جَاهِلِهِمْ وَرَفْدُ مُحْتَاجِهِمْ وَسَتْرُ عَوْرَاتِهِمْ وَدَفْعُ المَضَارِّ عَنْهُمْ وَجَلْبُ المَنَافِعِ إِلَيْهِمْ.

An-Nasihah (to be sincere and true) to the Muslim rulers involves obeying them in the right path, helping them in it, ordering them for it, reminding them of it in the best way, drawing their attention to what they are headless about and what is concealed from them as for the affairs of the Muslims, and abandoning any dissention against them or any attempt to incite the people (to do corruption and turbulences) against them and the Muslim community, or to make their (the people's) hearts bear rancor and treachery against them.

An-Nasihah to the Muslim commons involves leading them to their good interests; helping them in the affairs of their religion and worldly-life by acting and saying; alarming the heedless among them; informing the ignorant amidst them; giving the needy among them; concealing their weaknesses; keeping harms away from them; and bringing about the benefits and welfare to them.

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(1) [59: 8].

الباب الثالث

في تعظيم أمره ووجوب توقيره وبره

قال الله تعالى: ﴿إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا لِّتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ﴾ [الفتح: 8 ـ 9] وقال تعالى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُقَدِّمُوا۟ بَيْنَ يَدَىِ ٱللَّهِ وَرَسُولِهِۦ﴾ [الحجرات: 1]؛ و﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَرْفَعُوٓا۟ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِىِّ﴾ [الحجرات: 2] الثلاثُ الآياتِ وقال تعالى: ﴿لَّا تَجْعَلُوا۟ دُعَآءَ ٱلرَّسُولِ بَيْنَكُمْ كَدُعَآءِ بَعْضِكُم بَعْضًا﴾ [النور: 63] فَأَوجَبَ تَعَالَى تَعْزِيرَهُ وَتَوْقِيرَهُ وَأَلْزَمَ إِكْرَامَهُ وَتَعْظِيمَهُ؛ قَالَ ابنُ عَبَّاسٍ: تُعَزِّرُوهُ تُجِلُّوهُ، وَقَالَ المُبَرِّدُ: تُعَزِّرُوهُ تُبَالِغُوا فِي تَعْظِيمِهِ؛ وَقَالَ الأَخْفَشُ: تَنْصُرُونَهُ.

third section

The Enjoined Duty of Exalting The Prophet's (pbuh) Ordinance & Honouring & Respecting him

Allah the Supreme said, "Verily, we have sent you [O Muhammad (pbuh)] as a witness, as a bearer of glad tidings, and as a Warner, in order that you (mankind) may believe in Allah and His Messenger [Muhammad (pbuh)], and that you assist and honour him (pbuh)"[1].

And He said, " O you who believe! Make not (a decision) in advance before Allah and His Messenger (pbuh), and fear Allah. Verily! Allah is All-Hearing, All-Knowing. O you who believe! Raise not your voices above the voice of the Prophet (pbuh), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not. Verily those who lower their voices in the presence of Allah's Messenger (pbuh), they are the ones whose hearts Allah has tested for piety for them is forgiveness and a great rewards"[2]. And He also said, "Make not the calling of the Messenger [Muhammad (pbuh)] among you as your calling one of another"[3].

So, Allah the Supreme made it obligatory to exalt and honour the Prophet (pbuh), and made it binding to dignify and glorify him. Ibn 'Abbas said: to honour him means to reverence him.

Al-Mabrad said: to honour him means to have great regard for him. Al-Akhfash said: It means to help him.

وَقَالَ الطَّبَرِيُّ: تُعِينُونَهُ، وَقُرِىءَ تَعَزِّزوهُ بِزَاءَيْنِ مِنَ العِزِّ؛ وَنَهَى عَنِ التَّقَدُّمِ بَيْنَ يَدَيْهِ بِالقَوْلِ وَسُوءِ الأَدَبِ بِسَبْقِهِ بِالكَلَامِ عَلَى قَوْلِ ابنِ عَبَّاسٍ وَغَيْرِهِ وَهُوَ اخْتِيارُ ثَعْلَبٍ، قَالَ سَهْلُ بنُ عَبد الله لاَ تَقُولُوا قَبْلَ أَنْ يَقُولَ وَإِذَا قَالَ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا، وَنُهُوا عَنِ التَّقَدُّمِ

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(1) [48: 8-9]. (2) [49: 1-3]. (3) [24:63].

وَالتَّعَجُّلِ بِقَضَاءِ أَمْرٍ قَبْلَ قَضَائِهِ فِيهِ وَأَنْ يَفْتَاتُوا بِشَيْءٍ فِي ذٰلِكَ مِنْ قِتَالٍ أَوْ غَيْرِهِ مِنْ أَمْرِ دِينِهِمْ إِلاَّ بِأَمْرِهِ وَلاَ يَسْبِقُوهُ بِهِ، وَإِلى هٰذَا يَرْجِعُ قَوْلُ الحَسَنِ وَمُجَاهِدٍ وَالضَّحَّاكِ وَالسُّدِّيِّ والثَّوْرِيِّ ثُمَّ وَعَظَهُمْ وَحَذَّرَهُمْ مُخَالَفَةَ ذٰلِكَ فَقَالَ: ﴿وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ﴾ [الحجرات: 1] قَالَ المَاوَرْدِيُّ: اتَّقُوهُ يَعْنِي فِي التَّقَدُّم، وَقَالَ السُّلَمِيُّ: اتَّقُوا الله فِي إِهْمَالِ حَقِّهِ وَتَضْيِيعِ حُرْمَتِهِ إِنَّهُ سَمِيعٌ لِقَوْلِكُمْ عَلِيمٌ بِفِعْلِكُمْ. ثُمَّ نَهَاهُمْ عَنْ رَفْعِ الصَّوْتِ فَوْقَ صَوْتِهِ وَالجَهْرِ لَهُ بِالقَوْلِ كَمَا يَجْهَرُ بَعْضُهُمْ لِبَعْضٍ وَيَرْفَعُ صَوْتَهُ، وَقِيلَ كَمَا يُنَادِي بَعْضُهُمْ بَعْضاً بِاسْمِهِ قَالَ أَبُو مُحَمَّدٍ مَكِّيٌّ أَيْ لاَ تُسَابِقُوهُ بِالكَلاَمِ وَتُغْلِظُوا لَهُ بِالخِطَابِ وَلاَ تُنَادُوهُ بِاسْمِهِ نِدَاءَ بَعْضِكُمْ لِبَعْضٍ وَلٰكِنْ عَظِّمُوهُ وَوَقِّرُوهُ وَنَادُوهُ بِأَشْرَفِ مَا يُحِبُّ أَنْ يُنَادَى بِهِ: يَا رَسُولَ الله يَا نَبِيَّ الله؛ وَهٰذَا كَقَوْلِهِ فِي الآيَةِ الأُخْرَى: ﴿لَّا تَجۡعَلُواْ دُعَآءَ ٱلرَّسُولِ بَيۡنَكُمۡ كَدُعَآءِ بَعۡضِكُم بَعۡضٗاۚ﴾ [النور: 63] عَلَى أَحَدِ التَّأْوِيلَيْنِ وَقَالَ غَيْرُهُ لاَ تُخَاطِبُوهُ إِلاَّ مُسْتَفْهِمِينَ؛ ثُمَّ خَوَّفَهُمُ الله تَعَالَى بِحَبْطِ أَعْمَالِهِمْ إِنْ هُمْ فَعَلُوا ذَلِكَ وَحَذَّرَهُمْ مِنْهُ.

Al-Tabary said: It means to assist and glorify him.

Tha'lab said: It (i.e. to honour) means that it is prohibited to make a decision (in matters of war or religion) before the Prophet (pbuh), and it is immoral to precede him in speaking according to the statement of Ibn 'Abbas and others.

Sahl bin 'Abdullah said: It [honouring the Prophet (pbuh)] implies that you (O Muslims) are not to speak in advance before him, and whenever he (pbuh) speaks, you are to listen and keep silent to him.

Al-Hasan Al-Basry, Mujahid, Ad-Dahak, As-Sudy and Sufian Ath-Thaury said: They [the believers who are to honour the Prophet (pbuh)] are prohibited to hasten to decide or make exclusive decision in matters of war or religion in advance before the Prophet (pbuh) decides. Then Allah admonishes to them and warns them of contradicting this by saying, "and fear Allah. Verily! Allah is All-Hearing, All-Knowing".

Al-Mawardy said: 'Fear Him" means fear making (anything) in advance [before the Prophet (pbuh)].

As-Salamy said: (The verse means) fear (o believers) Allah for omitting his [the Prophet's (pbuh)] right and inviolating his sanctity, for Allah is All-Hearing of your saying and All-Knowing of your acting. Then Allah prohibited them (the believers) from raising their voices above the voice of the Prophet (pbuh) and from speaking aloud to him in talk as they speak aloud to one antoher, and it is said, 'as they call one another'.

Abu Muhammad Makki said: (The verse means) you (o believers) are not to speak in advance before the Prophet (pbuh), address him with strongly-worded speech, nor call him by his name as you call one another. Yet, you are to dignify, exalt, honour and call him by the most honoured names he loves to be called by, namely: O Allah's Messenger, O Allah's Prophet, and this (interpretation) corresponds with the other Qur'anic verse, "Make no the calling of the

Messenger [Muhammad (pbuh)] among you as your calling one of another", by virtue of one of the two interpretations (i.e. the aforementioned interpretation)"[1].

Another commentator said: (The aforementioned verse means) you (O believers) are not to speak with him except on inquiring of him (about anything). Then Allah the Supreme made them fear lest their deeds should be rendered futile in case of doing so and warned them against it.

قِيلَ نَزَلَتِ الآيَةُ فِي وَفْدِ بَنِي تَمِيم وَقِيلَ فِي غَيْرِهِمْ أتوا النَّبِيَّ ﷺ فَنَادَوْهُ يَا مُحَمَّدُ يَا مُحَمَّدُ اخْرُجْ إِلَيْنَا، فَذَمَّهُمْ الله تَعَالَى بالْجَهْلِ ووَصَفَهُمْ بِأَنَّ أَكْثَرَهُمْ لاَ يَعْقِلُونَ؛ وَقِيلَ نَزَلَتِ الآيَةُ الأُولَى فِي مُحَاوَرَةٍ كَانَتْ بَيْنَ أَبِي بَكْرٍ وَعُمَرَ بَيْنَ يَدَي النبيِّ ﷺ وَٱخْتِلاَفٍ جَرَى بَيْنَهُمَا حَتَّى ارْتَفَعتْ أَصْوَاتُهُمَا وَقِيلَ نَزَلَتْ فِي ثَابِتِ بن قَيْسِ بن شَمَّاسٍ خَطِيبِ النبي ﷺ فِي مُفَاخَرَةِ بَنِي تَمِيم وَكَانَ في أُذُنَيْهِ صَمَمٌ فَكَانَ يَرْفَعُ صَوْتَهُ، فَلَمَّا نَزَلَتْ هٰذِهِ الآيَةُ أقامَ فِي مَنْزِلِهِ وَخَشِيَ أَنْ يَكُونَ حَبِطَ عَمَلُهُ ثُمَّ أَتَى النَّبِيَّ ﷺ فَقَالَ يا نَبِيَّ الله لَقَدْ خَشِيتُ أَنْ أَكُونَ هَلَكْتُ؛ نَهَانَا الله أَنْ نَجْهَرَ بِالْقَوْلِ وَأَنَا امْرُؤ جَهِيرُ الصَّوْتِ؛ فَقَالَ النَّبِيُّ ﷺ: «**يا ثَابِتُ أَمَا تَرْضَى أَنْ تَعِيشَ حَمِيداً وَتُقْتَلَ شَهِيداً وَتَدْخُلَ الجَنَّةَ؟**» فَقُتِلَ يَوْمَ الْيَمَامَةِ.

It is said that the verse was revealed concerning the delegation of Banu Tamim (tribe), or as for others, who came to the Prophet (pbuh) calling, 'O Muhammad, O Muhammad, get out to us; Therein, Allah dispraised them for being ignorant and described them as having most of them devoid of sense.

It is said: The Qur'anic verse was revealed concerning Thabit bin Qais bin Shammas Al-Ansari, who spoke to the Prophet (pbuh) during the showy oration of Banu Tamim (Tribe). Thabit had (slight) deafness in his ears, so he raised his voice. Yet, when this verse was revealed, he stayed in his house and was full of fear lest his deeds may be rendered fruitless. Thereafter, he came to the Prophet (pbuh) and said: O Prophet of Allah, I have been afraid lest I may be destructed, for Allah has prohibited us from speaking aloud; whereas I am a man of sonorous voice. Thereupon, the Prophet (pbuh) said: O Thabit, don't you feel pleased to live while being praiseworthy, to be killed while being a martyr and to admit to Paradise? Later on, Thabit was killed on the day of Al-Yammama (battle in Yemen during the fight against the people who apostatized from Islam).

(1) The second interpretation is illustrated by the statement of Ibn 'Abbas - may Allah be pleased with them both - who narrated: Be ware of the supplication (calling to Allah) invoked by Allah's Messenger (pbuh) against you in case you incur his wrath, as his supplication (calling) is (inevitably) accepted, and it is unlike the supplication (calling) of anyone else.

وَرُوِيَ أَنَّ أَبَا بَكْرٍ لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ قَالَ وَاللهِ يا رسولَ الله لاَ أُكَلِّمُكَ بَعْدَهَا إِلاَّ كَأَخِي السِّرَارِ وَأَنَّ عُمَرَ كَانَ إِذَا حَدَّثَهُ حَدَّثَهُ كَأَخِي السِّرَارِ مَا كَانَ يُسْمِعُ رسولَ الله ﷺ بَعْدَ هٰذِهِ الآيَةِ حَتَّى يَسْتَفْهِمَهُ فأَنْزَلَ الله تَعَالَى فِيهِم: ﴿إِنَّ ٱلَّذِينَ يَغُضُّونَ أَصْوَٰتَهُمْ عِندَ رَسُولِ ٱللَّهِ أُوْلَٰٓئِكَ ٱلَّذِينَ ٱمْتَحَنَ ٱللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰۚ لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ﴾ [الحجرات: 3] وَقِيلَ نَزَلَتْ ﴿إِنَّ ٱلَّذِينَ يُنَادُونَكَ مِن وَرَآءِ ٱلْحُجُرَٰتِ﴾ [الحجرات: 4] فِي غَيْرِ بَنِي تَمِيم نَادَوْهُ بِاسْمِهِ، وَرَوَى صَفْوَانُ بنُ عَسَّال بَيْنَا النَّبِيُّ ﷺ فِي سَفَرٍ إِذْ نَادَاهُ أَعْرَابِيٌّ بِصَوْتٍ لَهُ جَهْوَرِيٍّ أيا مُحَمَّدُ أيا مُحَمَّدُ أيا مُحَمَّدُ فَقُلْنَا لَهُ اغْضُضْ مِنْ صَوْتِكَ فَإِنَّكَ قَدْ نُهِيتَ عَنْ رَفْعِ الصَّوْتِ، وَقَالَ الله تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقُولُواْ رَٰعِنَا﴾ [البقرة: 104] قَالَ بَعْضُ المُفَسِّرِينَ: هِيَ لُغَةٌ كَانَتْ فِي الأَنْصَارِ نُهُوا عَنْ قَوْلِهَا تَعْظِيماً لِلنَّبِيِّ ﷺ وَتبْجِيلاً لَهُ لِأَنَّ مَعْنَاهَا ارْعَنَا نَرْعَكَ فَنُهُوا عَنْ قَوْلِهَا إِذْ مُقْتَضَاهَا كَأَنَّهُمْ لاَ يَرْعَوْنَهُ إِلاَّ بِرِعَايَتِهِ لَهُمْ بَلْ حَقُّهُ أَنْ يُرْعَى عَلى كُلِّ حال وَقِيلَ كَانَتِ اليَهُودُ تُعَرِّضُ بِهَا لِلنبيِّ ﷺ بالرُّعُونَةِ فَنُهِيَ المُسْلِمُونَ عَنْ قَوْلِهَا قَطْعاً لِلذَّرِيعَةِ وَمَنْعاً لِلتَّشَبُّهِ بِهِمْ فِي قَوْلِهَا لِمُشَارَكَةِ اللَّفْظَةِ، وَقِيلَ غَيْرُ هٰذَا.

It is narrated: When that verse was revealed, Abu Bakr As-Siddiq (may Allah be pleased with him) said: O Messenger of Allah, by Allah, I will not speak with you after it (has been revealed) except as (I speak to) my brother secretly. It is also narrated: Intending to speak with the Prophet (pbuh), 'Umar bin Al-Khattab (may Allah be pleased with him) would speak as if he spoke secretly to his brother. Thereby, Allah the Supreme revealed the hereinafter Qur'anic verse concerning them, namely, "Verily, those who lower their voices in the presence of Allah's Messenger (pbuh), they are the ones whose hearts Allah has tested for piety. For them is forgiveness and a great reward"(1).

It is said: The verse, "Verily those who call you from behind the dwellings", was revealed concerning a people other than those of Banu Tamim tribe, who called him by his name.

Safwan bin 'Assal Al-Murady narrated: While the Prophet (pbuh) was in a journey, a bedouin of sonorous voice called him saying: O Muhammad, O Muhammad, O Muhammad. So, we said to him: we are prohibited to raise the voice.

Concerning Allah's Statement, "O you who believe! Say not to the Messenger (pbuh) Ra'ina"(2), some interpreters said: It (Ra'ina) is an idiom used to be uttered by Al-Ansars (the Medinan Helpers). Yet, they were prohibited to pronounce it out of honouring and reverencing the Prophet (pbuh). This is

(1) [49: 3].

(2) Ra'ina: In Arabic means 'Be careful'; Listen to us, and we listen to you'; whereas in Hebrew it means 'an insult', and the Jews used to say it to the Prophet (pbuh) with bad intentions.

because it means, "Be careful; Listen to us, and we listen to you". Thereby, they were forbidden from saying it as it implied that they would not listen to him except when he listened to them; whereas he had the right to be listened to at any rate. It is said: The Jews used to enjoin it on the Prophet (pbuh) out of their foolishness and triviality, so the Muslims were prohibited from saying it to prevent them from pleading and imitating them due to sharing them in saying the same term. Apart from that, many commentaries were exposed.

فصل

في عادة الصحابة في تعظيمه ﷺ وتوقيره وإجلاله

حدثنا القاضي أبو عَلِيٍّ الصَّدَفِيُّ وأبو بَحْرٍ الْأَسَدِيُّ بِسَمَاعِي عَلَيْهِمَا في آخَرِينَ قَالُوا: حَدَّثَنَا أَحْمَدُ بنُ عُمَرَ حَدَّثَنَا أَحْمَدُ بنُ الحَسَنِ حَدَّثَنَا مُحَمَّدُ بنُ عِيسَى حَدَّثَنَا إِبْرَاهِيم بنُ سُفْيَانَ حَدَّثَنَا مُسْلِمٌ حَدَّثَنَا مُحمَّدُ بنُ مُثَنَّى وَأَبُو مَعْنٍ الرَّقَّاشِيُّ وَإِسْحَاقُ بْنُ مَنْصُورٍ قَالُوا: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ حدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنِ ابْنِ شُمَاسَةَ المَهْرِيِّ قَالَ: حَضرنا عَمْرو بْنَ الْعَاص فَذَكَرَ حَدِيثاً طَوِيلاً فِيهِ: عَنْ عَمْرو قَالَ: وَمَا كَانَ أَحَدٌ أَحَبَّ إِلَيَّ مِنْ رَسُولِ الله ﷺ وَلاَ أَجَلَّ فِي عَيْنِي مِنْهُ وَمَا كُنْتُ أُطِيقُ أَنْ أَمْلَأَ عَيْنِي مِنْهُ إِجلاَلاً وَلَوْ سُئِلْتُ أَنْ أَصِفَهُ مَا أَطَقْتُ لِأَنِّي لَمْ أَكُنْ أَمْلأُ عَيْنِي مِنْهُ.

chapter

The Companions' Habit of Honouring And Glorifying The Prophet (pbuh)

Yazid bin Abu Habib narrated on the authority of Ibn Shammasa Al-Muhry who said: While 'Amr bin Al-'Ass (may Allah be pleased with him) was sitting with us, he said: No one was either beloved to me more than Allah's Messenger (pbuh), or was more exalted in my sight than him, and I could not stand sighting him closely with my eyes out of dignifying him. Had I been asked to describe him, I would not have tolerated that, since I could not gaze at him carefully.

وَرَوَى التِّرْمِذِي عَنْ أَنَسٍ أَنَّ رسولَ الله ﷺ كَانَ يَخْرُجُ عَلى أَصْحَابِهِ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَهُمْ جُلُوسٌ فِيهِمْ أَبُو بَكْرٍ وَعُمَرُ فَلاَ يَرْفَعُ أَحَدٌ مِنْهُمْ إِلَيْهِ بَصَرَهُ إِلاَّ أَبُو بَكْر وَعُمَرُ فإِنَّهُمَا كَانا يَنْظُرَانِ إِلَيْهِ وَيَنْظُرُ إِلَيْهِمَا وَيَتَبَسَّمَانِ إِلَيْهِ وَيَتَبَسَّمُ لَهُمَا.

وَرَوَى أُسَامَةُ بْنُ شَرِيكٍ قَالَ أَتَيْتُ النَّبِيَّ ﷺ وأَصْحَابُهُ حَوْلَهُ كَأَنَّمَا عَلَى رُؤُوسِهِمُ الطَّيْرُ.

وَفِي حَدِيثِ صِفَتِهِ إِذَا تَكَلَّمَ أَطْرَقَ جُلَسَاؤُهُ كَأَنَّمَا عَلى رُؤُوسِهِمُ الطَّيْرُ.

At-Tirmidhi reported on the authority of Anas (may Allah be pleased with him): Allah's Messenger (pbuh) used to get out to his companions of Al-Muhajirin (the Meccan Emigrants) and Al-Ansar (the Medinan Helpers) while they were sitting, comprising Abu Bakr As-Siddiq and 'Umar bin Al-Khattab (may Allah be pleased with them both), and no one of them raised his sight towards him except for Abu Bakr and 'Umar, for they both used to look at him and he (pbuh) would look at them, and they would exchange smiles with him.

Usama bin Shureik said: I came to the Prophet (pbuh) to find his companions around him as if the birds stayed on their heads (owing to fixing their heads towards him and listening to him carefully). In another narration, he said: When he [The Prophet (pbuh)] spoke, those who were sitting with him bowed their heads and kept silent as if the birds stayed on their heads (owing to sitting motionless).

وقَالَ عُرْوَةُ بْنُ مَسْعُودٍ حِينَ وَجَّهَتْهُ قُرَيْشٌ عامَ القَضِيَّةِ إلى رسولِ الله ﷺ وَرَأى مِنْ تَعْظِيم أصْحَابِهِ لَهُ مَا رَأى وَأَنَّهُ لاَ يَتَوَضَّأ إلاَّ ابْتَدَرُوا وَضُوءَهُ وكادُوا يَقْتَتِلُونَ عَلَيْهِ وَلا يَبْصُقُ بُصَاقاً وَلا يَتَنَخَّمُ نُخَامَةً إلاَّ تَلَقَّوْهَا بِأَكُفِّهِمْ فَدَلكُوا بِهَا وُجُوهَهُمْ وَأَجْسَادَهُمْ وَلاَ تَسْقُطُ مِنْهُ شَعَرَةٌ إلاَّ ابْتَدَرُوها وَإِذَا أَمَرَهُمْ بِأَمْرٍ ابْتَدَرُوا أَمْرَهُ وَإِذَا تَكَلَّمَ خَفَضُوا أَصْوَاتَهُمْ عِنْدَهُ وَمَا يُحِدُّونَ إِلَيْهِ النَّظَرَ تَعْظِيماً لَهُ فَلَمَّا رَجَعَ إِلَى قُرَيْشٍ قَالَ يَا مَعْشَرَ قُرَيْشٍ إِنِّي جِئْتُ كِسْرٰى فِي مُلْكِهِ وَقَيْصَرَ في مُلْكِهِ وَالنَّجَاشِيَّ في مُلْكِهِ وَإِنِّي وَالله مَا رَأَيْتُ مَلِكاً في قَوْمٍ قَطُّ مِثْلَ محمدٍ في أَصْحَابِهِ؛ وَفِي رِوايةٍ إِنْ رَأَيْتُ مَلِكاً قَطُّ يُعَظِّمُهُ أَصْحَابُهُ ما يُعَظِّمُ محمداً أَصْحَابُهُ، وَقَدْ رَأَيْتُ قَوْماً لاَ يُسْلِمُونَهُ أبداً.

'Urwa bin Mas'ud Ath-Thaqafy(1) narrated that Quraish (polytheists) sent him (as an emissary) to Allah's Messenger (pbuh) in the year of the case of Al-Hudaibiyah (truce). Therein, he watched the scenes where his companions reverenced him [Allah's Messenger (pbuh)], namely: As soon as he (pbuh) performed ablution, they would rush to take the water of ablution left over by him and were about to fight against each other for it. When he (pbuh) either spat or expectorated, they would seize it (the spittle or expectoration) with their handpalms and rub their faces and bodies with. When a hair of his fell off, they would hurry to catch it. No sooner had he commanded them to do any order than they hastened and fulfilled it. Whenever he (pbuh) spoke, they lowered their voices in his presence, and they did not gaze at him out of exalting and respecting him.

So, when he came back to Quraish, he said: O folks of Quraish, I had been to Chousroes in his dominion, Caesar in his dominion and the Negus in his

(1) He was a great companion from Banu Thaqif tribe who embraced Islam, and his people killed him for that.

dominion, but by Allah, I have never seen such a (great) dominion of Muhammad among his companions.

In another version, he said: I have never seen a sovereign reverenced by his people in the same way as the companions of Muhammad glorified Muhammad.

وعن أنسٍ: لَقَد رأيْتُ رسولَ الله ﷺ وَالحَلاّقُ يَحْلِقُهُ وَأطَافَ بِهِ أصْحَابُهُ فمَا يُرِيدُونَ أنْ تَقَعَ شَعرَةٌ إلاَّ في يَدِ رَجُلٍ وَمِنْ هٰذَا لَمَّا أذِنَتْ قُرَيْشٌ لِعُثْمَانَ في الطَّوَافِ بِالبَيْتِ حِينَ وَجَّهَهُ النَّبيُّ ﷺ إلَيْهِمْ في القَضِيَّةِ أبَى وقَالَ: ما كُنْتُ لِأفْعَلَ حَتَّى يَطُوفَ بِهِ رَسُولُ الله ﷺ.

وفي حدِيثِ طَلْحَةَ أنَّ أصْحَابَ رَسُولِ الله ﷺ قالُوا لِأعْرَابِيٍّ جاهِلٍ: سَلْهُ عَمَّنْ قَضى نَحْبَهُ، وَكَانُوا يَهَابُونَهُ وَيُوقِّرُونَهُ، فَسَألَهُ فَأعْرَضَ عَنْهُ إذْ طَلَعَ طَلْحَةُ فَقَالَ رسولُ الله ﷺ: «هٰذَا مِمَّنْ قَضى نَحْبَهُ».

Anas (may Allah be pleased with him) said: I saw Allah's Messenger (pbuh) while the barber was shaving his head and his companions were sitting in a circle around him. They did not intend to leave any hair of his fall except upon a hand of any man of them.

As well, it is narrated: When Quraish (polytheists) gave permission to 'Uthman to circumambulate around the (sacred) House (the Ka'bah), after he had been sent by the Prophet (pbuh) as an emissary to them with regard to the case (of Al-Hudaibiyah truce), he refused and said: I will not do that until Allah's Messenger (pbuh) circumambulates around it.

In the narration related by Talha bin 'Ubaidullah[1] (may Allah be pleased with him), it is reported: Once the companions of the Prophet (pbuh) said to an ignorant Bedouin: Ask him: the Prophet (pbuh) about those who have fulfilled their obligation (i.e. have been martyred). They used to honour and have a reverential awe of him (so they asked the Bedouin to inquire of him). The Bedouin asked the Prophet (pbuh), when he veered away from him until Talha bin 'Ubaidullah had got out and therein Prophet (pbuh) said, "This is one of those who fulfilled their obligations"[2].

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(1) He was one of the ten companions who received the glad tidings of being among the people of Paradise.

(2) The question of the companions was pertaining to the Qur'anic verse, namely, "Among the believers are men who have been true to their covenant with Allah [i.e. they have gone out for Jihad (holy fighting), and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e. have been martyred; and some of them are still waiting, but they have never changed [i.e. they never proved treacherous to their convenant which they concluded with =

وفي حدِيثِ قَيْلَةَ: فَلَمّا رَأَيْتُ رَسُولَ الله ﷺ جالساً القُرْفُصاءَ أُرْعِدْتُ مِنَ الفَرَقِ وَذٰلِكَ هَيْبَةً لَهُ وَتَعْظِيماً؛ وفي حدِيثِ المُغِيرَةِ كانَ أصْحَابُ رَسُول الله ﷺ يَقْرَعُونَ بَابَهُ بِالأَظَافِرِ.

وقَالَ البَرَاءُ بنُ عازِبٍ: لَقَدْ كُنْتُ أُرِيدُ أنْ أسْأَلَ رَسُولَ الله ﷺ عن الأَمْرِ فأؤَخِّرُ سِنِينَ مِنْ هَيْبَتِهِ.

Qailah bint Makhrama Al-'Anbariyah narrated: When I saw Allah's Messenger (pbuh) squatting, I trembled with fear, out of having a reverential and exalting awe of him.

Al-Mughirah bin Shu'ba Ath-Thaqafy narrated: The companions of Allah's Messenger (pbuh) used to knock at his door with their finger nails (i.e. knock at his door gently and lightly with their nails).

Al-Bera' bin 'Azeb said: Whenever I intended to inquire of Allah's Messenger (pbuh) about a matter, I would delay it for years due to having a reverential awe of him.

فصل

وَاعْلَمْ أن حُرْمَةَ النَّبِيِّ ﷺ بَعْدَ مَوْتِهِ وَتَوْقِيرَهُ وَتَعْظِيمَهُ لازِمٌ كما كانَ حَالَ حَيَاتِهِ وَذٰلِكَ عِنْدَ ذِكْرِهِ ﷺ وذِكْرِ حَدِيثِهِ وَسُنَّتِهِ وَسَمَاعِ اسْمِهِ وَسِيرَتِهِ وَمُعَامَلَةِ آلِهِ وَعِتْرَتِهِ وَتَعْظِيمِ أهْلِ بَيْتِهِ وَصَحَابَتِهِ.

قال أبو إِبْرَاهِيمَ التَّجِيبِيُّ وَاجِبٌ على كُلِّ مُؤْمِنٍ مَتَى ذَكَرَهُ أوْ ذُكِرَ عِنْدَهُ أنْ يَخْضَعَ وَيَخْشَعَ وَيَتَوَقَّرَ وَيَسْكُنَ مِنْ حَرَكَتِهِ وَيَأْخُذَ في هَيْبَتِهِ وَإجْلالِهِ بِمَا كَانَ يَأْخُذُ بِهِ نَفْسَهُ لَوْ كَانَ بَيْنَ يَدَيْهِ وَيَتَأَدَّبَ بِمَا أَدَّبَنَا الله بِهِ.

chapter

Safeguarding The Prophet's (pbuh) Sanctity & Honouring Him After His Death

Let you know that it is incumbent to safeguard the Prophet's (pbuh) sanctity and honour and exalt him as it was during his lifetime, and this is to be done on mentioning him; stating his hadith (Prophetic saying) and Sunnah (legal ways); hearing his name and about his tradition; and dealing with his family and

Allah] in the least". [33:23]. Talha was one of those who fulfilled their obligations. Thereafter, he was martyred during the battle of Al-Gamal (the camel expedition), after the death of the Prophet (pbuh).

offspring. It is also incumbent to glorify and reverence his household and companions.

Abu Ibrahim Al-Tajiby said: On making mention of the Prophet (pbuh), it is binding on each believer to observe humbleness and humility; appease his movement (i.e. be quiet and keep calm); take to dignifying and honouring him in the same way as it would have been if he was in his presence; and tread in the manners ordained by Allah.

قال القاضِي أبو الْفَضْلِ وَهٰذِهِ كانَتْ سِيرَة سَلَفِنَا الصَّالِحِ وَأئِمَّتِنَا الماضينَ رَضِيَ الله عَنْهُم.

حَدَّثَنَا القَاضِي أبو عبدِ الله مُحمَّدُ بنُ عبد الرَّحْمٰن الأشْعَرِيُّ وَأبُو الْقَاسِمِ أحْمَدُ بنُ بَقِيٍّ الْحَاكِمُ وَغَيْرُ وَاحِدٍ فِيمَا أجَازُونِيهِ قَالُوا: أخْبَرَنَا أبو الْعَبَّاسِ أحْمَدُ بْنُ عُمَرَ بْنِ دِلْهَاثٍ قالَ: حَدَّثَنَا أبو الْحَسَنِ عَلِيُّ بْنُ فِهْرٍ حَدَّثَنَا أبو بَكْرٍ محمَّدُ بْنُ أحْمَدَ بنِ الفَرَجِ حَدَّثَنَا أبو الْحَسَنِ عَبْدُ الله بْنُ الْمُنْتَاب حَدَّثَنَا يَعْقُوبُ بْنُ إسْحَاقَ بنِ أبي إسْرَائِيلَ حَدَّثَنَا ابْنُ حُمَيْدٍ قَالَ نَاظَرَ أبُو جَعْفَرٍ أمِيرُ الْمُؤْمِنِينَ مَالِكاً في مَسْجِدِ رسولِ الله ﷺ فَقَالَ لَهُ مَالِكٌ يَا أمِيرَ الْمُؤْمِنِينَ لاَ تَرْفَعْ صَوْتَكَ في هٰذَا المَسْجِدِ فإنَّ الله تَعَالَى أدَّبَ قَوْماً فَقَالَ: ﴿لَا تَرْفَعُوٓا۟ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِىِّ﴾ [الحجرات: 2] الآية، وَمَدَحَ قَوْماً فَقَالَ: ﴿إِنَّ ٱلَّذِينَ يَغُضُّونَ أَصْوَٰتَهُمْ عِندَ رَسُولِ ٱللَّهِ﴾ [الحجرات: 4] الآية، وَذَمَّ قَوْماً فقال: ﴿إِنَّ ٱلَّذِينَ يُنَادُونَكَ﴾ [الحجرات: 4] الآيَة وإنَّ حُرْمَتَهُ مَيْتاً كَحُرْمَتِهِ حَيّاً فَاسْتَكَانَ لَهَا أبو جَعْفَرٍ وَقَالَ: يَا أبَا عبدِ الله أسْتَقْبِلُ الْقِبْلَةَ وَأدْعُو أمْ أسْتَقْبِلُ رَسُولَ الله ﷺ؟ فَقَالَ: وَلِمَ تَصْرِفُ وَجْهَكَ عَنْهُ وَهُوَ وَسِيلَتُكَ وَوَسِيلَةُ أبِيكَ آدَمَ عَلَيْهِ السلامُ إلَى الله تَعَالَى يَوْمَ الْقِيَامَةِ؟ بَلْ اسْتَقْبِلْهُ وَاسْتَشْفِعْ بِهِ فَيُشَفِّعَهُ الله قَالَ الله تعالى: ﴿وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوٓا۟ أَنفُسَهُمْ﴾ [النساء: 64] الآيَة.

Al-Qadi Abul-Fadl said: This was the course of the early righteous scholars and past Imams (may Allah be pleased with them all).

Ibn Hameed narrated: When Abu Ja'far Al-Mansur[1], Caliph of the Muslims, argued with Malik[2] in the Mosque of Allah's Messenger (pbuh) (i.e. the Prophetic Mosque in Medina), Malik addressed him saying: O Caliph of the believers, don't raise your voice in that mosque, for Allah the Supreme disciplined some people saying, "Raise not your voices above the voice of the Prophet (pbuh)"[3], and praised some saying, "Verily, those who lower their

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(1) He is the second caliph of the Abbassids and the founder of that country (the Abbassid country or Kingdom) after his brother. His sobriquet was 'Al-Mansur'.

(2) He is Anas bin Malik, the Imam of the people of Medina and the founder of the famous Maliki School of Jurisprudence.

(3) [49: 2].

voices in the presence of Allah's Messenger (pbuh), they are the ones whose hearts Allah has tested for piety. For them is forgiveness and a great reward"(1), and dispraised others saying, "Verily those who call you from behind the dwellings, most of them have no sense"(2). Thereby, his sanctity is to be inviolate after his death the same as it was in his lifetime.

Therein, Abu Ja'far became subservient and humble, and said: O Abu 'Abdullah (i.e. Malik), am I to face the Qiblah (the direction to prayer and invoke (Allah) or face (the direction of the grave of) Allah's Messenger (pbuh)? Malik replied: Why do you veer your face away from him; whereas he will be the intercessor with Allah for you and for your father Adam-peace be upon him - on the Day of Judgment? So you are to face him and seek his intercession so that Allah will accept it (for you). Allah the Supreme said, "If they (hypocrites), when they had been unjust to themselves, had come to you [Muhammad (pbuh)] and begged Allah's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allah All-Forgiving, Most Merciful"(3).

وقال مالك ـ وَقَدْ سُئِلَ عن أَيُّوبَ السَّخْتِيَانِي ـ مَا حَدَّثْتُكُمْ عَنْ أَحَدٍ إلاَّ وَأَيُّوبُ أَفْضَلُ مِنْهُ، قَالَ وَحَجَّ حَجَّتَيْنِ فَكُنْتُ أَرْمُقُهُ وَلاَ أَسْمَعُ مِنْهُ غَيْرَ أَنَّهُ كَانَ إِذَا ذُكِرَ النبيُّ ﷺ بَكَى حَتَّى أَرْحَمَهُ فَلَمَّا رَأَيْتُ مِنْهُ مَا رَأَيْتُ وَإِجْلاَلَهُ لِلنبيِّ ﷺ كَتَبْتُ عَنْهُ.

Having been asked about Aiyub As-Sakhtiyany, Malik said: No one about whom I have spoken to you about is better than Aiyub. He added: He (Aiyub performed Hajj (pilgrimage) twice, and when I glanced at him, I would find him crying on the mention of the Prophet (pbuh) so much that I would feel pity for him. Having seen him doing so and honouring the Prophet (pbuh), I have written about him.

وقَالَ مُصْعَبُ بنُ عبدِ الله كَانَ مَالِكٌ إِذَا ذُكِرَ النبيُّ ﷺ يَتَغَيَّرُ لَوْنُهُ وَيَنْحَنِي حَتَّى يَصْعُبَ ذٰلِكَ عَلَى جُلَسَائِهِ فَقِيلَ لَهُ يَوْماً في ذٰلِكَ فَقَالَ: لَوْ رَأَيْتُمْ مَا رَأَيْتُ لَمَا أَنْكَرْتُمْ عَلَيَّ مَا تَرَوْنَ وَلَقَدْ كُنْتُ أَرَى مُحَمَّدَ بنَ الْمُنْكَدِرِ وَكَانَ سَيِّدَ الْقُرَّاءِ لاَ نَكَادُ نسْأَلُهُ عَنْ حَدِيثٍ أَبَداً إلاَّ يَبْكِي حَتَّى نَرْحَمَهُ، وَلَقَدْ كُنْتُ أَرَى جعفرَ بنَ مُحَمَّدٍ وَكَانَ كَثِيرَ الدُّعَابَةِ وَالتَّبَسُّم فَإِذَا ذُكِرَ عِنْدَهُ النبيُّ ﷺ ٱصْفَرَّ وَمَا رَأَيْتُهُ يُحَدِّثُ عَنْ رَسُولِ الله ﷺ إلاَّ عَلَى طَهَارَةٍ، وَلَقَدِ ٱخْتَلَفْتُ إِلَيْهِ زَمَاناً فَمَا كُنْتُ أَرَاهُ إلاَّ عَلَى ثَلاَثِ خِصَال: إِمَّا مُصَلِّياً، وَإِمَّا صَامِتاً، وَإِمَّا يَقْرَأُ الْقُرآنَ، وَلاَ يَتَكَلَّمُ فِيمَا لاَ يعْنِيهِ، وَكَانَ مِنَ الْعُلَمَاءِ وَالْعُبَّادِ الَّذِينَ يَخْشَوْنَ الله عَزَّ وَجَلَّ.

Mus'ab bin 'Abdullah said: On the remembrance of the Prophet (pbuh), the colour of Malik's face would change and he would bend (his head) so that those

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(1) [49: 3]. (2) [49: 4]. (3) [4: 64].

who were sitting with him would find that hard for them. Yet, one day he was inquired about that, when he said: Had you seen what I have seen, you would not have blamed me for that. I used to witness Muhammad bin Al-Munkadir, who was the master of the relaters of Ahadith (Prophetic Sayings), and hardly had we asked him about any hadith when he kept crying so that we would feel pity for him. As well I used to watch Muhammad bin Ja'far, who was kidding and smiling a lot, and when the Prophet (pbuh) was mentioned in his presence, his face would turn pale. I have never seen him speaking about Allah's Messenger (pbuh) except in a state of purity. During a period of time, I used to go to him frequently and I would therein see him in the course of three qualities; either a prayer, or a one in a state of silence, or a one reciting the Qur'an. He would not speak about what did not concern him, and was one of the profound (religious) scholars and the sincere worshippers who fear Allah, to Him Majesty and Sovereignty belong.

وَلَقَدْ كَانَ عبدُ الرحمنِ بنُ القاسِمِ يَذْكُرُ النبيَّ ﷺ فَيُنْظَرُ إِلَى لَوْنِهِ كَأَنَّهُ نُزِفَ مِنْهُ الدَّمُ وَقَدْ جَفَّ لِسَانُهُ فِي فَمِهِ هَيْبَةً مِنْهُ لِرَسُولِ الله ﷺ.

وَلَقَدْ كُنْتُ آتِي عَامِرَ بنَ عبدِ الله بنِ الزُّبَيْرِ فَإِذَا ذُكِرَ عِنْدَهُ النبيُّ ﷺ بَكَى حَتَّى لاَ يَبْقَى فِي عَيْنَيْهِ دُمُوعٌ.

When 'Abdur-Rahman bin Al-Qasim mentioned the Prophet (pbuh), his complexion would be seen to blush as if it shed blood, and his tongue would dry up in his mouth out of having a reverential awe of Allah's Messenger (pbuh).

I used to go to 'Amer bin 'Abdullah bin Az-Zubair, and when the Prophet (pbuh) was mentioned in his presences he kept crying till his eyes would be devoid of tears.

وَلَقَدْ رَأَيْتُ الزُّهْرِيَّ وَكَانَ مَنْ أَهْنَأَ النَّاسِ وَأَقْرَبِهِمْ فَإِذَا ذُكِرَ عِنْدَهُ النبيُّ ﷺ فَكَأَنَّهُ مَا عَرَفَكَ وَلاَ عَرَفْتَهُ. وَلَقَدْ كُنْتُ آتِي صَفْوَانَ بنَ سُلَيْمٍ وَكَانَ مِنَ الْمُتَعَبِّدِينَ الْمُجْتَهِدِينَ فَإِذَا ذُكِرَ النبيُّ ﷺ بَكَى فَلاَ يَزَالُ يَبْكِي حَتَّى يَقُومَ النَّاسُ عَنْهُ وَيَتْرُكُوهُ.

As well I saw Az-Zuhary, who was one of the most delightful and the closest among the people. When the Prophet (pbuh) was mentioned in his presence, he appeared as if he had neither known you nor had you known him.

Likewise, I used to come to Safwan bin Sulaim, who was one of the diligent worshippers, and when the Prophet (pbuh) was mentioned in his presence, he kept crying so much that the people around him would rise up and depart him.

وَرُوِيَ عَنْ قَتَادَةَ أَنَّهُ كَانَ إِذَا سَمِعَ الحديثَ أَخَذَهُ العَوِيلُ وَالزَّوِيلُ. وَلَمَّا كَثُرَ عَلَى مَالِكٍ النَّاسُ قِيلَ لَهُ لَوْ جَعَلْتَ مُسْتَمْلِياً يُسْمِعُهُمْ، فَقَالَ قال الله تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا

تَرْفَعُوٓاْ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِيِّ﴾ [الحجرات: 2] وَحُرْمَتُهُ حَيّاً وَمَيِّتاً سَوَاءٌ. [وَكَانَ ابنُ سِيرِينَ رُبَّمَا يَضْحَكُ فإذَا ذُكِرَ عِنْدَهُ حَدِيثُ النَّبِيِّ ﷺ خَشَعَ.] وكانَ عَبْدُ الرَّحْمٰنِ بنُ مَهْدِيٍّ إذَا قَرَأَ حَـدِيـثَ الـنـبـيِّ ﷺ أمَـرَهُـمْ بِـالـسُّـكُـوتِ وَقَـالَ: ﴿لَا تَرْفَعُوٓاْ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِيِّ﴾ [الحجرات: 2] وَيَتَأَوَّلُ أَنَّهُ يَجِبُ لَهُ مِنَ الإنْصَاتِ عِنْدَ قِرَاءَةِ حَدِيثِهِ مَا يَجِبُ لَهُ عِنْدَ سِمَاعِ قَوْلِهِ.

It is also narrated on the authority Qatada that he would engage in woes and laments.

Once the people, who attended in the presence of Malik (in the mosque to hear his sermon and learn his profound knowledge) increased in numbers, it was said to him: What about appointing a person who is to convey to them in a loud voice what you dictate to him? Thereupon, Malik said: Allah the Supreme said, "O you who believe! Raise not your voices above the voice of the Prophet (pbuh)", so his [The Prophet's (pbuh)] sanctity is to be inviolate whether he is alive or dead.

Ibn Sirin may have engaged in laughter, but when the Prophet (pbuh) was stated in his presence, he would observe humility and humbleness.

On reciting the hadith of the Prophet (pbuh), 'Abdur-Rahman bin Mahdy would order the people to keep silent and say: "Raise not your voices above the voice of the Prophet (pbuh)". He would illustrate that it is incumbent to keep silent on the recital of his hadith (Prophetic Saying) the same as it is on hearing his statement.

فـــصل

في سيرة السلف في تعظيم رواية حديثِ رسول الله ﷺ وسنته

حَدَّثَنَا الحُسَيْنُ بنُ مُحَمَّدٍ الحافِظُ حَدَّثَنَا أبو الفَضْلِ بنُ خَيْرُونَ حَدَّثَنَا أبو بَكْرٍ البَرْقَانِيُّ وَغَيْرُهُ حَدَّثَنَا أبو الحَسَنِ الدَّارَقُطْنِيُّ حَدَّثَنَا عَلِيُّ بنُ مُبَشِّرٍ حَدَّثَنَا أحْمَدُ بنُ سِنَانٍ القَطَّانُ حَدَّثَنَا يَزِيدُ بنُ هَارُونَ حَدَّثَنَا المَسْعُودِي عَنْ مُسْلِم البَطِينِ عَن عَمْرِو بنِ مَيْمُون قَالَ: اخْتَلَفْتُ إلى ابنِ مَسْعُودٍ سَنَةً فَمَا سَمِعْتُهُ يَقُولُ قَالَ رسولُ الله ﷺ إلاَّ أَنَّهُ حَدَّثَ يَوْماً فَجَرَى عَلى لِسَانِهِ قَالَ رَسُولُ الله ﷺ ثُمَّ عَلاَهُ كَرْبٌ حَتَّى رَأَيْتُ العَرَقَ يَتَحَدَّرُ عَنْ جَبْهَتِهِ ثُمَّ قَالَ: هٰكَذَا إنْ شَاءَ الله أَوْ فَوْقَ ذَا أَوْ مَا دُونَ ذَا أَوْ مَا هُوَ قَرِيبٌ مِنْ ذَا.

chapter

The Course of The Early Religious Men as for Exalting The Narration of the Hadith and Sunnah of Allah's Messenger (pbuh)

On the authority of 'Amr bin Maimoun who said: I went frequently to Ibn Mas'ud throughout a year, but I had not heard him saying: Allah's Messenger

(pbuh) said (i.e. he did not make mention of his name). Yet, one day, he was happened to vocalize saying: Allah's Messenger (pbuh) said. Therein, he was afflicted with distress, so that I could see the sweat flowing down his forehead.

In another narration, he said: Therein his (Ibn Mas'ud's) facial lineaments changed.

وَفِي رِوَايَةٍ فَتَرَبَّدَ وَجْهُهُ وَفِي رِوايةٍ وَقَدْ تَغَرْغَرَتْ عَيْنَاهُ وَانْتَفَخَتْ أَوْدَاجُهُ.

وَقَالَ إِبْرَاهِيمُ بنُ عَبْدِ الله بنُ قُرَيْم الأنْصَارِيُّ قَاضِي المدِينَةِ: مَرَّ مَالِكُ بنُ أنس على أبي حازِمٍ وَهُوَ يُحَدِّثُ فَجَازَهُ وَقَالَ: إنِّي لَمْ أجِدْ مَوْضِعاً أجْلِسُ فِيهِ فَكَرِهْتُ أنْ آخُذَ حَدِيثَ رسولِ الله ﷺ وَأنَا قَائِم.

وَقَالَ مَالِكٌ: جَاءَ رَجُلٌ إلى ابنِ المُسَيَّبِ فَسَألَهُ عَنْ حَدِيثٍ وَهُوَ مُضْطَجِعٌ فَجَلَسَ وَحَدَّثَهُ فَقَالَ لَهُ الرَّجُلُ وَدِدْتُ أنَّكَ لَمْ تَتَعَنَّ فَقَالَ: إنِّي كَرِهْتُ أنْ أحَدِّث عَنْ رسولِ الله ﷺ وأنا مُضْطَجِع.

In another version, he said: His eyes were flooded with tears and his jugular veins puffed up.

Ibrahim bin 'Abdullah bin Quraim Al-Ansary, the judge of Medina narrated: Once Mlaik bin Anas passed by Abu Hazem while he was reciting a hadith (Prophetic Saying), and then he passed by him saying: I have not found a place to sit in, so I disliked to hear the hadith of Allah's Messenger (pbuh) while standing.

Malik narrated: Once a man came to Ibn Al-Musayib asking him about hadith (Prophetic Saying). Then Ibn Al-Musayib, who was lain down, sat and told him about that hadith. Therein, the man said to him: I wish you would not fatigue. Ibn Al-Musayib then said: I disliked to tell you about Allah's Messenger (pbuh) while having been lain down.

وَرُوِيَ عَنْ مُحَمَّدِ بنِ سِيرِينَ أنَّهُ قَدْ يَكُونُ يَضْحَكُ فإذَا ذُكِرَ عِنْدَهُ حَدِيثُ النَّبِيِّ ﷺ خَشَعَ.

وَقَالَ أبو مُصْعَبٍ: كَانَ مَالِكُ بنُ أنسٍ [لاَ يُحَدِّثُ بِحَدِيثِ رسولِ الله ﷺ إلاَّ وَهُوَ على وُضُوءٍ إجْلاَلاً لَهُ. وَحَكَى مَالِكٌ ذٰلِكَ عَنْ جَعْفَرِ بنِ مُحَمَّدٍ.

وَقَالَ مُصْعَبُ بنُ عَبْدِ الله: كَانَ مالِكُ بنُ أنسٍ] إذَا حَدَّثَ عَنْ رَسولِ الله ﷺ تَوَضَّأَ وَتَهَيَّأَ وَلَبِسَ ثِيَابَهُ ثُمَّ يُحدثُ. قَالَ مُصْعَبٌ: فَسُئِلَ عَنْ ذٰلِكَ فَقَالَ: إنَّهُ حَدِيثُ رَسُولِ الله ﷺ.

It is narrated: Muhammad bin Sirin may have been in a state of laughter, but when a hadith of the Prophet (pbuh) was stated in his presence, he would observe humility and humbleness.

Abu Mus'ab said: Malik bin Anas would not utter any hadith (Prophetic Saying) of Allah's Messenger (pbuh) except when he had performed ablution out of exalting and dignifying him.

Malik related a similar narration to that about Ja'far bin Muhammad.

Mus'ab bin 'Abdullah narrated: Intending to speak about a hadith of Allah's Messenger (pbuh), Malik bin Anas would perform ablution, prepare himself and put on his clothes. Then he would speak.

Mus'ab said: When he (Malik) was inquired about that, he said: As it is hadith of Allah's Messenger (pbuh) (i.e. he was to state it while being pleasant in appearance and in a state of purity).

قَالَ مُطَرِّفٌ: كَانَ إِذَا أَتَى النَّاسُ مَالِكاً خَرَجَتْ إِلَيْهِمُ الْجَارِيَةُ فَتَقُولُ لَهُمْ يَقُولُ لَكُمْ الشَّيْخُ تُرِيدُونَ الْحَدِيثَ أَوِ الْمَسَائِلَ؟ فَإِنْ قَالُوا الْمَسَائِلَ خَرَجَ إِلَيْهِمْ وَإِنْ قَالُوا الْحَدِيثَ دَخَلَ مُغْتَسَلَهُ وَٱغْتَسَلَ وَتَطَيَّبَ وَلَبِسَ ثِيَاباً جُدُداً وَلَبِسَ سَاجَهُ وَتَعَمَّمَ وَوَضَعَ عَلَى رَأْسِهِ رِدَاءَهُ وَتُلْقَى لَهُ مِنَصَّةٌ فَيَخْرُجُ فَيَجْلِسُ عَلَيْهَا وَعَلَيْهِ الْخُشُوعُ وَلاَ يَزَالُ يُبَخِّرُ بِالعُودِ حَتَّى يَفْرُغَ مِنْ حَدِيثِ رسولِ الله ﷺ قَالَ غَيْرُهُ: وَلَمْ يَكُنْ يَجْلِسُ عَلَى تِلْكَ الْمِنَصَّةِ إِلاَّ إِذَا حَدَّثَ عَنْ رسولِ الله ﷺ.

قَالَ ابنُ أَبِي أُوَيْسٍ: فَقِيلَ لِمَالِكٍ فِي ذٰلِكَ فَقَالَ: أُحِبُّ أَنْ أُعَظِّمَ حَدِيثَ رسولِ الله ﷺ وَلاَ أُحَدِّثُ بِهِ إِلاَّ عَلَى طَهَارَةٍ مُتَمَكِّناً.

Mutraf bin 'Abdullah narrated: When the people came to Malik's house (to ask him about any religious matter), a girl used to get out (of Malik's house) and say to them: The Sheikh (i.e. Malik) says to you: Do you seek (information about) a hadith (Prophetic Saying) or the issues (pertaining to jurisprudence)? If they wanted to ask about an (juristic) issue, he would instantly get out to them, but in case they wanted to ask about a hadith, he would in such a case get into his lavatory washing himself, applying scent to his body, putting on new clothes including his pallium and turban, and upon his head he would place a cloth. Then something like a dais would be placed for him to sit on (so that his place would be higher than the places of those who were sitting around him, in order that his voice could be heard apparently). Therein, he would sit on it observing humility and humbleness. He then would keep perfuming the air with incense till concluding the hadith of Allah's Messenger (pbuh).

Another one (other than Mus'ab) said: He would not sit on that dais except when he spoke about a hadith of Allah's Messenger (pbuh).

Isma'il bin 'Abullah bin Uwais said: Malik was asked about that, when he replied: I would like to exalt and revere the hadith of Allah's Messenger (pbuh),

and I do not like to speak about it except when I am in a state of purity and neat appearance.

قَالَ: وَكان يَكْرَهُ أَنْ يُحدِّث فِي الطَّرِيقِ أَوْ وَهُوَ قَائِمٌ أَوْ مُسْتَعْجِلٌ، وَقَالَ: أُحِبُّ أَنْ أُفَهِّمَ حَدِيثَ رَسُولِ الله ﷺ.

قَالَ ضِرَارُ بنُ مُرَّةَ: كَانُوا يَكْرَهُونَ أَنْ يُحَدِّثُوا عَلَى غَيْرِ وُضُوءٍ [وَنَحْوُهُ عَنْ قَتَادَةَ.

وَكَانَ الأَعْمَشُ إِذَا حَدَّثَ وَهُوَ عَلَى غَيْرِ وُضُوءٍ تَيَمَّمَ].

قَالَ عَبدُ الله بنُ الْمُبَارَكِ: كُنْتُ عِنْدَ مَالِكٍ وَهُوَ يُحَدِّثُنَا فَلَدَغَتْهُ عَقْرَبٌ سِتَّ عَشْرَةَ مَرَّةً وَهُوَ يَتَغَيَّرُ لَوْنُهُ وَيَصْفَرُّ وَلاَ يَقْطَعُ حَدِيثَ رَسُولِ الله ﷺ فَلَمَّا فَرَغَ مِنَ الْمَجْلِسِ وَتَفَرَّقَ عَنْهُ النَّاسُ قُلْتُ لَهُ يَا أَبَا عَبدِ الله لَقَدْ رَأَيْتُ مِنْكَ الْيَوْمَ عَجَباً قَالَ نَعَمْ إِنَّمَا صَبَرْتُ إِجلاَلاً لِحَدِيثِ رسولِ الله ﷺ.

He added: He (Malik) disliked speaking about Allah's Messenger's Hadith while he was on the road, or standing, or in a hurry (fearing lest he may utter mistakes or nonsense).

As well, he said: (Malik said: I do that because) I would like to grasp Allah's Messenger's hadith.

Derar bin Murra said: They (the early religious scholars and Imams) disliked speaking about a hadith (Prophetic Saying) while being in a state of impurity.

A similar statement was related about Qatada. Being asked about a hadith while he was in a state of impurity, Al-A'mash would therein perform Tayyamam (dry ablution).

'Abdullah bin Al-Mubarak narrated: While I was in the presence of Malik, who was informing about a hadith (Prophetic Saying), a scorpion stung him sixteen times. Therein, the colour of his complexion kept changing and turned pale; whereas he kept narrating the hadith unceasingly.

When the session terminated and the people departed, I said to him: O Abu 'Abdullah, I have seen wonders from you today. He (Malik) said: Yes, a scorpion has stung me sixteen times; whereas I kept patient during all that. I have observed patience out of exalting and dignifying the hadith of Allah's Messenger (pbuh).

قَالَ ابنُ مَهْدِيٍّ مَشَيْتُ يَوْماً مَعَ مَالِك إِلَى الْعَقِيقِ فَسَأَلْتُهُ عَن حديث فَانْتَهَرنِي وَقَالَ لِي كُنْتَ فِي عَيْنِي أَجَلَّ مِنْ أَنْ تَسْأَلَ عن حديثِ رَسُولِ الله ﷺ وَنَحْنُ نَمْشِي.

وَسَأَلَهُ جَرِيرُ بنُ عبدِ الحميدِ القاضي عن حديثٍ وَهُوَ قَائِمٌ فَأَمَرَ بِحَبْسِهِ، فَقِيلَ لَهُ إِنَّهُ قَاضٍ، قَالَ: القَاضِي أَحَقُّ مَنْ أُدِّبَ.

Ibn Mahdy narrated: One day while I was walking along with Malik towards Al-'Aqiq (a valley close to Medina), I asked him about a hadith (Prophetic

Saying). Therein, he reproached me and said: You have been greater in my sight than to inquire about a hadith of Allah's Messenger (pbuh) while we are walking.

One day when Jarir bin 'Abdel-Hamid (who was a judge) asked Malik about a Hadith while he (Malik) was standing, he (Malik) ordered him to be imprisoned. Yet, when it was said to him that he (Jarir) was a judge, he said: The judge is prior to proceed upon discipline.

وَذُكِرَ أَنَّ هِشَامَ بنَ الْغَازِي سَأَلَ مَالِكاً عن حَديث وَهُوَ وَاقِفٌ فَضَرَبَهُ عِشْرِينَ سَوْطاً ثُمَّ أَشْفَقَ عَلَيْهِ فَحَدَّثَهُ عِشْرِينَ حَدِيثاً فقال هِشَامٌ: وَدِدْتُ لَوْ زَادَنِي سِيَاطاً وَيَزِيدُنِي حَدِيثاً.

قَالَ عبدُ الله بنُ صَالِحٍ: كَانَ مَالِكٌ وَاللَّيْثُ لاَ يَكْتُبَانِ الْحَدِيثَ إِلاَّ وَهُمَا طَاهِرَان.

وَكَانَ قَتَادَةُ يَسْتَحِبُّ أَنْ لاَ يَقْرَأَ أَحَادِيثَ النَّبِيِّ ﷺ إِلاَّ عَلَى وُضُوءٍ وَلاَ يُحَدِّثُ إِلاَّ وَهُوَ عَلَى طَهَارَةٍ؛ وَكَانَ الأَعْمَش إِذَا أَرَادَ أَنْ يُحَدِّثَ وَهُوَ عَلَى غَيْرِ وُضُوءٍ تَيَمَّمَ.

When Hisham bin Hisham bin Al-Ghazy asked Malik about a hadith while he (Malik) was standing, he was ordered to be flogged with twenty lashes. Therein, he felt pity for him, so he narrated to him twenty hadiths (Prophetic Sayings). Thereupon, Hisham said: I wished he (Malik) had increased the lashes inflicted upon me and in turn he would increase the number of the Hadiths narrated to me to (even) one hadith.

'Abdullah bin Saleh said: Both Malik and Al-Laith bin Sa'd [the Mufti: (Jurist) of Egypt] would not write the hadith (Prophetic Saying) except when they were in a state of purity. Likewise, Qatada liked the Hadiths of the Prophet (pbuh) not to be recited except after performing ablution, and he would not narrate a hadith except when he was in a state of purity. As well, when Al-A'mash intended to narrate a hadith while he had not performed ablution, he would therein perform Tayyamum (dry ablution).

فصل

وَمِنْ تَوْقِيرِهِ ﷺ وَبِرِّهِ بِرُّ آلِهِ وَذُرِّيَّتِهِ وَأُمَّهَاتِ الْمُؤْمِنِينَ أَزْوَاجِهِ كَمَا حَضَّ عَلَيْهِ ﷺ وَسَلَكَهُ السَّلَفُ الصَّالِحُ رَضِيَ الله عَنْهُم قَالَ الله تَعَالَى: ﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ﴾ [الأحزاب: 33] الآية. وقال تعالى: ﴿وَأَزْوَٰجُهُۥٓ أُمَّهَٰتُهُمْ﴾ [الأحزاب: 6].

chapter

Honouring The Prophet (pbuh) & Showing Respect To His Family, Descendants And Wives

The sign of honouring and reverencing the Prophet (pbuh) is showing

respect to his family, his offspring and his wives, Mothers of the faithful[1], as the Prophet (pbuh) urged to do that and in the same way adopted by the early righteous men - may Allah be pleased with them.

Allah the Supreme said, "Allah wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family [of the Prophet (pbuh)], and to purity you with a thorough purification"[2].

Allah the Supreme also said, "and his [the prophet's (pbuh)] wives are their (believers') mothers (as regards respect and marriage)"[3].

أَخْبَرَنَا الشَّيْخُ أَبو مُحَمَّد بنُ أَحْمَدَ الْعَدْلُ مِنْ كِتَابِهِ وَكَتَبْتُ مِنْ أَصْلِهِ حَدَّثَنَا أَبو الْحَسَنِ الْمُقْرِىءُ الْفَرْغَانِيُّ حدثتني أُمُّ الْقَاسِمِ بِنْتُ الشَّيْخ أَبِي بكرِ الْخَفَّافِ قَالَتْ: حدثني أَبِي حدثنا حاتِمٌ هُوَ ابنُ عُقَيْلٍ حَدَّثَنَا يَحْيى هُوَ ابنُ إِسْمَاعِيلَ حَدَّثَنَا يَحْيى هُوَ الْحِمَّانِيُّ حَدَّثَنَا وَكِيعٌ عَنْ أَبِيهِ عن سَعِيدِ بنِ مَسْرُوقٍ عَنْ يَزِيدَ بنِ حَيَّانَ عَنْ زَيْدِ بن أَرْقَمَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «**أَنْشُدُكُمُ الله أَهْلَ بَيْتِي ـ ثَلاَثاً ـ**» قُلْنَا لِزَيْدٍ مَنْ أَهْلُ بَيْتِهِ؟ قَالَ آلُ عَلِيٍّ وَآلُ جَعْفَرٍ وَآلُ عَقِيلٍ وَآلُ العَبَّاس.

Sa'id bin Masruq narrated through Yazid bin Hayyan, on the authority of Zaid bin Arqam bin Qais who said: Allah's Messenger (pbuh) said thrice, "I call up on you by Allah for (taking care of) my household".

We asked Zaid: Who are his household? Zaid answered: (They are) family of Ja'far, the family of 'Uqail and the family of Al-'Abbas.

وقَالَ ﷺ: «**إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَم تَضِلُّوا: كِتَابَ الله وَعِتْرَتِي أَهْلَ بَيْتِي، فَانْظُرُوا كَيْفَ تَخْلُفُونِي فِيهِمَا**».

وَقَالَ ﷺ: «**مَعْرِفَةُ آلِ مُحَمَّدٍ ﷺ بَرَاءَةٌ مِنَ النَّارِ وَحُبُّ آلِ مُحَمَّدٍ جَوَازٌ عَلَى الصِّرَاطِ وَالْوِلاَيَةُ لآلِ مُحَمَّد أَمَانٌ مِنَ الْعَذَابِ**». قَالَ بَعْضُ الْعُلَمَاءِ مَعْرِفَتُهُمْ هِيَ مَعْرِفَةُ مَكَانِهِمْ مِنَ النَّبِيِّ ﷺ وَإِذَا عَرَفَهُمْ بِذٰلِكَ عَرَفَ وُجُوبَ حَقِّهِمْ وَحُرْمَتَهُمْ بِسَبَبِهِ.

Allah's Messenger (pbuh) said, "I have left among you what if you adhere to, you will not go astray (i.e. have left the medium that will safeguard you against going a stray after my death), (namely): The Book of Allah (the Qur'an) and my descendants, (who are) my household, thereby, behold how you will proceed with them after me (i.e. after my death)".

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(1) Allah calls the wives of the Prophet (pbuh) "The mothers of the faithful" in that the believers should show respect and reverence, and none of the believers is permitted to marry any of them after the Prophet's (pbuh) death.

(2) [33: 33]. (3) [33: 6].

Allah's Messenger (pbuh) said, "Becoming acquainted with the family of Muhammad (pbuh) is (leading to) freedom from the Hell-Fire; loving the family of Muhammad (pbuh) is (leading to) the passing over As-Sirat (the bridge on the Hell-Fire); and assuming guardianship for (the members of) the family of Muhammad (pbuh) is (leading to) safety (and protection) from the torment (and punishment)".

Some Scholars said: Being acquainted with them involves knowing their status with the Prophet (pbuh), and in case one gets acquaintance in effect of that, he will be acquainted with the enjoined duty as for their rights and inviolate sanctity, on account of the Prophet (pbuh).

وَعَنْ عُمَرَ بنِ أَبِي سَلَمَةَ لَمَّا نَزَلَتْ: ﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ﴾ [الأحزاب: 33] الآيَةَ ـ وَذٰلِكَ في بَيْتِ أُمِّ سَلَمَةَ ـ دَعَا فَاطِمَةَ وَحَسَناً وَحُسَيْناً فَجَلَّلَهُمْ بِكِساءٍ وَعَلِيٌّ خَلْفَ ظَهْرِهِ ثُمَّ قَالَ: اللَّهُمَّ هٰؤُلاَءِ أَهْلُ بَيْتِي فأَذْهِبْ عَنْهُمُ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيراً.

On the authority of 'Umar bin Abu Salama[1] who said: The revelation of the Qur'anic verse, "Allah wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family [of the Prophet (pbuh)], and to purify you with a thorough purification", took place in the house of Umm Salama (the Prophet's wife), and therein the Prophet (pbuh) called Fatima (his daughter), Al-Hasan and Al-Husain (his grandsons). Thereupon, he spread a garment over them, and 'Ali bin Abu Talib (his cousin and the husband of his daughter) was meanwhile behind his back, so he (pbuh) spread his garment over him, and then said, "O Allah, these are the members of my family, so let you (O Allah) remove Ar-Rijs (evil deeds and sins) from them and purify them with a thorough purification".

وَعَنْ سَعْدِ بن أَبِي وقاصٍ لَمَّا نَزَلَتْ آيَةُ الْمُبَاهَلَةِ دَعَا النَّبِيُّ ﷺ عَلِيّاً وَحَسَناً وَحُسَيْناً وَفَاطِمَةَ وَقَالَ: «اللَّهُمَّ هٰؤُلاَءِ أَهْلِي». وَقَالَ النبي ﷺ في عَلِيٍّ «مَنْ كُنْتُ مَوْلاَهُ فَعَلِيٌّ مَوْلاَهُ، اللَّهُمَّ وَالِ مَنْ وَالاَهُ وَعَادِ مَنْ عَادَاهُ» وَقَالَ فِيهِ: «لاَ يُحِبُّكَ إِلاَّ مُؤْمِنٌ وَلاَ يُبْغِضُكَ إِلاَّ مُنَافِقٌ» وَقَالَ لِلعَبَّاسِ: «وَالَّذِي نَفْسِي بِيَدِهِ لاَ يَدْخُلُ قَلْبَ رَجُلٍ الإِيمَانُ حَتَّى يُحِبَّكُمْ لله ورسولِهِ وَمَنْ آذَى عَمِّي فَقَدْ آذَانِي، وَإِنَّمَا عَمُّ الرَّجُلِ صِنْوُ أَبِيهِ» وَقَالَ لِلعباسِ: «آغْدُ عَلَيَّ يَا عَمِّ مَعَ وَلَدِكَ» فَجَمَعَهُمْ وَجَلَّلهُمْ بِمُلاَءَتِهِ وَقَالَ: «هٰذَا عَمِّي وَصِنْوُ أَبِي وَهٰؤلاَءِ أَهْلُ بَيْتِي

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(1) He was the Prophet's step son, whose father Abu Salama was the prophet's foster brother, and his mother was Umm Salama who got married to the Prophet (pbuh). She was therein the Prophet's wife and mother of the faithful believers.

فَاسْتُرْهُمْ مِنَ النَّارِ كَسَتْرِي إِيَّاهُمْ» فَأَمَّنَتْ أُسْكُفَّةُ الْبَابِ وَحَوَائِطُ الْبَيْتِ آمِينَ آمِينَ. وَكَانَ يَأْخُذُ بِيَدِ أُسَامَةَ بن زيدٍ والحسنِ وَيَقُولُ: «اللَّهُمَّ إِنِّي أُحِبُّهُمَا فَأَحِبَّهُمَا».

On the authority of Sa'd bin Abu Waqqas[1] (may Allah be pleased with him) who said: When the Qur'anic verse of Al-Mubahala [Invoking the Curse of Allah][2] was revealed, the Prophet (pbuh) called 'Ali, Al-Hasan, Al-Husain and Fatima and then said, "O Allah, these are (the members of) my family".

Concerning 'Ali bin Abu Talib (may Allah be pleased with him), the Prophet (pbuh) said, 'Ali is the beloved one of the one to whom I have been beloved. O Allah, patronize those,who patronize him and bear enmity against those who bear enmity against him".

As well, the Prophet (pbuh) said concerning 'Ali, "You are beloved by none but a believer, and hated by none but a hypocrite".

As for Al-'Abbas (The Prophet's paternal uncle), the Prophet (pbuh) said, "By the One is whose Hand my soul is, no man will have faith in his heart until he loves you (O my family-comprising Al-'Abbas) for the sake of Allah and His Messenger, and whoever offends my (paternal) (i.e. Al-'Abbas), he hurts me, for a man's uncle is like his father".

To Al-'Abbas, the Prophet (pbuh) said, "O (paternal) uncle, come to me with your children". Therein, the Prophet (pbuh) gathered and covered them with his sheet, and said, "This is my (paternal) uncle and the like of my father, and these are my household, so let you (O Allah) screen (and protect) them from the Hell-Fire in the same way as I screen them". Therein the threshold of the door and the walls of the house said 'Amin' (i.e. O Allah, accept the supplication).

The Prophet (pbuh) used to take hold of Usama bin Zaid and Al-Hasan, and then say, "O Allah, I love them (both), so let you love them".

وَقَالَ أبو بكرٍ رَضِيَ الله عَنْهُ ارْقُبُوا مُحَمَّداً في أهْلِ بَيْتِهِ، وَقَالَ أيضاً: والَّذِي نَفْسِي بِيَدِهِ لَقَرَابَةُ رسولِ الله ﷺ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي، وَقَالَ ﷺ: «أَحَبَّ الله مَنْ أَحَبَّ حَسَناً» وَقَالَ: «مَنْ أَحَبَّنِي وَأَحَبَّ هٰذَيْنِ» وَأَشَارَ إِلَى حَسَنٍ وَحُسَيْنٍ «وَأَبَاهُمَا وَأُمَّهُمَا كَانَ مَعِي في دَرَجَتِي يَوْمَ الْقِيَامَةِ». وَقَالَ ﷺ: «مَنْ أَهَانَ قُرَيْشاً أَهَانَهُ الله» وَقَالَ ﷺ: «قَدِّمُوا

(1) He was one of the ten companions of the Prophet (pbuh) who received the glad tidings of being among the people of Paradise.

(2) i.e. Allah's Statement, "then whoever disputes with you concerning him ['Isa (Jesus)] after (all this) knowledge that has come to you [i.e. 'Isa (Jesus) being a slave of Allah, and having no share in Divinity], say: [O Muhammad (pbuh)] "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the Curse of Allah upon those who lie". [3: 61].

قُرَيْشاً وَلاَ تَقَدَّمُوهَا» وَقَالَ ﷺ لِأُمِّ سَلَمَةَ: «لاَ تُؤْذِينِي فِي عَائِشَةَ».

Abu Bakr said: Let you (O people) respect (and honour) Muhammad (pbuh) as regards his household.

He (Abu Bakr As-Siddiq) also said: By the One in whose Hand my soul is, keeping ties with Allah's Messenger (pbuh) is more beloved to me than keeping ties with my relatives.

The Prophet (pbuh) said, "Allah loves him who loves Al-Hasan and Al-Husain".

He (pbuh) also said, "Whoever loves me, and loves those - beckoning with his hand to Al-Hasan and Al-Hussain - along with their father (i.e. 'Ali) and mother (i.e. Fatima), he will be in my company; in my grade (in Paradise) on the day of Judgment".

As well, the Prophet (pbuh) said, "Whoever insults Quraish [the Prophet's tribe], he will be insulted by Allah".

Likewise, the Prophet (pbuh) said, "Give precedence to Quraish and don't let it be preceded [i.e.; as regards assuming the Caliphate and the administration of the Muslims affairs]".

To Umm Salama [The Prophet's wife - may Allah be pleased with her], the Prophet (pbuh) said, "Don't offend me as regards 'A'ishah [the Prophet's wife - may Allah be pleased with her]".

وَعَنْ عُقْبَةَ بنِ الْحَارِثِ رَأَيْتُ أَبَا بَكْرٍ رَضِيَ الله عَنْهُ وَجَعَلَ الْحَسَنَ عَلَى عُنُقِهِ وَهُوَ يَقُولُ: بِأَبِي شَبيهٌ بِالنَّبِيِّ. لَيْسَ شَبِيهاً بِعَلِي. وَعَلِيٌّ رَضِيَ الله عَنْهُ يَضْحَكُ.

وَرُوِيَ عن عبدِ الله بنِ حسنِ بنِ حُسَن قَالَ أَتَيْت عمرَ بنَ عبدِ العزيزِ فِي حَاجَةٍ فَقَالَ لِي إِذَا كَانَت لَكَ حَاجَةٌ فَأَرْسِلْ إِلَيَّ أَوِ اكْتُبْ فَإِنِّي أَسْتَحْيِي مِنَ الله أَنْ يَرَاكَ عَلَى بَابِي.

On the authority of 'Uqba bin Al-Harith Al-Qurashy who related: I saw Abu Bakr As-Siddiq (may Allah be pleased with him) placing Al-Hasan [the Prophet's grand son and the son of 'Ali and Fatima] on his neck and saying: Let my father be a ransom, he (i.e. Al-Hasan) looks like the Prophet (pbuh), not 'Ali(1). Meanwhile, 'Ali (may Allah be pleased with him) kept laughing.

'Abdullah bin Al-Hasan bin Al-Husain bin 'Ali bin Abu Talib (may Allah be pleased with them all) narrated: I came to 'Umar bin 'Abdel-'Aziz asking for a need, when he said to me: When you demand and a need, send (an emissary), to

(1) Those who took after the Prophet (pbuh) were about ten persons, namely Al-Hasan, Al-Husain, Ja'far bin Abu Talib, Qutham bin 'Abbas, As-Sa'ib bin Yazid (on of the grandfathers of Ash-Shafi'i), Abu Sufian bin Al-Harith, Kabes bin Rabi'a, 'Abdullah bin 'Amer bin Kareez, Muslim bin Me'teb, 'Abdur-Rahman bin 'Abdullah bin Muhammad bin 'Uqail bin Abu Talib, and Al-Qassim the Prophet's son - may Allah be pleased with them all.

me or write (a letter) to me, for I feel shy of Allah in case He sees you at my door.

وَعَن الشَّعْبِيِّ قَالَ: صَلَّى زَيْدُ بنُ ثَابِتٍ عَلَى جَنَازَةِ أُمِّهِ ثُمَّ قُرِّبَتْ بَغْلَتُهُ لِيَرْكَبَهَا فَجَاءَ ابنُ عَبَّاسٍ فَأَخَذَ بِرِكَابِهِ فَقَالَ زيدٌ: خَلِّ عَنْهُ يَا ابْنَ عَمِّ رسولِ الله فقال: [هٰكَذَا نَفْعَلُ بِالْعُلَمَاءِ، فَقَبَّلَ زَيْدٌ يَدَ ابنِ عَباسٍ وَقَالَ:] هٰكَذَا أُمِرْنَا أَنْ نَفْعَلَ بِأَهْلِ بَيْتِ نَبِيِّنَا.

وَرَأَى ابنُ عُمَرَ مُحَمَّدَ بنَ أُسَامَةَ بن زيدٍ فَقَالَ لَيْتَ هٰذَا عَبْدِي فَقِيلَ لَهُ هُوَ محمدُ بنُ أُسَامَةَ، فَطَأْطَأَ ابنُ عمرَ رَأْسَهُ وَنَقَرَ بِيَدِهِ الأَرْضَ، وَقَال لَوْ رَآهُ رَسُولُ الله ﷺ لأَحَبَّهُ.

Ash-Shu'aby narrated: When Zaid bin Thabit[1] concluded the funeral prayer over his mother, his she-mule was brought close to him to ride on. Therein, Ibn 'Abbas (the son of Al-'Abbas, the Prophet's paternal uncle) came and took hold of its stirrup (to prepare it for him), so Zaid said to him: Leave it, O son of the paternal uncle of Allah's Messenger (pbuh). Therein, he (Ibn 'Abbas) said: We do so for the (religious) scholars. Thereupon, Zaid kissed Ibn 'Abbas' hand and said: This is what we have ordered to do with the household of our Prophet (pbuh) [i.e. to respect and honour].

Seeing Muhammad bin Usama bin Zaid[2], 'Abdullah bin 'Umar (may Allah be pleased with them both) said: I wish I had that (boy) as a servant for me, then it was said to him: This is Muhammad bin Usama. Therein, 'Abdullah lowered his head and struck the earth with his hand, saying: Had Allah's Messenger (pbuh) seen him, he would have loved him.

وَقَالَ الأَوْزَاعِي دَخَلَتْ بِنتُ أُسَامَةَ بن زيدٍ صَاحِبِ رَسُولِ الله ﷺ عَلَى عُمَرَ بن عبدِ العَزِيزِ وَمَعَهَا مَوْلًى لَهَا يُمْسِكُ بِيَدِهَا فَقَامَ لَهَا عمرُ وَمَشَى إِلَيْهَا حَتَّى جَعَلَ يَدَيْهَا بَيْنَ يَدَيْهِ وَيَدَاهُ فِي ثِيَابِهِ وَمَشَى بِهَا حَتَّى أَجْلَسَهَا عَلَى مَجْلِسِهِ وَجَلَسَ بَيْنَ يَدَيْهَا وَمَا تَرَكَ لَهَا حَاجَةً إِلاَّ قَضَاهَا.

وَلَمَّا فَرَضَ عمرُ بنُ الْخَطَّابِ لابْنِهِ عبدِ الله فِي ثَلاثَةِ آلافٍ وَلأُسَامَةَ بن زيدٍ فِي ثَلاثَةِ آلافٍ وَخَمْسِمِائَةٍ قَالَ عبدُ الله لأَبِيهِ لِمَ فَضَّلْتَهُ فَوَالله مَا سَبَقَنِي إِلَى مَشْهَدٍ؟ فَقَالَ لَهُ لأَنَّ زَيْداً كَانَ أَحَبَّ إِلَى رَسُولِ الله ﷺ مِنْ أَبِيكَ وَأُسَامَةَ أَحَبُّ إِلَيْهِ مِنْكَ فَآثَرْتُ حُبَّ رَسُولِ الله ﷺ عَلَى حُبِّي.

Al-Awza'i (Imam of the people of the Levant) said: Once the daughter of

(1) He is the writer of the Prophet (pbuh) and the compiler of the Qur'an during the lifetime of Abu Bakr As-Siddiq and 'Umar.

(2) Muhammad's father (Usama) and grandfather (Zaid) were the two dear ones to the Prophet (pbuh).

Usama bin Zaid, the Prophet's companion, entered in the presence of 'Umar bin 'Abdel-'Aziz along with her freed slave who was taking hold of her hand. Thereupon, 'Umar rose up and walked towards her till he took hold of their hand with his hands which were covered by his garment. Then he walked with her until he made her sit in his seat, whereas he sat before her. Therein, he fulfilled all her needs.

Once 'Umar bin Al-Khattab (may Allah be pleased with him) allotted three thousand (dinars) of the war booty for his son 'Abdullah; whereas he allotted three thousand and five hundred (dinars) for Usama bin Zaid. Therein, 'Abdullah said to his father: Why have you given him (Usama) preference over me as for the share of the war booty), for by Allah, he has not preceded me in witnessing a battle? 'Umar said to him: This is because Zaid was more beloved to Allah's Messenger (pbuh) (during his lifetime) than you, so I have given preference to the love of Allah's Messenger (pbuh) (for Usama) over my love (for you).

وَبَلَغَ مُعَاوِيَةَ أَنَّ كَابِسَ بنَ رَبِيعَة يُشْبِهُ بِرَسُولِ الله ﷺ فَلَمَّا دَخَلَ عَلَيْهِ مِنْ بَابِ الدَّارِ قَامَ عَنْ سَرِيرِهِ وَتَلَقَّاهُ وَقَبَّلَ بَيْنَ عَيْنَيْهِ وَأَقْطَعَهُ الْمِرْعَابَ لِشَبَهِهِ صُورَةَ رَسُولِ الله ﷺ.

وَرُوِيَ أَنَّ مَالِكاً رَحِمهُ الله لَمَّا ضَرَبَهُ جعفرُ بنُ سُلَيْمانَ وَنَالَ مِنْهُ مَا نَالَ وَحُمِلَ مَغْشِيّاً عَلَيْهِ دَخَلَ عَلَيْهِ النَّاسُ فَأَفَاقَ فقَالَ [أُشْهِدُكُمْ أَنِّي جَعَلْتُ ضَارِبِي فِي حِلٍّ، فَسُئِلَ بَعْدَ ذٰلِكَ فَقَالَ] خِفْتُ أَنْ أَمُوتَ فَأَلْقَى النَّبِيَّ ﷺ فَأَسْتَحْيِي مِنْهُ أَنْ يَدْخُلَ بَعْضُ آلِهِ النَّارَ بِسَبَبِي.

Mu'awia was informed that Kabes bin Rabi'a is likened to Allah's Messenger (pbuh), so when he (Kabes) entered into his presence across the door of the house, Mu'awia went out to his bed receiving and kissing him in between his eyes. Then, he assigned a land (with abundant cereals) called Al-Merghab for him owing to bearing resemblance to the Prophet (pbuh).

It was narrated that Ja'far bin Sulaiman[1] beat Malik (may Allah have mercy upon him) so severe that Malik fell fainted. Then, he was carried home. When he restored his consciousness and the people entered in his presence, Malik said: I bear witness before you that I have relieved the one who beat me from punishment (in the Hereafter, i.e. I give up my right of taking retribution against him in this life and the Hereafter). Thereafter, Malik was inquired about that (response), when he said: I have feared lest I shall die and then meet the Prophet (pbuh), so I will be shy of him in case one of his family (members) will admit to the Fire (on Doomsday) on account of me.

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(1) Ja'far bin Sulaiman bin 'Ali bin 'Abdullah bin 'Abbas, the son of the paternal uncle of Abu Ja'far Al-Mansur who had appointed him to be the governor of Medina. Ja'far beat Malik owing to a religious verdict issued by him implying that the oath taken by one under coercion is not incumbent upon him to fulfill.

وَقيلَ إِنّ الْمَنْصُورَ أَقَادَهُ مِنْ جعفرٍ فَقالَ لَهُ أَعُوذُ بِاللهِ وَاللهِ مَا ٱرْتَفَعَ مِنْهَا سَوْطٌ عَنْ جِسْمِي إلاَّ وَقَدْ جَعَلْتُهُ فِي حِلّ لِقَرَابَتِهِ مِنْ رَسُولِ اللهِ ﷺ. وَقَالَ أَبُو بَكْرِ بنُ عَيَّاشٍ لَوْ أَتاني أبو بكرٍ وعمرُ وَعَلِيٌّ لَبَدَأْتُ بِحَاجَةِ عَلِيٍّ قَبْلَهُمَا لِقَرَابَتِهِ مِنْ رسولِ اللهِ ﷺ وَلأَنْ أَخِرَّ مِنَ السَّمَاءِ إلَى الْأَرْضِ أَحَبُّ إِلَيَّ مِنْ أَنْ أُقَدِّمَهُ عَلَيْهِمَا، وَقِيلَ لابنِ عباسٍ مَاتَتْ فُلاَنَةُ ـ لِبَعْضِ أَزْوَاجِ النبيِّ ﷺ ـ فَسَجَدَ فَقِيلَ لَهُ أَتَسْجُدُ هٰذِهِ السَّاعَةَ؟ فَقَالَ: أَلَيْسَ قَالَ رَسُولُ اللهِ ﷺ: «**إِذَا رَأَيْتُمْ آيَةً فَاسْجُدُوا**»؟ وَأَيُّ آيَةٍ أَعْظَمُ مِنْ ذَهَابِ أَزْوَاجِ النبيِّ ﷺ؟.

It was narrated: When Al-Mansur asked Malik to take retaliation against (Ja'far bin Sulaiman), Malik said: I seek refuge in Allah! By Allah, any lash to be raised (against him) out of it (the retaliation), would be kept away owing to relieving him (of retaliation) due to his kinship to Allah's Messenger (pbuh).

When it was said to Ibn 'Abbas: So - and - so - one of the Prophet's wives - died, he went down in prostration. Then, it was said to him: Do you fall in prostration that hour? He said: Hadn't Allah's Messenger (pbuh) said, "When you see a sign (miracle), you are to prostrate". So, which sign is greater than the passing away of the Prophet's wives?

وَكَانَ أبو بكر وعمرُ يَزُورَانِ أُمَّ أَيْمَنَ مَوْلاَةَ النبيِّ ﷺ وَيَقُولاَنِ: كَانَ رسولُ اللهِ ﷺ يَزُورُهَا.

وَلَمَّا وَرَدَتْ حَلِيمَةُ السَّعْدِيَّةُ عَلَى النَّبيِّ ﷺ بَسَطَ لَهَا رِدَاءَهُ وَقَضَى حَاجَتَهَا، فَلَمَّا تُوُفِّيَ وَفَدَتْ عَلَى أَبِي بَكْرٍ وعمرَ فَصَنَعَا بِهَا مِثْلَ ذٰلِكَ.

Abu Bakr and 'Umar (may Allah be pleased with them both) used to visit Umm Ayman, the freedslave of Allah's Messenger (pbuh), and said: Allah's Messenger (pbuh) used to visit her (in his lifetime, so we do the same after this death). When Halima As-Sa'diya (the Prophet's nurse) came to the Prophet (pbuh), he (pbuh) outspread his garment for her to sit. So, when the Prophet (pbuh) died and she came to Abu Bakr and 'Umar, they did the same with her.

فصل

وَمِنْ تَوَقِيرِهِ وَبِرِّهِ ﷺ تَوْقِيرُ أَصْحَابِهِ وَبِرُّهُمْ وَمَعْرِفَةُ حَقِّهِمْ وَالاقْتِدَاءُ بِهِمْ وَحُسْنُ الثَّنَاءِ عَلَيْهِمْ وَالاسْتِغْفَارُ لَهُمْ وَالْإِمْسَاكُ عَمَّا شَجَرَ بَيْنَهُمْ وَمُعَادَاةُ مَنْ عَادَاهُمْ وَالإِضْرَابُ عَنْ أَخْبَارِ الْمُؤَرِّخِينَ وَجَهَلَةِ الرُّوَاةِ وَضُلاَّلِ الشِّيعَةِ وَالْمُبْتَدِعِينَ الْقَادِحَةِ فِي أَحَدٍ مِنْهُمْ وَأَنْ يُلْتَمَسَ لَهُمْ فِيما نُقِلَ عَنْهُمْ مِنْ مِثْلِ ذٰلِكَ فِيما كَانَ بَيْنَهُمْ مِنَ الفِتَنِ أَحْسَنُ التَّأْوِيلاَتِ وَيُخَرَّجَ لَهُمْ أَصْوَبُ المَخَارِجِ إِذْ هُمْ أَهْلُ ذٰلِكَ وَلاَ يُذْكَرُ [أَحَدٌ مِنْهُمْ بِسُوءٍ وَلاَ يُغْمَصُ عَلَيْهِ أَمْرٌ بَلْ

تُذْكَرُ] حَسَناتُهُمْ وَفَضَائِلُهُمْ وَحَمِيدُ سِيرِهِمْ وَيُسْكَتُ عَمّا وراءَ ذٰلِكَ كما قَالَ ﷺ: «**إِذَا ذُكِرَ أَصْحَابِي فَأَمْسِكُوا**» قَالَ الله تَعَالَى: ﴿مُّحَمَّدٌ رَّسُولُ ٱللَّهِ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ﴾ [الفتح: 29] إلى آخِرِ السُّورَةِ؛ وَقَالَ تعالى: ﴿وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ﴾ [التوبة: 100] الآية وَقَالَ تَعَالَى: ﴿لَّقَدْ رَضِىَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ﴾ [الفتح: 18] وَقَالَ تعالى: ﴿رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ﴾ [الأحزاب: 23] الآيَةَ.

chapter

Of The Prophet's Honour and Reverence Is To Show Honour And Reverence To His Companions

Of the Prophet's honour and respect is to show honour and respect to his companions; to know their due rights; to tread in their steps; to praise them well; to seek Allah's Forgiveness for them; to keep away from (criticizing or maligning) their conflicts; to be hostile to their enemies (such as Al-Khawarij and Ar-Rafeda); to abstain from (hearing) the news related by the chroniclers and ignorant narrators as well as the straying Shi'ites (sect) along with the originators of calumny against anyone of them; to plead for them, as regards what is transmitted about the turbulences and afflictions that took place among them, with the best reasons (for their conflicts); and to excuse them based on the most sensible statements, for they are entitled to that.

Of showing respect to them is not either to disparage anyone of them or hold in contempt any matter done by them, but it is to mention their good deeds, excellent virtues and praiseworthy biographies, and to overlook what is beyond that as it is referred to by the Prophet's (pbuh) statement, "Hold your tongue whenever you hear the mentioning of my companions".

Allah the Supreme said, "Muhammad (pbuh) is the Messenger of Allah. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allah has promised those among them who believe [i.e. all those who follow Islamic Monotheism, the religion of Prophet Muhammad (pbuh) till the Day of Resurrection] and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise)"[1].

Allah the Supreme also said, "And the foremost to embrace Islam of the Muhajirun (those who emigrated from Mecca to Medina) and the Ansar (the citizens of Medina who helped and gave aid to the Muhajirun) and also those

(1) [48: 29].

who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the Supreme success"(1).

As well, Allah the Supreme said, "Indeed, Allah was pleased with the believers when they gave the Bai'ah (Pledge) to you [O Muhammad (pbuh)] under the tree"(2).

Likewise, Allah the Supreme said, "Among the believers are men who have been true to their covenant with Allah [i.e. they have gone out for Jihad (holy fighting), and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allah] in the least"(3).

حَدَّثَنَا القَاضِي أبو عِلِيٍّ حَدَّثَنَا أَبو الحُسَيْنِ وَأَبُو الفضلِ قَالاَ: حَدَّثَنَا أَبُو يَعْلَى حَدَّثَنَا أَبو عَلِيٍّ السِنْجِيُّ حَدَّثَنَا مُحَمَّدُ بنُ مَحْبُوبٍ حَدَّثَنَا التِّرْمِذِيُّ حَدَّثَنَا الحَسَنُ بنُ الصَّبَّاح حَدَّثَنَا سُفْيَانُ بنُ عُيَيْنَةَ عَنْ زَائِدَةَ عَنْ عَبْد المَلِكِ بنِ عُمَيْرٍ عَنْ رِبْعِيٍّ بنِ حِرَاشٍ عَنْ حُذَيْفَةَ قَالَ قَالَ رَسُولُ الله ﷺ: «**ٱقْتَدُوا باللَّذيْنِ مِنْ بَعْدِي أَبِي بَكْرٍ وَعُمَرَ**».

وقال: «**أَصْحَابِي كالنُّجُومِ بأَيِّهِمُ ٱقْتَدَيْتُمُ ٱهْتَدَيْتُم**».

On the authority of Hudhaifa bin Al-Yaman who said: The Prophet (pbuh) said, "Follow the example of those both who will succeed me: Abu Bakr and 'Umar".

As well, the Prophet (pbuh) said, "My companions are like the stars, so you will be rightly-guided (to the straight path) in case of following the model of anyone of them".

وعن أنسٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «**مَثَلُ أَصْحَابِي كَمَثِلِ الْمِلْحِ في الطَّعَامِ لاَ يَصْلُحُ الطَّعَامُ إلاَّ بِهِ**». وَقَالَ: «**ٱللهَ اللهَ في أَصْحَابِي لاَ تَتَّخِذُوهُمْ غَرَضاً بَعْدِي فَمَنْ أَحَبَّهُمْ فَبِحُبِّي أَحَبَّهُمْ وَمَنْ أَبْغَضَهُمْ فَبِبُغْضِي أَبْغَضَهُمْ وَمَنْ آذَاهُمْ فَقَدْ آذَانِي وَمَنْ آذَانِي فَقَدْ آذَى الله وَمَنْ آذَى الله يُوشِكُ أنْ يَأْخُذَهُ**» وَقَالَ: «**لاَ تَسُبُّوا أَصْحَابِي فَلَوْ أنْفَقَ أَحَدُكُمْ مِثْلَ أُحُدٍ ذَهَباً مَا بَلَغَ مُدَّ أحدِهِمْ وَلاَ نَصِيفَهُ**» وَقَالَ: «**مَنْ سَبَّ أصْحَابي فَعَلَيْهِ لَعْنَةُ الله وَالمَلاَئِكَةِ وَالنَّاسِ أجْمَعِينَ، لاَ يَقْبَلُ الله مِنْهُ صَرْفاً وَلاَ عَدْلاً**» وَقَالَ: «**إِذَا ذُكِرَ أَصْحَابِي فَأَمْسكُوا**» وَقَالَ في حَدِيثِ جَابِرٍ «**إِنَّ الله اخْتَارَ أصْحَابِي عَلَى جَمِيعِ العَالَمِينَ سِوَى النَّبِيِّينَ وَالْمُرْسَلِينَ وَاخْتَارَ لِي مِنْهُمْ أَرْبَعَةً أَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيّاً فَجَعَلَهُمْ خَيْر أَصْحَابِي وَفِي**

(1) [9: 100]. (2) [48: 18]. (3) [33: 23].

أَصْحَابِي كُلُّهِمْ خَيْرٌ» وَقَالَ: «مَنْ أَحَبَّ عُمَرَ فَقَدْ أَحَبَّنِي وَمَنْ أَبْغَضَ عُمَرَ فَقَدْ أَبْغَضَنِي».

On the authority of Anas (may Allah be pleased with him) who said: The Prophet (pbuh) said, "The example of my companions is like that of the salt which is applied to food, food is not right (i.e. tastes good) except with it".

The Prophet (pbuh) said, "Allah! Allah! (keep the thought of Allah and beware of Him) as regards my companions. Do not take them as a target (for your obscenity, calumnies or charges) after me. He who loves them, he loves me, but he who hates them, he hates me, and he who offends them, he offends me, and in turn offends Allah, and he who offends Allah, Allah is on the verge of taking him".

As well, the Prophet (pbuh) said, "Don't revile my companions, for if anyone of you spent gold equal the Mount Uhud, he would not attain the reward of the handful of one of them or even half of it".

Likewise, the Prophet (pbuh) said, "The curse of Allah, the angels and all mankind is upon whosoever reviles my companions, and Allah will not accept either his freedom from the Hell-Fire or any intercession (for him to be released from punishment)".

The Prophet (pbuh) also said, "Hold your tongue when you hear the mentioning of my companions".

In the hadith related by Jabir, the Prophet (pbuh) said, "Allah has selected my companions from among all mankind, apart from the Prophets and Messengers. From among them, He picked out four ones for me, namely: Abu Bakr, 'Umar, 'Uthman and 'Ali, so He (Allah) have appointed them to be the best of my companions. So, all my companions have goodness".

As well, the Prophet (pbuh) said, "Whoever loves 'Umar, he loves me, and whoever hates 'Umar, he hates me".

وَقَالَ مَالِكُ بنُ أنسٍ وَغَيْرُهُ: مَنْ أَبْغَضَ الصَّحَابَةَ وَسَبَّهُمْ فَلَيْسَ لَهُ فِي فَيْءِ الْمُسْلِمِينَ حَقٌّ وَنَزَعَ بِآيةِ الحَشْرِ ﴿وَالَّذِينَ جَاءُو مِنْ بَعْدِهِمْ﴾ [الحشر: 10] الآية، وَقَالَ: مَنْ غَاظَهُ أصْحَابُ مُحَمَّدٍ فَهُوَ كَافِرٌ قَالَ الله تَعَالَى: ﴿لِيَغِيظَ بِهِمُ الْكُفَّارَ﴾ [الفتح: 29] وَقَالَ عَبْدُ الله بنُ الْمُبَارَكِ: خَصْلَتَانِ مَنْ كَانَتَا فِيهِ نَجَا: الصِّدْقُ وَحُبُّ أصْحَابِ محمدٍ ﷺ؛ قَالَ أيُّوبُ السَّخْتِيَانِيُّ: [مَنْ أَحَبَّ أبا بَكْرٍ فَقَدْ أقامَ الدِّينَ وَمَنْ أَحَبَّ عُمَرَ فَقَدْ أوْضَحَ السَّبِيلَ وَمَنْ أحَبَّ عُثْمانَ فَقَدِ اسْتَضَاءَ بِنُورِ الله وَمَنْ أَحَبَّ عَلِيّاً] فَقَدْ أَخَذَ بِالْعُرْوَةِ الْوُثْقَى وَمَنْ أَحْسَنَ الثَّنَاءَ عَلَى أَصْحَابِ مُحَمَّدٍ ﷺ فَقَدْ بَرِيءَ مِنَ النِّفَاقِ وَمَنِ انْتَقَصَ أَحَداً مِنْهُمْ فَهُوَ مُبْتَدِعٌ مُخَالِفٌ لِلسُّنَّةِ وَالسَّلَفِ الصَّالِحِ وَأَخَافُ أَنْ لاَ يَصْعَدَ لَهُ عَمَلٌ إِلَى السَّمَاءِ حَتَّى يُحِبَّهُمْ جَمِيعاً وَيَكُونَ قَلْبُهُ سَلِيماً.

Malik bin Anas and others said: Whoever hates and reviles the [Prophet's (pbuh)] companions, he is not entitled to the share in the war booty possessed by

the Muslims. His verdict was based on the Qur'anic verses of Surat Al-Hashr (the Gathering), namely, "What Allah gave as booty (Fai') to His Messenger [Muhammad (pbuh)] from the people of the townships - it is for Allah, His Messenger [Muhammad (pbuh)], the orphans, Al-Masakin (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger [Muhammad (pbuh)] gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allah; verily, Allah is severe in punishment",...... to the verse, "And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful"[1]. As well, Malik said: Whoever is enraged by the Companions of Muhammad (pbuh), he is a disbeliever. Allah the Supreme said, "That He may enrage the disbelievers with them".

'Abdullah bin Al-Mubarak said: Whoever possesses the following two qualities, he will be saved: Trust, worthiness and love for the companions of Muhammad (pbuh).

Abu Aiyub As-Sakhtiyani (may Allah be pleased with him) said: Whoever loves Abu Bakr raises the minaret of religion higher; whoever loves 'Umar clarifies the way; whoever loves 'Uthman is enlightened by Allah's light; whoever loves 'Ali clings to the clearest principle; and whoever praises the companions of Muhammad (pbuh) in a good way is free from hypocrisy, but whoever disparages anyone of them innovates novelty in religion and opposes the Sunnah [the legal ways, orders, acts of worship and statements of the Prophet (pbuh)] and the early religious men, and I am afraid lest his deeds will not be raised to the heavens (i.e. not accepted) unless and until he loves them all and his heart becomes sound (and clear of hypocrisy).

وَفِي حَدِيثِ خالدِ بن سَعِيدٍ أنّ النبيَّ ﷺ قَالَ: «أَيُّهَا النَّاسُ إِنِّي رَاضٍ عَن أبي بَكْرٍ فَاعْرِفُوا لَهُ ذٰلِكَ أَيُّهَا النَّاسُ إِنِّي رَاضٍ عَنْ عُمَرَ وَعَنْ عَلِيّ وَعَنْ عثمانَ وطلْحَةَ وَالزُّبَيْرِ وَسَعْدٍ وَسَعِيدٍ وعبدِ الرْحمٰنِ بنِ عَوْفٍ فَاعْرِفُوا لَهُمْ ذٰلِكَ أَيُّهَا النَّاسُ إِنَّ الله غَفَرَ لِأَهْلِ بَدْرٍ وَالْحُدَيْبِيَةِ، أَيُّهَا النَّاسُ ٱحْفَظُونِي في أَصْحَابِي وَأَصْهَارِي وَأَخْتَانِي لاَ يُطَالِبَنَّكُمْ أَحَدٌ مِنْهُمْ بِمَظْلِمَةٍ فَإِنَّهَا مَظْلِمَةٌ لاَ تُوهَبُ في الْقِيَامَةِ غداً» وَقَالَ رَجُلٌ لِلْمُعَافَى بنِ عِمْرَانَ: أَيْنَ عمرُ بنُ عبدِ العَزِيزِ مِنْ مُعَاوِيَةَ فَغَضِبَ وَقَالَ لاَ يُقَاسُ بِأَصْحَابِ النبيِّ ﷺ أحَدٌ: مُعَاوِيَةُ صَاحِبُهُ وَصِهْرُهُ وَكَاتِبُهُ وَأَمِينُهُ عَلَى وَحْيِ الله، وَأُتِيَ النبيُّ ﷺ بِجَنَازَةِ رَجُلٍ فَلَمْ يُصَلِّ عَلَيْهِ وَقَالَ: «كَانَ يُبْغِضُ عُثْمانَ فَأَبْغَضَهُ الله» وَقَالَ ﷺ في الْأَنْصَارِ: «ٱعْفُوا عَنْ مُسِيئِهِمْ وَٱقْبَلُوا مِنْ مُحْسِنِهِمْ» وَقَالَ: «ٱحْفَظُونِي في أَصْحَابِي وَأَصْهَارِي فَإِنَّه مَنْ حَفِظَنِي فِيهِمْ حَفِظَهُ الله في الدُّنْيَا وَالآخِرَةِ وَمَنْ لَمْ

(1) [59: 7-10].

يَحْفَظْنِي فِيهِمْ تَخَلَّى اللهُ مِنْهُ وَمَنْ تَخَلَّى اللهُ مِنْهُ يُوشِكُ أنْ يَأْخُذَهُ» وَعَنْهُ ﷺ: «مَنْ حَفِظَنِي فِي أَصْحَابِي كُنْتُ لَهُ حَافِظاً يَوْمَ الْقِيَامَةِ» وَقَالَ: «مَنْ حَفِظَنِي فِي أَصْحَابِي وَرَدَ عَلَيَّ الْحَوْضَ وَمَنْ لَمْ يَحْفَظْنِي فِي أَصْحَابِي لَمْ يَرِدْ عَلَيَّ الْحَوْضَ وَلَمْ يَرَنِي إلاَّ مِنْ بَعِيدٍ».

In the hadith narrated by Kahlid bin Sa'id, the Prophet (pbuh) said, "O people, I am well-pleased with Abu Bakr, so know that about him. O people, I am well-pleased with 'Umar, 'Ali, 'Uthman, Talha, Az-Zubair, Sa'd, Sa'id, 'Abdur-Rahman bin 'Auf, so know that about them"(1). O people, Allah has forgiven (the sins of) the people (who have witnessed the battle of) Badr and Al-Hudaibiyah (treaty). O people, keep the thought of me concerning my companions, the relatives of my wives, my sons in law, and let not anyone of them claim a grievance against you, for that grievance will not be favoured (with forgiveness) tomorrow on the Day of Judgment".

Once a man said to Al-Mu'afa bin 'Imran: How far Mu'awia still is from 'Umar bin 'Abdel-'Aziz? Therein, he felt angry and said: No one is put into comparison with the companions of the Prophet (pbuh). Mu'awia is his companion, his relative in law, his writer and keeper of the Divine Revelation.

When the Prophet (pbuh) was brought the coffin of a dead body (to offer the funeral prayer over it), he did not perform the funeral prayer over it, and said, "He used to detest 'Uthman, so Allah detests him".

As regards Al-Ansars (the Medinan Helpers), the Prophet (pbuh) said, "Forgive the offender among them (i.e. Al-Ansars) and accept the charitable deed from anyone of them".

The Prophet (pbuh) said, "Be mindful of me concerning my companions and relatives in law, for whoever is mindful of me as regards them, Allah will protect him in the worldly-life and the Hereafter, but whoever is not mindful of me with respect to them, Allah will desert him, and whoever is deserted by Allah, Allah is almost to take him".

As well, the Prophet (pbuh) said, "Whoever keeps the thought of me concerning my companions, I shall protect him on the Day of Resurrection".

Likewise, the Prophet (pbuh) said, "Whoever is mindful of me as regards my companions, will come to me at the cistern (of Al-Kauthar River on Doomsday), but whoever is not mindful of me respecting my companions, will not come to me at the Cistern and will not see me except at a far distance".

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(1) They are the ten companions who received the glad tidings of being among the people of Paradise. They are: Abu Bakr As-Siddiq, 'Umar bin Al-Khattab, 'Ali bin Abu Talib, 'Uthman bin 'Affan, Talha bin 'Ubaidullah, Az-Zubair bin Al-'Awwam, 'Abdur-Rahman bin Auf and Abu 'Ubaida bin Al-Jarrah (may allah be pleased with them), Sa'd bin Abu Waqqas and Sa'id bin Zaid.

قَالَ مَالِكٌ رحمه الله: هٰذَا النبيُّ مؤَدِّبُ الْخَلْقِ الَّذِي هَدَانَا الله بِهِ وَجَعَلَهُ رَحْمَةً لِلْعَالَمِينَ يَخْرُجُ فِي جَوْفِ اللَّيْلِ إِلَى الْبَقِيعِ فَيَدْعُو لَهُمْ وَيَسْتَغْفِرُ كَالْمُوَدِّعِ لَهُمْ وَبِذٰلِكَ أَمَرَهُ الله وَأَمَرَ النبيُّ ﷺ بِحُبِّهِمْ وَمُوَالاَتِهِمْ وَمُعَادَاةِ مَنْ عَادَاهُمْ.

وَرُوِيَ عَنْ كَعْبٍ: لَيْسَ أَحَدٌ مِنْ أَصْحَابِ محمدٍ ﷺ إِلاَّ لَهُ شَفَاعَةٌ يَوْمَ الْقِيَامَةِ. [وَطَلَبَ مِنَ الْمُغِيرَةِ بنِ نَوْفَلٍ أَنْ يَشْفَعَ لَهُ يَوْمَ الْقِيَامَةِ] قَالَ سَهْلُ بنُ عبدِ الله التُّسْتَرِيُّ: لَمْ يُؤْمِنْ بِالرَّسُولِ مَنْ لَمْ يُوَقِّرْ أَصْحَابَهُ وَلَمْ يُعِزَّ أَوَامِرَهُ.

Malik - may Allah have mercy upon him - said: That Prophet [Muhammad (pbuh)] of good morals and decency, whom Allah has guided us (to the straight path) through and made as a mercy for Al-'Alamin (mankind, jinn, and all that exists), got out in the middle of the night to Al-Baqi'(1) where he (pbuh) invoked Allah and sought His Forgiveness for them as if he (pbuh) bade them farewell. Allah ordained him to do so. As well, the Prophet (pbuh) commanded to love them, protect them and to show enmity towards their enemies.

Ka'b Al-Ahbar narrated: Each one of the companions of the Prophet (pbuh) will be entitled to the Prophet's (pbuh) intercession on the Day of Resurrection.

Al-Mughira bin Naufal(2) asked him to intercede on his behalf on the Day of Judgment.

Sahl bin 'Abdullah At-Tastury said: No one will have faith unless and until he shows respect to the Prophet's companions and exalts his commandments.

فصل

وَمِنْ إِعْظَامِهِ وَإِكْبَارِهِ إِعْظَامُ جَمِيعِ أَسْبَابِهِ وَإِكْرَامُ مَشَاهِدِهِ وَأَمْكِنَتِهِ مِنْ مَكَّةَ وَالْمَدِينَةِ وَمَعَاهِدِهِ وَمَا لَمَسَهُ ﷺ أَوْ عُرِفَ بِهِ.

وَرُوِيَ عَنْ صَفِيَّةَ بِنْتِ نَجْدَةَ قَالَتْ: كَانَ لِأَبِي مَحْذُورَةَ قُصَّةٌ فِي مُقَدَّمِ رَأْسِهِ إِذَا قَعَدَ وَأَرْسَلَهَا أَصَابَتِ الأَرْضَ فَقِيلَ له أَلاَ تَحْلِقُهَا فَقَالَ: لَمْ أَكُنْ بِالَّذِي أَحْلِقُهَا وَقَدْ مَسَّهَا رَسُولُ الله ﷺ بِيَدِهِ. وَكَانَتْ فِي قَلَنْسُوَةِ خالِدِ بنِ الوليدِ شَعَرَاتٌ مِنْ شَعَرِهِ ﷺ فَسَقَطَتْ قَلَنْسُوَتُهُ فِي بَعْضِ حُرُوبِهِ فَشَدَّ عَلَيْهَا شَدَّةً أَنْكَرَ عَلَيْهِ أَصْحَابُ النبيِّ ﷺ كَثْرَةَ مَنْ قُتِلَ فِيهَا فَقَالَ: لَمْ أَفْعَلْهَا بِسَبَبِ الْقَلَنْسُوَةِ بَلْ لِمَا تَضَمَّنَتْهُ مِنْ شَعَرِهِ ﷺ لِئَلاَّ أُسْلَبَ بَرَكَتَهَا وَتَقَعَ فِي أَيْدِي الْمُشْرِكِينَ.

(1) The cemetery of the majority of the companions of the Prophet (pbuh) in Medina.

(2) He was born during the lifetime of the Prophet (pbuh). The Prophet (pbuh) died while he (Al-Mughira) was still 6 years old. He was deemed by some to be one of the Prophet's companions.

chapter

The Signs of Exalting And Ennobling The Prophet (pbuh)

Of the Prophet's exaltation and glory is to exalt all his means, honour and ennoble his places in Mecca and Medina, as well as his covenants, along with what he perceived and knew.

Safiya bint Najdah narrated: Abu Mahdhura (her husband) had a forelock which if he sat and hung it down, it would reach the ground. So, it was said to him: Why don't you cut it short? He said: I shall not cut it short after the Prophet (pbuh) touched it with his hand.

Khalid bin Al-Walid (may Allah be pleased with him) had a helmet comprising some hairs of the Prophet (pbuh). When it fell down in one of the wars[1] he engaged in internecine fight for it, he fought so fiercely for it that the companions of the Prophet (pbuh) blamed him for the great number of people who fell killed for it. So, he said: I did not do that (i.e. fight severely) because of the helmet, but on account of what it comprised of his [the Prophet's (pbuh)] hairs so that I shall not be deprived of its blessing when it falls in the hands of the polytheists.

وَرُئِيَ ابنُ عُمَر وَاضِعاً يَدَهُ عَلَى مَقْعَدِ النبِيِّ ﷺ مِنَ الْمِنْبَرِ ثُمَّ وَضَعَهَا عَلَى وَجْهِه.

وَلِهٰذَا كَانَ مَالِكٌ رَحِمَهُ الله لاَ يَرْكَبُ بِالْمَدِينَةِ دَابَّةً وَكَانَ يَقُولُ: أَسْتَحْيِي مِنَ الله أَنْ أَطَأَ تُرْبَةً فِيهَا رسولُ الله ﷺ بِحَافِرِ دَابَّةٍ.

وَرُوِيَ عَنْهُ أَنَّهُ وَهَبَ لِلشَّافِعِيِّ كُرَاعاً كَثِيراً كَانَ عِنْدَهُ فَقَالَ الشافِعِي أَمْسِكْ مِنْهَا دَابَّةً فَأَجَابَهُ بِمِثْلِ هٰذَا الْجَوَابِ.

وَقَدْ حَكَى أَبو عبدِ الرحمٰنِ السُّلَمِيُّ عَنْ أحمدَ بنِ فَضْلُوَيْهِ الزَّاهِدِ وَكَانَ مِنَ الْغُزَاةِ الرُّمَاةِ أَنَّهُ قَالَ: مَا مَسِسْتُ الْقَوْسَ بِيَدِي إِلاَّ عَلَى طَهَارَةٍ مُنْذُ بَلَغَنِي أَنَّ النبيَّ ﷺ أَخَذَ الْقَوْسَ بِيَدِهِ.

'Abdullah bin 'Umar (may Allah be pleased with them both) was seen placing his hands on the Prophet's seat at the pulpit and then placing them on his face (so as to be blessed).

On account of that Malik - may Allah have mercy upon him - did not mount any riding animal in Medina, and used to say. I feel shy of Allah to tread on a soil of a land, in which Allah's Messenger (pbuh) is, with a hoof of a riding animal.

It was also related that Malik gifted Ash-Shafi'i with plenty of horses, which

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(1) In the battle of Al-Yammama in Yemen during the Caliphate of Abu Bakr As-Siddiq).

were belonging to him, so Ash-Shari'i said to him: Keep one riding animal of them for you. Therein, Malik gave him the same (aforementioned) reply.

Abu 'Abdur-Rahman As-Salamy narrated on the authority of Ahmad bin Fadlweyh Az-Zahid (the one who practiced abstinence from the worldly-pleasures), who was one of the warriors and archers, that he said: I have never touched the bow (of arrows) except in a state of purity since I was told that the Prophet (pbuh) took hold of the bow with his hand.

وَقَدْ أَفْتَى مَالِكٌ فِيمَنْ قَالَ تُرْبَةُ الْمَدِينَةِ رَدِيَّةٌ يُضْرَبُ ثَلاَثِينَ دِرَّةً وَأَمَرَ بِحَبْسِهِ وَكَانَ لَهُ قَدْرٌ وَقَالَ مَا أَحْوَجَهُ إِلَى ضَرْبِ عُنُقِهِ: تُرْبَةٌ دُفِنَ فِيهَا النبيُّ ﷺ يَزْعُمُ أَنَّهَا غَيْرُ طَيِّبَةٍ! وَفِي الصحيح أَنَّهُ قَالَ ﷺ فِي الْمَدِينَةِ: **«مَنْ أَحْدَثَ فِيهَا حَدَثاً أَوْ آوَى مُحْدِثاً فَعَلَيْهِ لَعْنَةُ الله وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ لاَ يَقْبَلُ الله مِنْهُ صَرْفاً وَلاَ عَدْلاً»**.

Malik gave a religious verdict concerning the one who said, "The soil of Medina is bad" that he must be flogged thirty lashes and ordered him to be imprisoned, and said: His neck deserves to be cut off! (for) he alleges that a soil, in which the Prophet (pbuh) was buried, is bad.

In As-Sihah (the Authentic Books of Ahadith), the Prophet (pbuh) said, "Whoever innovates a novelty or committed unlawful thing in it or harbours whoever practices innovation, upon him is the Curse of Allah, the angels and all mankind, and Allah will not accept to free him from punishment nor accept any intercession for him".

وَحُكِيَ أَنْ جهْجَاهاً الغِفَارِيَّ أَخَذَ قَضِيبَ النبيِّ ﷺ مَنْ يَدِ عُثْمانَ رَضِيَ الله عَنْهُ وَتَنَاوَلَهُ لَيكْسِرَهُ عَلَى رُكْبَتِهِ فَصَاحَ بِهِ النَّاسُ فَأَخَذَتْهُ الآكِلَة فِي رُكْبَتِهِ فَقَطَعَهَا وَمَاتَ قَبْلَ الحَوْلِ.

وَقَالَ ﷺ: **«مَنْ حَلَفَ عَلَى مِنْبَرِي كَاذِباً فَلْيَتَبَوَّأْ مَقْعَدَه مِنَ النَّارِ»**.

It was also narrated that Jehjah Al-Ghafary seized the stick of the Prophet (pbuh) strongly form the hand of 'Uthman bin 'Affan (may Allah be pleased with him) intending to break it on his knee. So, the people shouted to him. Thereafter he was afflicted with cancroid in his knee, so it was amputated, and he demised before the elapse of a year (over that incident).

The Prophet (pbuh) said, "Whoever lies intentionally on my pulpit, he will take a place for him in the Hell-Fire".

وَحُدِّثْتُ أَنَّ أَبَا الفضلِ الجوهري لَمَّا وَرَدَ المَدِينَةَ زَائِراً وقربَ مِنْ بُيُوتِهَا تَرَجَّلَ وَمَشَى بَاكِياً مُنْشِداً:

وَلَمَّا رَأَيْنَا رَسْمَ مَنْ لَمْ يَدَعْ لَنَا ... فُؤاداً لِعِرْفَانِ الرُّسومِ وَلاَ لُبَّا

نَزَلْنَا عَنِ الأكْوارِ نَمْشِي كَرَامَةً ... لِمَنْ بانَ عَنْهُ أنْ نُلِمَّ بِهِ رَكْبَا

وَحُكِيَ عَنْ بَعْضِ الْمُرِيدِينَ أَنَّهُ لَمَّا أَشْرَفَ عَلَى مَدِينَةِ الرسول ﷺ أَنْشأَ يَقُولُ مُتَمَثِّلاً :

رُفِعَ الْحِجَابُ لَنَا فَلاحَ لِنَاظِرٍ ... قَمَرٌ تَقَطَّعُ دُونَهُ الأوْهَامُ

وَإِذَا الْمَطِيُّ بِنَا بَلَغْنَ مُحَمَّداً ... فَظُهُورُهُنَّ عَلَى الرِّحَالِ حَرَامُ

قَرَّبْنَنا مِنْ خَيْرِ مَنْ وَطِىءَ الثَّرَى ... فَلَهَا عَلَيْنَا حُرْمَةٌ وَذِمَامُ

وَحُكِيَ عَنْ بَعْضِ الْمَشَايِخِ أَنَّهُ حَجَّ مَاشِياً فَقِيلَ لَهُ في ذٰلِكَ فَقَالَ: الْعَبْدُ الآبِقُ لا يَأْتِي إِلَى بَيْتِ مَوْلاهُ رَاكِباً لَوْ قَدَرْتُ أَنْ أَمْشِيَ عَلَى رَأْسِي مَا مَشَيْتُ عَلَى قَدَمَيَّ.

When Abul-Fadl Al-Guhary (who was a scholar and a proficient poet) came as a visitor to Medina and approached its houses, he dismounted his riding animal and walked while weeping and reciting the (hereinafter) poetic verses:

And when we saw a figure from whom didn't leave to us
A heart to acknowledgment of figures and minds
We were isolated from the tracts walking in dignity
To whom was revealed from him

It was narrated: One of the religious scholars performed hajj (pilgrimage) while he was walking. So, he was inquired about that, when he said: The runaway slave does not come to the house of his master while riding! (So) had I been able to walk over my head, I would not have walked on my feet (to reach it).

قَالَ الْقَاضِي: وَجَدِيرٌ لِمَواطِنَ عُمرتْ بالْوَحْيِ وَالتَّنْزِيلِ وَتَرَدَّدَ بِهَا جبريلُ ومِيكَائِيلُ وَعَرَجَتْ مِنْهَا الْمَلاَئِكَةُ وَالرُّوحُ وَضَجَّتْ عَرَصَاتُهَا بالتَّقْدِيسِ وَالتَّسْبِيحِ وَاشْتَمَلَتْ تُرْبَتُهَا عَلَى جَسَدِ سَيِّدِ الْبَشَرِ وَانْتَشَرَ عَنْهَا مِنْ دِينِ الله وَسُنَّةِ رَسُولِهِ مَا انْتَشَرَ مَدَارِسُ آيَاتٍ وَمَسَاجِدُ وَصَلَوَاتٌ وَمَشَاهِدُ الْفَضَائِلِ وَالْخَيْرَات وَمَعَاهِدُ الْبَرَاهِين وَالْمُعْجِزَاتِ وَمَنَاسِكُ الدِّينِ وَمَشَاعِرُ الْمُسْلِمِينَ وَمَوَاقِفُ سَيِّدِ الْمُرْسَلِينَ وَمُتَبَوَّأُ خَاتَمِ النَّبِيِّينَ حَيْثُ انْفَجَرَتِ النُّبُوَّةُ وَأَيْنَ فَاضَ عُبَابُهَا وَمَوَاطِنُ طُوِيَتْ فِيهَا الرِّسَالَةُ وَأَوَّلُ أَرْض مَسَّ جِلْدَ الْمُصْطَفَى تُرَابُهَا أَنْ تُعَظَّمَ عَرَصَاتُهَا وَتُتَنَسَّمَ نَفَحَاتُهَا وَتُقَبَّلَ رُبُوعُهَا وَجُدْرَاتُهَا :

يَا دَارَ خَيْرِ الْمُرْسَلِينَ وَمَنْ بِهِ ... هُدِيَ الأَنَامُ وَخُصَّ بِالآيَاتِ

عِنْدِي لِأَجْلِكِ لَوْعَةٌ وَصَبَابَةٌ ... وَتَشَوُّقٌ مُتَوَقِّدُ الْجَمَرَاتِ

وَعَلَيَّ عَهْدٌ إِنْ مَلأْتُ مَحَاجِرِي ... مِنْ تِلْكُمُ الْجُدرَاتِ وَالْعَرَصَاتِ

لأُعَفِّرَنَّ مَصُونَ شَيْبِي بَيْنَهَا ... مِنْ كَثْرَةِ التَّقْبِيلِ وَالرَّشَفَاتِ

لَوْلاَ الْعَوَادِي وَالأَعَادِي زُرْتُهَا ... أَبَداً وَلَوْ سَحْباً عَلَى الْوَجَنَاتِ

لٰكِنْ سَأُهْدِي مِنْ حَفِيلِ تَحِيَّتِي ... لِقَطِينِ تِلْكَ الدَّارِ وَالْحُجُرَاتِ

أَزْكَى مِنَ الْمِسْكِ الْمُفَتَّقِ نَفْحَةً تَغْشَاهُ بِالآصَالِ وَالْبُكُرَاتِ
وَتَخُصُّهُ بِزَوَاكِي الصَّلَوَاتِ وَنَوَامِيَ التَّسْلِيمِ وَالْبَرَكَاتِ

Al-Qadi Abul-Fadl 'Iyyad said: It is worthy to glorify the courtyards, inhale the fragrance and kiss the dwellings and walls of the places that had flourished with the Divine Revelation and inspiration, to which Jibril (Gabriel) and Mika'il (Michael) came frequently, and from which the angels and Ar-Ruh [Jibril (Gabriel)] ascended to the heavens [in the company of the Prophet (pbuh)] and whose courtyards were thronged with the state of sanctity and glorification of the Praises of Allah; and whose soil comprised the (dead) body of the master of mankind, and in which the religion of Allah and the Sunnah of His Messenger (pbuh) spread along with the schools (of jurisprudence), (marvelous) signs, mosques, prayers, religious rites, Muslim Ceremonies, known proofs, evident miracles, sites of the standing of leader of the Messengers, and bode of the last (end) of all Prophets, where his Prophethood broke out and its waves flooded. It is worthy to exalt the places of the Messengership and the first land whose dust is touched by the skin of the best and chosen one [Muhammad (pbuh)].

The poet (pbuh) said:

The house of the finest Messengers and what it entails
Of wise guidance and elite verses
I have for you a longing and a desire
And a want kindled by burning coal
Reserved pardon my grey hair between it
And on a covenant that filled my eyes
From recurrent kissing and drinking
From talking of the walls and the courtyards
Were it not for the troubles and the enemies I never visited
Even clouds on the cheeks
I will present from my precious regards
To a resident in this house and rooms
Purer than fuming perfume and odor
Entoured by dusks be and dawns
And designated by best prayers
And greatest greetings and blessings.

الباب الرابع

في حكم الصلاة عليه والتسليم وفرض ذلك وفضيلته

قَالَ الله تَعَالَى: ﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّ﴾ [الأحزاب: 56] الآيَة، قَالَ ابنُ

عباسٍ: مَعْناهُ أنَّ الله وَمَلائِكَتَهُ يُبارِكُونَ عَلَى النَّبيِّ؛ وَقِيلَ: إنَّ الله يَتَرَحَّمُ عَلَى النبيِّ وَمَلائِكَتَهُ يدْعُونَ لَهُ.

قَالَ الْمُبَرِّدُ: وَأَصْلُ الصَّلاَةِ التَّرَحُّمُ فَهِيَ مِنَ الله رَحْمَةٌ وَمِنَ الْمَلائِكَةِ رِقَّةٌ وَاسْتِدْعَاءٌ لِلرَّحْمَةِ مِنَ الله، وَقَدْ وَرَدَ فِي الحديثِ صِفَةُ صَلاَةِ الْمَلائِكَةِ عَلَى مَنْ جَلَسَ يَنْتَظِرُ الصَّلاَةَ اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ ارْحَمْهُ فَهٰذَا دُعاءٌ. وَقالَ أبو بكرٍ الْقُشَيْرِيُّ: الصَّلاَةُ مِنَ الله تَعالَى لِمَنْ دُونَ النبيِّ ﷺ رَحْمَةٌ وللنبيِّ ﷺ تَشْرِيفٌ وَزِيَادَةُ تَكْرِمَةٍ. وَقَالَ أَبُو الْعَالِيَةِ: صَلاَةُ الله وَثَنَاؤُهُ عَلَيْهِ عِنْدَ الْمَلاَئِكَةِ وَصَلاَةُ الْمَلائِكَةِ الدُّعاءُ.

section [4]

The Legal Judgment as to Sending Salat and Taslim (Salutation) for The Prophet (pbuh)& The obligation of that and Its Excellence

Allah the Supreme said, "Allah sends his Salat (Graces, Honours, Blessings, Mercy) on the Prophet [Muhammad (pbuh)], and also His angels (ask Allah to bless and forgive him). O you who believe! Send your Salat on (ask Allah to bless) him [Muhammad (pbuh)] and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As-Salamu 'Alaikum)"(1).

Ibn 'Abbas (may Allah be pleased with them both) said: It (the verse) means that Allah and His angels send blessings upon the Prophet (pbuh).

It is said: (The verse) means that Allah sends His Mercy upon the Prophet (pbuh) and His angels invoke (Him) for him.

Al-Mabrad said: Salat originates from the conferment of mercy, so it is mercy bestowed by Allah, and on the part of the angels, it is a feeling of tender and an invocation to Allah for having mercy [for the Prophet (pbuh)].

The manner of Salat performed by the angels for the one, who sits in waiting for the prayer (to be established), was stated in the hadith as follows, "O Allah, forgive him, O Allah, have mercy upon him". So, this is an invocation.

Abu Bakr Al-Qusheiry said: Salat sent by Allah for anyone apart from the Prophet (pbuh) is a mercy, and for the Prophet (pbuh), it is honour and increasing bestowal of graces.

Abu Al-'Aaliyah said: Salat of Allah involves praising the Prophet (pbuh) in the presence of the angels, and Salat sent by the angels is the invocation [to Allah for having Mercy for the Prophet (pbuh)].

قَالَ الْقَاضِي أبو الفضلِ: وَقَدْ فَرَّقَ النبيُّ ﷺ في حديثِ تَعْلِيمِ الصَّلاَةِ عَلَيْهِ بَيْنَ لَفْظِ الصَّلاَةِ وَلَفْظِ الْبَرَكَةِ فَدَلَّ أَنَّهُمَا بِمَعْنَيَيْنِ، وَأَمَّا التَّسْلِيمُ الَّذِي أَمَرَ الله تَعَالَى بِهِ عِبادَهُ، فَقَالَ

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(1) [33: 56].

القاضِي أَبو بَكْرِ ابن بُكَيْر: نزلت هذِهِ الآيَةُ عَلَى النبيِّ ﷺ [فَأَمَرَ الله أَصْحَابَهُ أَنْ يُسَلِّمُوا عَلَيْهِ، وَكَذٰلِكَ مَنْ بَعْدَهُمْ أُمِرُوا أَنْ يُسَلِّمُوا عَلَى النبيِّ ﷺ] عِنْدَ حُضُورِهِمْ قَبْرَهُ وَعِنْدَ ذِكْرِهِ.

وَفِي مَعْنَى السَّلاَمِ عَلَيْهِ ثَلاثَةُ وُجُوهٍ: أَحَدُهَا السَّلاَمَةُ لَكَ وَمَعَكَ، وَيَكُونُ السَّلاَمُ مَصْدَراً كَاللَّذَاذِ وَاللَّذَاذَةِ. الثَّانِي أي السَّلاَمُ عَلَى حِفْظِكَ وَرِعَايَتِكَ مُتَوَلٍّ لَهُ وَكَفِيلٌ بِهِ وَيَكُون هُنَا السَّلاَمُ اسْمَ الله. الثَّالِثُ أَنَّ السَّلاَمَ بِمَعْنَى الْمُسَالمةِ لَهُ والانْقِيادِ كَمَا قَالَ: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ [النساء: 65].

Al-Qadi Abul-Fadl said: In the hadith (prophetic Saying) of instructing (the people) in Salat, the Prophet (pbuh) differentiated between the term Salat (prayer) and the term salat (blessings) indicating that they are different from each other as regards the meaning.

As for Taslim [Salutation - the invocation of peace, i.e. saying As-Salamu 'Alaikum (peace be upon you)] which Allah has ordained His Slaves to observe, Al-Qadi Abu Bakr bin Bukair said: That verse (i.e. the aforementioned one) was revealed to the Prophet (pbuh), so Allah ordained his companions to greet (salute) him as well as He ordered those who would follow them to greet the Prophet (pbuh) on attending at his grave and on hearing the mentioning of him [Saying 'As-Salamu 'Alaikum' (peace be upon you)].

There are three aspects as regards the meaning of Taslim [Saying As-Salamu 'Alaikum (peace be upon you)], namely.

First: Peace is for you and along with you.

Second: Peace is for your protection and patronage sponsored for by you, so peace herein is (denoting) the Name of Allah (i.e. the Peace Giver).

Third: Peace means to be submissive and subservient to him [the Prophet (pbuh) as it is referred to by Allah's Statement, But no, by our Lord, they can have no faith, until they make you [O Muhammad (pbuh)] judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission"(1).

فصل

اعْلَمْ أنَّ الصَّلاَةَ عَلَى النَّبيِّ ﷺ فَرْضٌ عَلَى الجُمْلَةِ غَيْرُ محَدَّدٍ بوَقْتٍ لِأَمْرِ الله تَعَالَى بِالصَّلاَةِ عَلَيْهِ وَحَمْلِ الأَئِمةِ وَالْعُلَمَاءِ لَهُ عَلَى الْوُجُوبِ وَأَجْمَعُوا عَلَيْهِ.

Chapter

The Legal Judgment Of Sending Salat For The Prophet (pbuh)

Let you know that Salat sent for the Prophet (pbuh) is an obligation on the

(1) [4: 65].

whole, and is not determined by time, as Allah ordained it and the religious scholars and Imams agreed unanimously to view it as an enjoined duty.

وَحَكَى أَبُو جَعْفَرٍ الطَّبَرِيُّ أَنَّ مَحْمِلَ الآيَةِ عِنْدَهُ على النَّدْبِ وَادَّعى فِيهِ الإِجْمَاعَ وَلَعَلَّه فِيما زَادَ عَلى مَرَّةٍ وَالْوَاجِبُ مِنْهُ الَّذِي يَسْقُطُ بِهِ الحَرَجُ وَمَأْثَمُ تَرْكِ الفَرْضِ مَرَّةٌ كالشَّهادَةِ لَهُ بالنُّبُوَّةِ وَمَا عَدَا ذٰلِكَ فَمَنْدُوبٌ مُرَغَّبٌ فِيهِ مِنْ سُنَنِ الإِسْلاَمِ وَشِعَارِ أَهْلِهِ.

قَالَ الْقَاضِي أبو الحَسَنِ بنُ الْقَصَّارِ: المَشْهُورُ عَنْ أَصْحَابِنَا أَنَّ ذٰلِكَ وَاجِبٌ في الجُمْلَةِ عَلى الإِنْسَانِ وَفَرْضٌ عَلَيْهِ أَنْ يَأْتِيَ بِهَا مَرَّةً مِنْ دَهْرِهِ مَعَ الْقُدْرَةِ عَلَى ذٰلِكَ.

Abu Ja'far At-Tabary said: The content ordained in the (aforementioned) Qur'anic verse makes it mandatory, and he alleged that is the consensus of scholars and this may be in case of performing this more than one. Yet, what is obligatory is that is incumbent to be done and one in such a case is sinful if he has abandoned that obligation once, such as bearing witness for his Prophethood, so everything apart from that is mandatory and one of the Sunan (ways) of Islam and the rites of the Muslims.

Al-Qadi Abul-Hasan bin Al-Qassar said: It is well-known about our companions that it is deemed to be a religious duty for man on the whole, and it is obligatory for him to observe it once along his lifetime as long as he can.

وَقَالَ الْقَاضِي أبو بكرِ بنُ بُكَيْرٍ: افْتَرَضَ الله عَلَى خَلْقِهِ أَنْ يُصَلُّوا عَلَى نَبِيِّهِ وَيُسَلِّمُوا تَسْلِيماً وَلَمْ يَجْعَلْ ذٰلِكَ لِوَقْتٍ مَعْلُومٍ فَالْوَاجِبُ أَنْ يُكْثِرَ الْمَرْءُ مِنْهَا وَلاَ يَغْفُلَ عَنْهَا.

قَالَ الْقَاضِي أَبُو مُحَمَّد بنُ نَصْرٍ: الصَّلاَةُ عَلى النبيِّ ﷺ وَاجِبَةٌ في الجُمْلَةِ.

قَالَ الْقَاضِي أبو عبدِ الله مُحَمَّدُ بنُ سَعِيدٍ: ذَهَبَ مَالِكٌ وَأَصْحَابُهُ وَغَيْرُهُمْ مِنْ أَهْلِ العِلْمِ أَنَّ الصَّلاَةَ عَلَى النبيِّ ﷺ فَرْضٌ بِالجُمْلَةِ بِعَقْدِ الإِيمَانِ لاَ يَتَعَيَّنُ في الصَّلاَةِ وأَنَّ مَنْ صَلَّى عَلَيْهِ مَرَّةً وَاحِدَةً مِنْ عُمُرِهِ سَقَطَ الْفَرْضُ عَنْهُ.

Al-Qadi Abu Bakr bin Bukair said: Allah has made it obligatory for his creation to pray for the Prophet (pbuh) and greet (salute) him with the Islamic way of Salutation (i.e. As-salamu 'Alaikum) (peace be upon you). He has not assigned this to be done with a definite term, for it is a duty for one to observe this frequently and not to be remiss in it.

Al-Qadi Abu Muhammad bin Nasr said: Salat sent for the Prophet (pbuh) (i.e. asking Allah to bless him) is a duty on the whole.

Al-Qadi Abu 'Abdullah bin Muhammad bin Sa'id said: Malik and the other scholars of profound knowledge viewed that Salat sent for the Prophet (pbuh) (i.e. asking Allah to bless him) is an obligation on the whole in the recess of faith, apart from that observed during the performance of the prayer, and that

whoever sends Salat for the Prophet (pbuh) (i.e. asks Allah to bless him) just once throughout his lifetime is free from that obligation.

وَقَالَ أَصْحَابُ الشَّافِعِيِّ: الفَرْضُ مِنْهَا الَّذِي أَمَرَ الله تَعَالَى بِهِ وَرَسُولُهُ ﷺ هُوَ في الصَّلاَةِ؛ وَقَالُوا وَأَمَّا في غَيْرِهَا فَلاَ خِلاَفَ أَنَّهَا غَيْرُ وَاجِبَةٍ.

وَأَمَّا في الصَّلاَةِ فَحَكَى الإمامانِ أبو جَعْفَرٍ الطَّبَرِيُّ والطَّحَاوِيُّ وَغَيْرُهُمَا إِجْمَاعَ جَمِيعِ المُتَقَدِّمِينَ وَالمُتَأَخِّرِينَ مِنْ عُلَمَاءِ الأُمَّةِ عَلى أَنَّ الصَّلاَةَ عَلَى النبيِّ ﷺ في التَّشَهُّدِ غَيْرُ وَاجِبَةٍ.

وَشَذَّ الشَّافِعِيُّ في ذٰلِكَ فَقَالَ مَنْ لَمْ يُصَلِّ عَلَى النبيِّ ﷺ مِنْ بَعْدِ التَّشَهُّدِ الآخِرِ قَبْلَ السَّلاَمِ فَصَلاَتُهُ فَاسِدَةٌ وَإِنْ صَلَّى عَلَيْهِ قَبْلَ ذٰلِكَ لَمْ تُجْزِهِ وَلاَ سَلَفَ لَهُ في هٰذَا القَوْلِ وَلا سُنَّةَ يَتَّبِعُهَا وَقَدْ بَالَغَ في إِنْكَارِ هٰذِهِ المَسْأَلَةِ عَلَيْهِ لِمُخَالَفَتِهِ فِيهَا مَنْ تَقَدَّمَهُ جَمَاعَةٌ وَشَنَّعُوا عَلَيْهِ الْخِلاَفَ فِيهَا مِنْهُمُ الطَّبَرِيُّ وَالقُشَيْرِي وَغَيْرُ واحِدٍ.

The companions of Ash-Shafi'i said: What is obligatory of it [Salat sent for the Prophet (pbuh)] is that ordained during the performance of the prayer by Allah and His Messenger (pbuh).

They added: Apart from the prayer, it is indisputable that it is uncompulsory (to send Salat for him).

As for observing it [i.e. Sending Salat, that is asking Allah's Blessings for him], both Imam Abu Ja'far At-Tabary and Imam At-Tahawy along with others stated the consensus of the early and later religious scholars of the nation that Salat to be sent for the Prophet (pbuh) during Tashshahud (the testimony of faith in the prayer) is not incumbent.

Deviating from that, Ash-Shafi'i said: Whoever does not send Salat (blessings) upon the Prophet (pbuh) after the last pronunciation of the testimony of faith in prayer and before the invocation of peace, then his prayer is invalid, and if he sends it before that, it is not sufficient for him. Yet, his statement was unprecedented and he did not follow any way of those who came before him.

Yet, his view was disapproved by a group due to opposing the views of the scholars who came before him, and they launched severe conflict with him, and of them are At-Tabary, Al-Qusheiry and the like.

وَقَالَ أبو بَكرِ بنُ المُنْذِرِ: يُسْتَحَبُّ أنْ لاَ يُصَلِّيَ أَحَدٌ صَلاَةً إِلاَّ صَلَّى فِيهَا عَلَى رسولِ الله ﷺ فإِنْ تَرَكَ ذٰلِكَ تارك فَصَلاَتُهُ مُجْزِئَةٌ في مَذْهَبِ مَالِكٍ وَأَهْلِ المَدِينَةِ وَسُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الكُوفَةِ مِنْ أَصْحَابِ الرَّأْيِ وَغَيْرِهِمْ وَهُوَ قَوْلُ جُمَلِ أَهْلِ العِلْمِ.

وَحُكِيَ عَنْ مَالِك وَسُفْيَانَ أَنَّهَا في التَّشَهُّدِ الأَخِيرِ مُسْتَحَبَّةٌ وَأَنَّ تَارِكَهَا في التَّشَهُّدِ

مُسِيءٌ. وَشَذَّ الشّافِعِيُّ فَأَوْجَبَ على تَارِكِها في الصَّلاَة الإِعَادَة وَأَوْجَبَ إِسْحَاقُ الإِعادَةَ مَعَ تَعَمُّد تَرْكِهَا دُونَ النِّسْيَانَ.

Abu Bakr bin Al-Mundhir said: It is liked that no one should perform a prayer except when he sends Salat for Allah's Messenger (pbuh) [i.e. asks Allah to send blessings upon him]. If he abandons so (i.e. sending salat for him), he becomes faulty though his (obligatory) prayer is sufficient for him according to the juristic school of Malik, the scholars of Medina, Sufian Ath-Thaury, the scholars of Kufa (i.e. Imam Abu Hanifa and his followers) and others, and it is the view of the majority of the religious scholars.

As for Malik and Sufian Ath-Thaury, it is liked to be recited during the last Tashshahud (the testimony of faith), and the one who abandons it during Tashshahud is offensive though the obligation gets fulfilled.

Ash-Shafi'i deviated from that view when he made it incumbent for the one, who abandons it (i.e. sending salat) during the prayer, to reperform the prayer.

Isha q bin Rahweiyh made it incumbent to reperform the prayer in case of ceasing it [sending salat for the prayer (pbuh)] intentionally during it.

وَحَكَى أَبو محمدٍ بنُ أبي زَيْدٍ عَنْ محمدِ بنِ المَوَّازِ أَنَّ الصَّلاَةَ عَلَى النَّبِيِّ ﷺ فَرِيضَةٌ؛ قَالَ أَبو مُحمدٍ: يُرِيدُ لَيْسَتْ مِنْ فَرَائِضِ الصَّلاَة؛ وَقالَهُ محمدُ بنُ عَبْدِ الْحَكَمِ وَغَيْرُهُ.

وَحَكَى ابنُ القَصَّارِ وَعَبْدُ الْوَهَّابِ أَنَّ محمدَ بنَ المَوَّازِ يَرَاهَا فَرِيضَةً فِي الصَّلاَةِ كَقَوْلِ الشَّافِعِي.

Abu Muhammad bin Abu Zaid related through Muhammad bin Al-Mawwaz that sending salat [for the Prophet (pbuh)] is obligatory.

Abu Muhammad Yazid said: It [sending salat for the Prophet (pbuh)] is not one of the obligatory dimensions of the prayer. The statements of Muhammad bin 'Abd Al-Hakam and others corresponded with that.

Ibn Al-Qassar and 'Abdel-Wahab narrated: Muhammad bin Al-Mawwaz view it [sending salat for the Prophet (pbuh)] obligatory to be recited during the prayer, as the same statement of Ash-Shafi'i.

[وَحَكَى أبو يَعْلَى العَبْدِيُّ المَالِكِيُّ عَنِ المَذْهَبِ فِيهَا ثَلاَثَةَ أَقْوَالٍ: الْوُجُوبُ والسُّنَّةُ وَالنَّدْبُ.] وقَدْ خَالَفَ الْخَطَّابِيُّ مِنْ أَصْحَابِ الشَّافِعِيِّ وَغَيْرُهُ الشَّافِعِيّ فِي هٰذِهِ المَسْأَلَةِ قَالَ الْخَطَّابِيُّ وَلَيْسَتْ بِوَاجِبَةٍ فِي الصَّلاَةِ وَهُوَ قَوْلُ جَمَاعَةِ الْفُقَهَاءِ إِلاَّ الشَّافِعِيَّ وَلاَ أَعْلَمُ لَهُ فِيهَا قُدْوَةً وَالدَّلِيلُ عَلَى أَنَّهَا لَيْسَتْ مِنْ فُرُوضِ الصَّلاَةِ عَمَلُ السَّلَفِ الصَّالِحِ قَبْلَ الشَّافِعِيِّ وَإِجْمَاعُهُمْ عَلَيْهِ، وَقَدْ شَنَّعَ النَّاسُ عَلَيْهِ هٰذِهِ المَسْأَلَةَ جِدّاً وَهٰذَا تَشَهُّدُ ابنِ مَسْعُودٍ الَّذِي

اخْتَارَهُ الشَّافِعيُّ وهُوَ الَّذِي عَلَّمَهُ لهُ النبيُّ ﷺ لَيْسَ فيهِ الصَّلاةُ عَلى النبي ﷺ وَكَذٰلِكَ كُلُّ مَنْ رَوَى التَّشهُّدَ عَنِ النبيِّ ﷺ كأبي هُرَيْرَة وابنِ عَباسٍ وجابِرٍ وابنِ عُمرَ وأبي سَعيدٍ الْخُدْرِيِّ وأبي مُوسٰى الْأَشْعَرِيِّ وعبدِ الله بنِ الزُّبَيْرِ لم يَذْكُرُوا فِيهِ صَلاَةً عَلَى النبيِّ ﷺ وقدْ قَالَ ابنُ عباسٍ وَجابِرٌ: كَانَ النبيُّ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ، وَنَحْوُهُ عَنِ أبي سَعِيدٍ، وَقَالَ ابنُ عُمَرَ: كانَ أبو بكرٍ يُعَلِّمُنَا التَّشَهُّدَ عَلَى الْمِنْبَرِ كَمَا يُعَلِّمُونَ الصِّبْيَانَ في الْكُتَّابِ؛ وَعَلَّمَهُ أَيْضاً عَلَى الْمِنْبَرِ عمرُ بنُ الخطابِ رَضِيَ الله عَنْهُ. وَفي الحديثِ: «**لاَ صَلاَةَ لِمَنْ لَمْ يُصَلِّ عَلَيَّ**» قَالَ ابنُ القَصَّارِ: مَعْنَاهُ كَامِلَةً أَوْ لِمَنْ لَمْ يُصَلِّ عَلَيَّ مَرَّةً فِي عُمُرِهِ؛ وَضَعَّفَ أهلُ الحديثِ كلُّهم روايَة هذا الحديثِ. وفي حديثِ أبي جعفرٍ عنِ ابنِ مسعودٍ عَنِ النَّبِيِّ ﷺ: «**مَنْ صَلَّى صَلاَةً لَمْ يُصَلِّ فِيهَا عَلَيَّ وَعَلَى أَهْلِ بَيْتِي لَمْ تُقْبَلْ مِنْهُ**». قَالَ الدَّارَقُطْنِيُّ: الصوابُ أنه مِن قولِ أبي جعفر محمدِ بنِ الحسينِ لَوْ صَلَّيْتُ صَلاَةً لَمْ أُصَلِّ فِيهَا عَلَى النبيِّ ﷺ وَلاَ عَلَى أَهْلِ بَيْتِهِ لَرَأَيْتُ أَنَّهَا لاَ تَتِمُّ.

Abu Ya'la Al-'Abdy Al-Maliki, narrated: the Maliki school of jurisprudence have three views as for it [sending salat for the Prophet (pbuh)], namely: (It is) a duty, a Sunnah (Prophetic traditions), and mandatory.

Concerning this issue, Al-Khattabiya who were from the companions of Ash-Shafi'i and others opposed As-Shafi'i. Al-Khattaby said: It (salat for him) is not incumbent to be recited during the prayer. That statement was adopted by the consensus of religious jurists excluding Ash-Shafi'i. Ash-Shafi'i was not know to follow any example as for his view.

What is set as a proof for not deeming it to be among the obligatory essentials of the prayer is the acting of the early religious scholars preceding Ash-Shafi'i and their unanimous agreement upon that view (i.e. it is not obligatory in the prayer).

The people launched severe attack against Ash-Shafi'i and blamed him vehemently for his view.

Ash-Shafi'i based his view on 'Abdullah bin Mas'ud's [one of the companions of the Prophet (pbuh)] Tashshahud (the testimony of faith during the prayer). Yet, the Tashshahud recited by 'Abdullah, which is taught by the Prophet (pbuh), did not state the sending Salat for the Prophet (pbuh), and the same thing is applied to every one who related Tashshahud recited by the Prophet (pbuh), such as Abu Hurairah, Ibn 'Abbas, Jabir, Ibn 'Umar, Abu Sa'id Al-Khudri, Abu Musa Al-Ash'ary and 'Abdullah bin Az-Zubair who recited Tashshahud without sending salat for the Prophet (pbuh).

Ibn 'Abbas and Jabir said: The Prophet (pbuh) used to teach us Tashshahud (the testimony of faith in the prayer) in the same way as he (pbuh) would teach us any Surah (chapter) of the Qur'an. A similar statement was related by Abu Sa'id Al-Khudri. Ibn 'Umar said: Abu Bakr (may Allah be pleased with him) used to instruct us in Tashshahud while he was mounting the pulpit, in the same

way as the children would learn in the elementary school. As well, 'Umar bin Al-Khattab (may Allah be pleased with him) taught it while having mounted the pulpit.

Yet, in a Hadith, the Prophet (pbuh) said, "No prayer is valid for him who does not send Salat for me (i.e. ask Allah to bless me during the prayer)".

Ibn Al-Qassar said: That hadith means that the prayer will not be perfect (not invalid), or that the prayer will be invalid for the one who has not sent Salat for the Prophet (pbuh) even once along his time.

Yet, the traditionalists considered that aforementioned hadith to be weak as for its narration.

Abu Ja'far narrated on the authority of Abdullah bin Mas'ud that the Prophet (pbuh) said, "Whoever performs a paryer in which he does not send Salat (ask Allah to have blessings) for me and for my household, it will not be accepted of him".

Ad-Darqutni said: What is right concerning the interpretation of the statement uttered by Abu Ja'far Muhammad bin 'Ali bin Al-Husain is; When I perform a prayer during which I do not send Salat either for the Prophet (pbuh) or his household, I view that it is imperfect.

فصل

في المواطن التي يستحب فيها الصلاة والسلام على النبي ﷺ

وَيُرَغَّبُ مِنْ ذٰلِكَ فِي تَشَهُّدِ الصَّلاَةِ كَمَا قَدَّمْنَاهُ وَذٰلِكَ بَعْدَ التَّشَهُّدِ وَقَبْلَ الدُّعَاءِ. حَدَّثَنَا القَاضِي أبو عَلِيٍّ رحمه الله بِقِرَاءَتِي عليهِ قَالَ: حَدَّثَنَا الإمامُ أبو القاسِمِ الْبَلْخِيُّ قَالَ: حَدَّثَنَا الفارِسِيُّ عَنْ أبي القاسِمِ الْخُزاعِيِّ عَنْ أبي الْهَيْثَمِ بنِ كُلَيْبٍ عَنْ أبي عِيسَى الحَافِظِ حَدَّثَنَا مَحْمُودُ بنُ غَيْلاَنَ حَدَّثَنَا عبدُ الله بنُ يَزِيدَ الْمُقْرِىءُ حَدَّثَنَا حَيْوَةُ بنُ شُرَيْحٍ حَدَّثَنِي أَبُو هَانِىءٍ الْخَوْلاَنِيُّ أَنَّ عَمْرَو بنَ مَالِكٍ الْجَنْبِي أخبرهُ أنه سَمِعَ فَضَالَةَ بنَ عُبَيْدٍ يقولُ سَمِعَ النبيُّ ﷺ رَجُلاً يَدْعُو فِي صَلاَتِهِ فَلَمْ يُصَلِّ عَلَى النبيِّ ﷺ فَقَالَ النبيُّ ﷺ: «**عَجِلَ هٰذَا**» ثُمَّ دَعَاهُ فَقَالَ لَهُ ولِغيرِهِ: «**إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَحْمِيدِ الله وَالثَّنَاءِ عَلَيْهِ ثُمَّ لِيُصَلِّ عَلَى النَّبِيِّ ﷺ ثُمَّ لْيَدْعُ بَعْدُ بِمَا شَاءَ**» وَيُرْوَى مِنْ غَيْرِ هٰذَا السَّنَدِ بِتَمْجِيدِ الله وَهُوَ أَصَحُّ.

Chapter

The Recommended Situations For Sending Salat For The Prophet (pbuh)

Of them was the Tashshahud in the prayer as we have previously mentioned, and this is to be done after the recital of Tashshahud and before Du'a' (i.e. the invocation of peace on concluding the prayer).

Abu Hani' Al-Khoulany narrated that 'Amr bin Malik Al-Janby told him

that he heard Fudala bin 'Ubaid saying: Allah's Messenger (pbuh) heard a man supplicating during his prayer[1], but he did not send prayers for the Prophet (pbuh). Thereupon, Allah's Messenger (pbuh) said, "This one has been hasty (i.e. in making his supplication before praising Allah and praying for his Prophet (pbuh). He (pbuh) then called him and said (addressing him along with the people), "When one of you performs the prayer, begin by praising Allah and thanking Him. Then send prayers upon the Prophet (pbuh) (asking Allah to have Blessings upon him), and then supplicate what you wish from Allah".

وعن عمرَ بنِ الخطابِ رَضِيَ الله عَنْهُ قَالَ: الدُّعَاءُ وَالصَّلاَةُ مُعَلَّقٌ بَيْنَ السَّمَاءِ وَالأرْضِ فَلاَ يَصْعَدُ إلَى الله مِنْهُ شَيْءٌ حَتَّى يُصَلَّى عَلَى النَّبِيِّ ﷺ. وَعَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ بِمعناهُ. وَعَنْ عَلِيٍّ: وَعَلَى آل محمدٍ. وَرُوِيَ أنَّ الدُّعَاءَ مَحْجُوبٌ حَتَّى يُصَلِّيَ الدَّاعِي عَلَى النَّبِيِّ ﷺ.

وَعَنِ ابنِ مَسْعُودٍ: إذَا أرَادَ أحَدُكُمْ أنْ يَسْأَلَ الله شَيْئاً فَلْيَبْدَأْ بِمَدْحِهِ وَالثَّنَاءِ عَلَيْهِ بِمَا هُوَ أهْلُهُ ثُمَّ يُصَلِّ عَلَى النَّبِيِّ ﷺ ثُمَّ لْيَسْأَلْ فَإنَّهُ أجْدَرُ أنْ يَنْجَحَ.

وَعَنْ جابِرٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: **«لاَ تَجْعَلُونِي كَقَدَحِ الرَّاكِبِ فَإنَّ الرَّاكِبَ يَمْلأُ قَدَحَهُ ثُمَّ يَضَعُهُ وَيَرْفَعُ مَتَاعَهُ فَإنِ احْتاجَ إلى شَرَابٍ شَرِبَهُ أوِ الْوُضُوءِ تَوَضَّأَ وَإلاَّ هَرَاقَهُ وَلَكِن اجْعَلُونِي في أوَّلِ الدُّعَاءِ وأوْسَطِهِ وَآخِرِهِ»**.

On the authority of 'Umar bin Al-Khattab (may Allah be pleased with him) who said: Du'a' (supplication) and prayers are pending between the heaven and the earth, and nothing of which will ascend to Allah unless and until the prayers for the Prophet (pbuh) are said.

'Ali bin Abu Talib (may Allah be pleased with him) narrated: A statement of the same meaning to the aforementioned one, and he added: (unless and until) the prayers for the Prophet (pbuh) and the members of his family are recited.

It is related that the supplication keeps to be screened until the suppliant sends prayers for the Prophet (pbuh).

Ibn Mas'ud narrated: When one of you intends to ask Allah for something, begin by praising and thanking Allah with what He deserves, and then pray for the Prophet (pbuh). Then ask him, as this is apt to make it (his supplication) successful.

On the authority of Jabir (may Allah be pleased with him) who said: Allah's Messenger (pbuh) said, "Don't make me similar to the vessel of the rider which he fills with water and then places among his luggage. So, if he wants to drink or perform ablution, he drinks or makes ablution from it; otherwise, he pours it on

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(1) The man was most probably sitting for Al-Tashshahud.

the earth. Thereby, you are to make mention of me - (i.e. pray for me) at the beginning, in the middle, and at the end of the supplication".

وَقَالَ ابنُ عَطَاءٍ: لِلدُّعَاءِ أَرْكَانٌ وَأَجْنِحَةٌ وَأَسْبَابٌ وَأَوْقَاتٌ فَإِنْ وَافَقَ أَرْكَانَهُ قَوِيَ وَإِنْ وَافَقَ أَجْنَحَتَهُ طَارَ فِي السَّماءِ وَإِنْ وَافَقَ مَواقِيتَهُ فَازَ وَإِنْ وافَقَ أَسْبابَهُ أَنْجح فَأَرْكَانُهُ حُضُورُ الْقَلْبِ وَالرِّقَّةُ وَالاسْتِكَانَةُ وَالْخُشُوعُ وَتَعَلُّقُ الْقَلْبِ بِالله وَقَطْعُهُ مِنَ الأَسْبَابِ وَأَجْنِحَتُهُ الصِّدْقُ وَمَواقِيتُه الأَسْحَارُ وَأَسْبَابُهُ الصَّلاَةُ عَلَى محمدٍ ﷺ.

Ibn 'Ata' said: Du'a' (supplication) has pillars, wings, means and optimum times. If it accords with its pillars, it becomes strong; if it accords with its wings, it flies to the heaven; if it accords with its optimum times, it attains the response (and acceptance), and if it accords with its means, it becomes successful. So, its pillars are the consciousness of the heart, servility, humbleness, and humility, as well as the heart's love for Allah. Its wings are the truthfulness; its optimum times are during the last parts of the night; and its means are the prayers sent for Muhammad (pbuh).

وَفِي الحديث: «**الدُّعَاءُ بَيْنَ الصَّلاَتَيْنِ لاَ يُرَدُّ**» وَفِي حَدِيثٍ آخر: «**كُلُّ دُعَاءٍ مَحْجُوبٌ دُونَ السَّمَاءِ فَإِذَا جَاءَت الصَّلاَةُ عَلَيَّ صَعِدَ الدُّعَاءُ**». وَفِي دُعَاءِ ابن عباسٍ الذي رواهُ عنه حَنَشٌ فَقَالَ في آخِرِهِ: «وَٱسْتَجِبْ دُعَائِي» ثُمَّ تَبْدَأُ بِالصَّلاَةِ عَلَى النَّبِيِّ ﷺ فَتَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ عَبْدِكَ وَنَبِيِّكَ وَرَسُولِكَ أَفْضَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ خَلْقِكَ أَجْمَعِينَ آمِينَ.

In the hadith, the Prophet (pbuh) said, "The supplication between the two prayers sent for me is not rejected".

In another hadith, the Prophet (pbuh) said, "Each supplication is screened from (ascending) to the heaven, so when the prayers for me are said, the supplication will descend (to the heaven - i.e. will accepted by Allah)".

In the Du'a' (supplication) of Ibn 'Abbas which was reported by Hanash Abu Rasheed Hanash, he said in its end: And let you (O Allah) accept my supplication. Then you are to begin by praying for the Prophet (pbuh) and say: O Allah, I ask you to have blessings upon Muhammad, your slave, your Prophet and your Messenger in the way better than that in which you blessed anyong of all your creation. Amin (O Allah, accept our supplication).

The optimum times for praying for the Prophet (pbuh) are on mentioning him, hearing the mention of his name, writing his name or hearing the Adhan (call to prayer).

The Prophet (pbuh) said, "May a man's nose be put into dust, as for he does not pray for me on hearing the mention of me".

وَمِنْ مَوَاطِنِ الصَّلاَةِ عَلَيْهِ عِنْدَ ذِكْرِهِ وَسَمَاعِ ٱسْمِهِ أَوْ كِتَابِهِ أَوْ عِنْدَ الْأَذَانِ وَقَدْ قَالَ ﷺ: «رَغِمَ أَنْفُ رَجُلٍ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ».

وَكَرِهَ ابنُ حَبِيبٍ ذِكْرَ النبيِّ ﷺ عِنْدَ الذَّبْحِ. وَكَرِه سُحْنُونُ الصَّلاَةَ عَلَيْهِ عِنْدَ التَّعجُّبِ وَقَالَ لاَ يُصَلَّى عَلَيْهِ إِلاَّ عَلَى طَرِيقِ الاحْتِسَابِ وَطَلَبِ الثَّوَابِ.

Yet, Ibn Habib disliked the mentioning of the Prophet (pbuh) on slaughtering an animal[1].

Sahnun[2] disliked praying for the Prophet (pbuh) on being struck with astonishment[3] and said: One is not to pray for him except for Allah's sake and for seeking His Reward.

وَقَالَ أَصْبَغُ عَنِ ابنِ القَاسِمِ: مَوْطِنَانِ لاَ يُذْكَرُ فِيهِمَا إِلاَّ الله الذَّبِيحَةُ وَالْعُطَاسُ فَلاَ تَقُلْ فِيهِمَا بَعْدَ ذِكْرِ الله محمدٌ رسولُ الله ﷺ وَلَوْ قَالَ بَعْدَ ذِكْرِ الله صلى الله عَلَى محمدٍ لَمْ يَكُنْ تَسْمِيَةً لَهُ مَعَ الله. وَقَالَهُ أَشْهَبُ؛ قَالَ: وَلاَ يَنْبَغِي أَنْ تُجْعَلَ الصَّلاَةُ عَلَى النبيِّ ﷺ فِيهِ ٱسْتِنَاناً.

وَرَوَى النَّسَائِيُّ عن أَوْسِ بنِ أَوْسٍ عن النبيِّ ﷺ الْأَمْرَ بِالْإِكْثَارِ مِنَ الصَّلاَةِ عَلَيْهِ يَوْمَ الْجُمُعَةِ.

Asbagh bin Farag[4] reported through 'Abdur-Rahman bin Al-Qassim[5]: There are two situations in which none but Allah is to be mentioned: On slaughtering (an animal) and on sneezing, so no one is to say, 'Muhammad is the Messenger of Allah' after the remembrance of Allah (i.e. after saying, 'Praise be to Allah' on sneezing or saying 'in the Name of Allah' on Slaughtering'). If one says, 'May Allah have blessings upon Muhammad', after the remembrance of Allah, it is not deemed to be included within the mentioning of the Name of Allah.

Ashhab[6] said: sending the prayers for the Prophet (pbuh) should not be taken as a Sunnah (Prophetic traditions).

An-Nasa'i reported on the authority of Aus bin Aus that the Prophet (pbuh) ordained praying for him frequently on Fridays, and that the optimum times for sending the prayers and greeting (with the Islamic way of salutation, i.e. saying:

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(1) This is the view of the Maliki school of jurisprudence.

(2) He was one of the Imams of the Maliki school of Jurisprudence. His name was 'Abdel-Salam bin 'Abdel-Salam.

(3) This is the view adopted by the Maliki and Shafi'i schools of jurisprudence.

(4) One of the Maliki Imams.

(5) One of the Maliki Imams.

(6) A Maliki jurist.

Peace be upon you) for him is on entering the mosque.

وَمِنْ مَوَاطِنِ الصَّلاَةِ وَالسَّلاَمِ دُخُولُ الْمَسْجِدِ قَالَ أَبو إِسْحَاقَ بنُ شعبانَ وَيَنْبَغِي لِمَنْ دَخَلَ الْمَسْجِدَ أَنْ يُصَلِّيَ عَلَى النَّبِيِّ ﷺ وَعَلَى آلِهِ وَيَتَرَحَّمَ عَلَيْهِ وَيُبَارِكَ عَلَيْهِ وَعَلَى آلِهِ وَيُسَلِّمَ تَسْلِيماً وَيقُولُ: اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَإِذَا خَرَجَ فَعَلَ مِثْلَ ذٰلِكَ وَجَعَلَ مَوْضِعَ رَحْمَتِكَ فَضْلِكَ.

Abu Ishaq bin Sha'ban said: Any one who enters the mosque should pray for the Prophet (pbuh) and his household; seek Allah's Mercy for him and his household; ask Allah to bless him and his household; and greet them with the Islamic way of salutation (i.e. Saying: As-Salamu 'Alaikum - Peace be upon you). Then, he is to say, 'O Allah, Forgive me my sins and open for me the gates of your Mercy'. He is to do the same on getting out of the mosque and replace 'Your Mercy' with 'Your Grace' (i.e. Saying: 'O Allah open for me the gates of your Grace').

وَقَالَ عَمْرُو بنُ دِينَارٍ فِي قَوْلِهِ تَعَالَى: ﴿فَإِذَا دَخَلْتُم بُيُوتًا فَسَلِّمُوا عَلَىٰٓ أَنفُسِكُمْ﴾ [النور: 61] قَالَ إِنْ لَمْ يَكُنْ فِي البَيْتِ أَحَدٌ فَقُلِ السَّلاَمُ عَلَى النَّبِيِّ وَرَحْمَةُ الله وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ الله الصَّالِحِينَ السَّلاَمُ عَلَى أَهْلِ البَيْتِ [وَرَحْمَةُ الله وَبَرَكَاتُهُ قَالَ: قَالَ ابنُ عَبَّاسٍ: المُرَادُ بِالْبُيُوتِ] هُنَا المَسَاجِدُ. وَقَالَ النَّخَعِيُّ إِذَا لَمْ يَكُنْ فِي المَسْجِدِ أَحَدٌ فَقُلْ: السَّلاَمُ [عَلى رسولِ الله ﷺ وَإِذَا لَمْ يَكُنْ فِي البَيْتِ أَحَدٌ فَقُلْ: السَّلاَمُ] عَلَيْنَا وَعَلَى عِبَادِ الله الصَّالِحِينَ. وَعَنْ عَلْقَمَةَ: إِذَا دَخَلْتُ المَسْجِدَ أَقُولُ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ الله وَبَرَكَاتُهُ صَلَّى الله وَمَلاَئِكَتُهُ عَلَى محمدٍ. وَنَحْوُهُ عَنْ كَعْبٍ إِذَا دَخَلَ وَإِذَا خَرَجَ وَلَمْ يَذْكُرِ الصَّلاَةَ.

Concerning the interpretation of Allah's Statement, "But when you enter the houses, greet one another with a greeting from Allah [i.e. say: As-Salamu 'Alaikum - Peace be upon you)", 'Amr bin Dinar said: (It means) If there is no one in the house (when you enter that house), let you say, "Peace be upon the Prophet and Allah's Mercy and Blessings. Peace be upon us and upon the righteous servants of Allah. Peace be upon the [Prophet's] household and Allah's Mercy and Blessings".

Ibn 'Abbas said: What is meant by 'the houses' herein (according to the aforementioned verse) is the mosques.

Ibrahim bin Yazid bin Qais An-Nakha'i said: If there is no one in the mosque, say, "Peace be upon the Messenger of Allah (pbuh)', and if there is not anyone in the house, say: Peace be upon us and upon the righteous servants of Allah.

'Alqama bin Qais bin 'Abdullah said: When I admit to the mosque, I say, "Peace be upon you, O Prophet, and Allah's Mercy and Blessings. May Allah and His angels send prayers for Muhammad".

A similar statement was reported about Ka'b when he entered and got out of the mosque, but he did not say the last aforementioned phrase of sending the prayers for the Prophet (pbuh).

وَاحْتَجَّ ابنُ شَعْبَانَ لِمَا ذَكَرَهُ بِحدِيث فَاطِمَةَ بِنْتِ رَسُولِ الله ﷺ أنَّ النَّبِيَّ ﷺ كانَ يَفْعَلُهُ إِذَا دَخَلَ المَسْجِدَ، وَمِثْلُهُ عَنْ أَبِي بَكْر بن عَمْرو بن حَزْم وَذَكَرَ السَّلاَمَ وَالرَّحْمَةَ وَقَدْ ذَكَرْنَا هٰذَا الحدِيثَ آخِرَ القِسْم والاخْتِلاَفَ في أَلْفَاظِهِ.

وَمِن مَوَاطِنِ الصَّلاَةِ عَلَيْهِ أَيْضاً الصَّلاَةُ عَلَى الْجَنَائِزِ وَذُكِرَ عن أبي أُمَامَةَ أَنَّهَا مِنَ السُّنَّةِ.

Ibn Sha'ban related the same and pleaded for his statement by the hadith of Fatima the daughter of Allah's Messenger (pbuh) stating that the Prophet (pbuh) used to do so on entering the mosque.

Abu Bakr bin 'Amr bin Hazm stated a similar statement and he mentioned the invocation of peace and Mercy.

Of the occasions of sending the prayers for the Prophet (pbuh) is the performance of the funeral prayer over the dad body.

Abu Umama stated that it [sending the prayers for the Prophet (pbuh)] is a part of the Sunnah (Prophetic traditions).

وَمِنْ مَوَاطِنِ الصَّلاَةِ التِي مَضَى عَلَيْهَا عَمَلُ الأُمَّةِ وَلَمْ تُنْكِرْهَا: الصَّلاَةُ عَلَى النَّبِيِّ صَلَّى الله عَلَيْهِ وَسَلَّم وآلِهِ في الرَّسَائِلِ وَمَا يُكْتَبُ بَعْدَ البَسْمَلَةِ وَلَمْ يَكُنْ هٰذَا في الصَّدْرِ الأَوَّلِ وَأُحْدِثَ عِنْدَ وِلاَيَةِ بَنِي هَاشِم فَمَضَى بِهِ عَمَلُ النَّاسِ في أَقْطَارِ الأَرْضِ وَمِنْهُمْ مَنْ يَخْتِمُ بِهِ أَيْضاً الكُتُبَ؛ وَقَالَ ﷺ: **«مَنْ صَلَّى عَلَيَّ فِي كِتَابٍ لَمْ تَزَلِ المَلاَئِكَةُ تَسْتَغْفِرُ لَهُ مَا دَامَ اسْمِي فِي ذٰلِكَ الكِتَابِ»**. وَمِنْ مَوَاطِنِ السَّلاَمِ عَلَى النَّبِيِّ ﷺ تَشَهُّدُ الصَّلاَةِ. حَدَّثَنَا أَبُو القَاسِمِ خَلَفُ بنُ إِبْرَاهِيمَ المُقْرِىءُ الخَطِيبُ رَحِمَهُ الله وَغَيْرُهُ قَالَ: حَدَّثَتْنِي كَرِيمَةُ بِنْتُ محمدٍ قَالَتْ: حَدَّثَنَا أَبُو الْهَيْثَم حَدَّثَنَا محمدُ بنُ يُوسُفَ حَدَّثَنَا محمدُ بنُ إِسْمَاعِيلَ حَدَّثَنَا أَبُو نُعَيْم حَدَّثَنَا الأَعْمَشُ عَنْ شَقِيقِ بنِ سَلَمَةَ عن عَبْد الله بنِ مسعودٍ عَنِ النبيِّ ﷺ قَالَ: **«إِذَا صَلَّى أَحَدُكُمْ فَلْيَقُل: التحِيَّاتُ لله وَالصَّلَوَاتُ؛ وَالطَّيِّبَاتُ، السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ الله وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ الله الصَّالِحِينَ؛ [فَإِنَّكُمْ إِذَا قُلْتُموها أَصَابَتْ كُلَّ عَبْدٍ صَالِحٍ] فِي السَّمَاءِ وَالأَرْضِ»** هٰذَا أَحَدُ مَوَاطِنِ التَّسْلِيم عَلَيْهِ. وَسُنَّتُهُ أَوَّلُ التَّشَهُّدِ وَقَدْ رَوَى مَالِكٌ عَنِ ابنِ عُمَرَ أَنَّهُ كَانَ يَقُولُ ذٰلِكَ إِذَا فَرَغَ مِنْ تَشَهُّدِ وَأَرَادَ أَنْ يُسَلِّمَ، وَاسْتَحَبَّ

مَالِكٌ فِي المَبْسُوطِ أَنْ يُسَلِّمَ بِمِثْلِ ذلِكَ قَبْلَ السَّلاَمِ. قَالَ محمدُ بنُ مَسْلَمَةَ أَرَادَ مَا جَاءَ عَنْ عَائِشَةَ وابنِ عُمَرَ أَنَّهُمَا كَانَا يَقُولاَنِ عِنْدَ سَلامِهِمَا: السَّلاَمُ عَلَيْكَ أيهَا النَّبِيُّ وَرَحْمَةُ الله وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ الله الصَّالِحِينَ؛ السَّلاَمُ عَلَيْكُمْ.

Of the situations recommended to pray for the Prophet (pbuh) as the religious jurists and Imams used to do is that, in which the prayers are sent for the Prophet (pbuh) and his household in letters after the writing of Basmala (saying: In the Name of Allah, Most Gracious, Most Merciful). This was not common in the first era (of Islam), but it took place during the Caliphate of Banu Hashim, so the people in different countries proceeded upon that way.

Some of them used to end the compilation of books with it [i.e. the prayers for the Prophet (pbuh)].

The Prophet (pbuh) said, "Whoever sends the prayers for me [i.e. writes: May Allah's Blessings be upon the Prophet (pbuh)] in a book, the angels keep on asking (Allah's) Forgiveness for him as long as my name is (still written) in that book".

Of the situations in which the prayers are to be sent for the Prophet (pbuh) is the Tashshahud (i.e. the recital of the testimony of faith) during the performance of the prayers.

On the authority of 'Abdullah bin Mas'ud (may Allah be pleased with him) who related: The Prophet (pbuh) said: When one of you performs the prayer (and sits in the final Tashshahud), he should say: "All greetings of humility are for Allah, and all prayers (or all acts of worship in general), and good deeds (all good things, sayings, praising Allah, remembrance of Allah, etc.) are all for Allah. Peace be upon you, O Prophet, and the Mercy of Allah and His Blessings be upon you. Peace be upon us and upon the righteous slaves of Allah". If you say that (i.e. peace be upon the righteous slaves of Allah), it (peace) will be conferred upon each righteous slave in the heavens and the earth.

Thereby, this is one of the optimum times for greeting him and it is from the Sunnah (Prophetic traditions) to recite it (the aforementioned supplication) at the beginning of the recital of Tashshahud (the testimony of Faith).

Malik narrated that Ibn 'Umar used to recite that (the aforementioned supplication) on concluding the recital of Tashshahud and intending to conclude the prayer with the invocation of peace (saying: Peace be upon you). In his book 'Al-Mabsut", Malik liked greeting in that way before concluding the prayer with the invocation of peace.

Muhammad bin Salama bin Hisham bin Al-Walid bin Al-Mughira narrated that 'A'ishah and Ibn 'Umar used to say, on concluding the prayer with the invocation of peace: Peace be upon you, O Prophet and the Mercy of Allah and His Blessings be upon you. Peace be upon us and upon the righteous Slaves of Allah. Peace be upon you.

وَاسْتَحَبَّ أَهْلُ العِلْمِ أَنْ يَنْوِيَ الإنْسَانُ حِينَ سَلاَمِهِ كُلَّ عَبْدٍ صَالِحٍ في السَّمَاءِ

وَالأَرْضِ مِنَ المَلاَئِكَةِ وَبَنِي آدَمَ وَالْجِنِّ.

قَالَ مَالِكٌ فِي الْمَجْموعَةِ: وَأُحِبُّ لِلْمَأْمُومِ إِذَا سَلَّمَ إِمَامُهُ أَنْ يَقُولَ: السَّلاَمُ عَلَى النَّبِيِّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ السَّلاَمُ عَلَيْكُمْ.

The people of sacred knowledge liked that one should intend, on the recital of the invocation of peace in the prayer, that peace to overwhelm all the righteous slaves in the heavens and the earth comprising the angels, mankind and jinn.

Malik said: As for the one who is led in prayer by an Imam, who concludes the prayer with the invocation of peace, I like him to say: Peace be upon the Prophet (pbuh) and the Mercy of Allah and His Blessings be upon him. Peace be upon us and upon the righteous Slaves of Allah. Peace be upon you.

فصل

في كيفية الصلاة عليه والتسليم

حَدَّثَنَا أَبو إِسْحَاقَ إِبْرَاهِيمُ بنُ جعفرٍ الفقِيهُ بِقِرَاءَتِي عَليه حَدَّثَنَا الْقَاضِي أَبُو الْأَصْبَغِ نا أَبُو عَبْدِ اللهِ بنُ عَتَّابٍ حَدَّثَنَا أَبو بَكْرِ بنُ وَاقِدٍ وغَيْرُهُ حَدَّثَنَا أَبو عيسَى حَدَّثَنَا عُبَيْدُ اللهِ حَدَّثَنَا يَحْيٰى حَدَّثَنَا مَالِك عَنْ عبدِ اللهِ بنِ أَبي بَكْرِ بن حَزْمٍ عَنْ أَبِيهِ عن عَمرو بنِ سُلَيْمٍ الزُّرَقِيِّ أنه قال: أَخْبَرَنِي أَبُو حُمَيْدٍ الساعِدِيُّ أنهم قالوا: يا رسولَ الله كَيْفَ نُصَلِّي عَلَيْكَ؟ فَقَالَ: **«قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ»**.

Chapter

Manners of Sending The Prayers For The Prophet (pbuh) And Greeting Him

'Amr bin Sulaim Az-Zuraqi narrated: Abu Hameed As-Sa'idy related: They (the people) said: O Allah's Messenger, how do we send prayers upon you? The Prophet (pbuh) said, "Say: O Allah, bless Muhammad, his wives and his offspring as you blessed the family of Ibrahim (Abraham). Grant favours to Muhammad, his wives and offspring as you granted favours to the family of Ibrahim. You are indeed praise worthy and Glorious".

وَفِي رِوايَةِ مَالك عَنْ أَبي مسعودٍ الْأَنْصاري قَال: **«قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ؛ وَالسَّلاَمُ كَمَا قَدْ عُلِّمْتُمْ»**.

وَفِي رِوايَةِ كَعْبِ بنِ عُجْرَةَ: «اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ محمدٍ كما باركتَ عَلَى إِبْرَاهِيمَ إنكَ حَمِيدٌ مَجِيدٌ» وَعَنْ عُقْبَةَ بن عمرو فِي حدِيثِهِ: «اللَّهُمَّ صلِّ عَلَى محمدٍ النبيِّ الأُمِّيِّ وَعَلَى آلِ محمدٍ».

وَفِي رِوايةِ أَبِي سَعِيدِ الْخُدْرِيِّ «اللَّهُمَّ صَلِّ عَلَى مُحمدٍ عبدِكَ وَرَسُولِكَ». وَذَكَرَ مَعْنَاهُ.

Malik related on the authority of Abu Mas'ud Al-Ansari that the Prophet (pbuh) said, "Say: O Allah, bless Muhammad and his family as you blessed the family of Ibrahim. Grand favours to Muhammad as you granted favours to the family of Ibrahim in Al-'Alamin (mankind, jinn and all that exists). You are indeed praiseworthy and Glorious. And make Taslim (salutation) as I have taught you (formerly)".

Ka'b bin 'Ujra narrated that the Prophet (pbuh) said, "O Allah, bless Muhammad and the family of Muhammad as you blessed Ibrahim. Grant favours to Muhammad and the family of Muhammad as you granted favours to Ibrahim. You are indeed praiseworthy and Glorious".

'Uqba bin 'Amr stated a hadith (Prophetic saying) in which the Prophet (pbuh) said, "Say: O Allah, bless Muhammad, the Prophet who neither read nor wrote and the family of Muhammad.

The narration of Abu Sa'id Al-Khudri reads, "O Allah, bless Muhammad, Your Slave and your Messenger". He stated its meaning.

وحَدَّثَنَا الْقَاضِي أبو عبدِ الله التَّمِيمِي سَمَاعاً عَلَيْهِ وَأبو عَلِيٍّ الحَسَنُ بنُ طَرِيفٍ النَّحْوِيُّ بِقِرَاءَتِي عَلَيْهِ قَالاَ: حَدَّثَنَا أبو عبدِ الله بنُ سَعْدَان الفَقِيهُ حَدَّثَنَا أَبُو بَكْر الْمُطَّوِّعِيُّ قَالَ حَدَّثَنَا أَبو عبدِ الله الحاكِمُ عَنِ أَبِي بَكْرِ بن أَبِي دارمِ الحافِظِ عن عليِّ بنِ أحمدَ العِجْلِيِّ عَن حَرْبِ بنِ الْحَسَنِ عن يَحْيٰى بنِ الْمُسَاوِرِ عن عمرِو بنِ خالدٍ عن زيدِ بنِ عَلِيِّ بن الْحُسَيْنِ عَن أَبِيهِ عليٍّ عن أبِيهِ الْحُسَيْنِ عَنْ أَبِيهِ عَلِيِّ بن أبي طالِبٍ قَالَ: عَدَّهُنَّ فِي يَدِي رسولُ الله ﷺ وَقَالَ: «عَدَّهُنَّ في يَدِي جِبريلُ وَقَالَ: هٰكَذَا نَزَلَتْ مِنْ عِنْدَ رَبِّ الْعِزَّةِ اللَّهُمَّ صلِّ عَلَى محمدٍ وَعَلَى آلِ محمدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلى آلِ إبراهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بارِكْ عَلَى محمدٍ وَعَلى آلِ محمدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ وَتَرَحَّمْ عَلَى محمدٍ وَعَلَى آلِ محمدٍ كَمَا تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إنكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ وَتَحَنَّنْ عَلَى محمدٍ وَعَلَى آلِ محمدٍ كَمَا تَحَنَّنْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إنكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ وَسَلِّمْ عَلَى محمدٍ وَعَلَى آلِ محمدٍ كَمَا سَلَّمْتَ عَلى إِبْرَاهِيمَ وَعَلى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

Al-Husain narrated on the authority of his father 'Ali bin Abu Talib (may

Allah be pleased with him) who said: It [the wording of sending prayers upon the Prophet (pbuh)] is enumerated in the hands of Allah's Messenger (pbuh) who said, "It is enumerated in the hands of Jibril (Garbiel), and he said: It has been revealed from the Lord of Majesty in the (hereinafter) way: O Allah, bless Muhammad and the family of Muhammad as you blessed Ibrahim (Abraham) and the family of Ibrahim. You are indeed Praiseworthy and Glorious. O Allah, have mercy upon Muhammad and the family of Muhammad as you had mercy upon Ibrahim. You are indeed praiseworthy and Glorious. O Allah, have kindness upon Muhammad and the family of Muhammad as you had kindness upon Ibrahim and the family of Ibrahim. You are indeed Praiseworthy and Glorious. O Allah, grant peace to Muhammad and the family of Muhammad as you granted peace to Ibrahim. You are indeed praiseworthy and Glorious".

وَعَنْ أبي هُرَيْرَةَ عَنِ النبيِّ ﷺ «مَنْ سَرَّهُ أنْ يَكْتَالَ بالمِكْيَالِ الأَوْفَى إِذَا صَلَّى عَلَيْنَا أَهْلَ الْبَيْتِ فَلْيَقُلِ اللَّهُمَّ صلِّ عَلى محمدٍ النبيِّ وَأَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى آل إبراهيمَ إنكَ حَميدٌ مجيدٌ».

وَفِي رِوَايةِ زيدِ بنِ خارِجَةَ الأَنْصَارِيِّ سَأَلْتُ النبيَّ ﷺ كَيْفَ نُصَلِّي عَلَيْكَ؟ فَقَالَ: «صَلُّوا وَٱجْتَهِدُوا فِي الدُّعَاءِ ثُمَّ قُولُوا اللَّهُمَّ بَارِكْ عَلَى محمدٍ وَعلَى آل محمدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

On the authority of Abu Hauraira (may Allah be pleased with him) who related that the Prophet (pbuh) said, "Whoever is pleased to receive the full measure, on sending prayers upon us the household, he is to say: O Allah, bless Muhammad the Prophet (pbuh), his wives, mothers of the faithful, his offspring and his household as you blessed Ibrahim. Your are praiseworthy and Glorious".

Zaid bin Kharija Al-Ansari narrated: I asked the Prophet (pbuh): How do we send prayers for you? The Prophet said, "Pray and be diligent in Du'a' (supplication to Allah). Then say: O Allah, grant favours to Muhammad and to the members of the household of Muhammad as you granted favours to Ibrahim. You are praiseworthy and Glorious".

وَعَنْ سَلاَمَةَ الْكِنْدِيِّ كان عَلِيٌّ يُعَلِّمُنَا الصَّلاَةَ عَلى النبيِّ ﷺ اللَّهُمَّ دَاحِيَ الْمَدْحُوَّات وَبَارِىءَ الْمَسْمُوكَاتِ ٱجْعَلْ شَرَائِفَ صَلَواتَكَ وَنَوَامِيَ بَرَكاتِكَ وَرَأْفَةَ تَحَنُّنِكَ عَلَى محمدٍ عَبْدِكَ وَرَسُولِكَ الفَاتِحِ لِمَا أُغْلِقَ وَالخَاتِمِ لِمَا سَبَقَ وَالمُعْلِنِ الحَقَّ بِالحَقِّ وَالدّامِغِ لِجَيْشَاتِ الْأَبَاطِيلِ كَمَا حُمِّلَ فَاضْطَلَعَ بأَمْرِكَ لِطَاعَتِكَ مُسْتَوْفِزاً في مَرْضَاتِكَ وَاعِياً لَوَحْيِكَ حَافِظاً لِعَهْدِكَ مَاضِياً عَلى نَفَاذِ أَمْرِكَ حَتَّى أَوْرَى قَبَساً لِقَابِسٍ، آلاءُ الله تَصِلُ بأَهْلِهِ أَسْبَابَهُ؛ بِه

هُدِيَتِ الْقُلُوبُ بَعْدَ خَوْضَاتِ الْفِتَنِ وَالإِثْمِ وَأَبْهَجَ مُوضِحَاتِ الأَعْلاَمِ وَنَائِرَاتِ الأَحْكَامِ وَمُنِيرَاتِ الإِسْلاَمِ فَهُوَ أَمِينُكَ الْمَأْمُونُ وَخَازِنُ عِلْمِكَ الْمَخْزُونِ وَشَهِيدُكَ يَوْمَ الدِّينِ وَبَعِيثُكَ نِعْمَةً وَرَسُولُكَ بِالْحَقِّ رَحْمَةً اللَّهُمَّ افْسَحْ لَهُ فِي عَدْنِكَ وَاجْزِهِ مُضَاعَفَاتِ الْخَيْرِ مِنْ فَضْلِكَ مُهَنَّئَاتٍ لَهُ غَيْرَ مُكَدَّرَاتٍ مِنْ فَوْزِ ثَوَابِكَ الْمَحْلُولِ وَجَزِيلِ عَطَائِكَ الْمَعْلُولِ اللَّهُمَّ أَعْلِ عَلَى بِنَاءِ النَّاسِ بِنَاءَهُ وَأَكْرِمْ مَثْوَاهُ لَدَيْكَ وَنُزُلَهُ وَأَتِمَّ لَهُ نُورَهُ وَاجْزِهِ مِنَ ابْتِعَاثِكَ لَهُ مَقْبُولَ الشَّهَادَةِ وَمَرْضِيَّ الْمَقَالَةِ ذَا مَنْطِقٍ عَدْلٍ وَخُطَّةٍ فَصْلٍ وَبُرْهَانٍ عَظِيمٍ.

As well, 'Ali stated the hereinafter verse as to sending prayers upon the Prophet (pbuh), namely, "Allah sends His Salat (Graces, Honours, Blessings, Mercy) on the Prophet (pbuh), and also his angels (ask Allah to bless and forgive him). O you who believe! Send your Salat on (ask Allah to bless) him [Muhammad (pbuh)], and (you should) greet (salute) him with the Islamic way for greeting (Salutation i.e. As-Salamu 'Alaikum)".

وَعَنْهُ أَيْضاً فِي الصَّلاَةِ عَلَى النَّبِيِّ ﷺ: ﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ﴾ [الأحزاب: 56] الآية لَبَّيْكَ اللَّهُمَّ رَبِّي وَسَعْدَيْك صَلَوَاتُ اللهِ الْبَرِّ الرَّحِيمِ وَالْمَلائِكَةِ الْمُقَرَّبِينَ وَالنَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَمَا سَبَّحَ لَكَ مِنْ شَيْءٍ يَا رَبَّ الْعَالَمِينَ عَلَى مُحَمد بنِ عبدِ الله خَاتَمِ النَّبِيِّينَ وَسَيِّدِ الْمُرْسَلِينَ وَإِمَامِ الْمُتَّقِينَ وَرَسُولِ رَبِّ الْعَالَمِينَ الشَّاهِدِ الْبَشِيرِ الدَّاعِي إِلَيْكَ بِإِذْنِكَ السِّرَاجِ الْمُنِيرِ وَعَلَيْهِ السَّلاَمُ.

وَعَنْ عبدِ الله بن مَسْعُودٍ اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ وَرَحْمَتَكَ عَلَى سَيِّدِ الْمُرْسَلِينَ وَإِمَامِ الْمُتَّقِينَ وَخَاتَمِ النَّبِيِّينَ محمدٍ عَبْدِكَ وَرَسُولِكَ إِمَامِ الْخَيْرِ وَرَسُولِ الرَّحْمَةِ اللَّهُمَّ ابْعَثْهُ مَقَاماً مَحْمُوداً يَغْبِطُهُ فِيهِ الأَوَّلُونَ وَالآخِرُونَ اللَّهُمَّ صَلِّ عَلَى محمدٍ وَعَلَى آلِ محمدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَبَارِكْ عَلَى محمدٍ وَعَلَى آلِ محمدٍ كما بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

He added: The wording of the prayers to be sent upon the Prophet (pbuh) is as follows: O Allah, you are my Lord and I am at your beck and call and I am obedient to your orders. May the salat (blessings) of Allah. The Most Righteous and Most Merciful along with the salat (invoked prayers) of the close angels, the prophets, the trustworthy, the martyrs, the righteous and all the things which glorify Your Praises, O Lord of Al-'Alamin (mankind, jinn and all that exists) be upon Muhammad bin 'Abdullah; the last (end) of all Prophets; the leader of Messengers; the Imam (leader) of the pious; the Messenger of Lord of Al-'Alamin; the witness; the bearer of glad tidings; the caller to you with Your Leave and the lamp spreading light. And may (Allah's) peace be upon him.

On the authority of 'Abdullah bin Mas'ud (may Allah be pleased with him), the Prophet (pbuh) said, "O Allah, make Your Blessings, Favours and Mercy be upon the leader of Messengers; the Imam (leader) of the pious; the last (end) of all Prophets; Muhammad, Your Slave, Your Messenger; the Imam (leader) of goodness and the Messenger of mercy".O Allah, grant him the praised station for which the first and the later generations wish to be like him. O Allah, have blessings upon Muhammad and upon the members of the household of Muhammad as you had blessings upon Ibrahim (Abraham). You are indeed the Most Praiseworthy and the Most Glorious. Grant favours to Muhammad and to the members of the household of Muhammad as you granted favours to Ibrahim and to the members of the household of Ibrahim. You are indeed the Most Praiseworthy and the Most Glorious".

وَكَانَ الحَسَنُ البَصْرِيُّ يَقُولُ: مَنْ أَرَادَ أَنْ يَشْرَبَ بِالْكَاسِ الأَوْفَى مِن حَوْضِ المُصْطَفَى فَلْيَقُل: اللَّهُمَّ صَلِّ عَلَى محمدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَوْلَادِهِ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ وَأَصْهَارِهِ وَأَنْصَارِهِ وَأَشْيَاعِهِ وَمُحِبِّيهِ وَأُمَّتِهِ وَعَلَيْنَا مَعَهُمْ أَجْمَعِينَ يَا أَرْحَمَ الرَّاحِمِينَ.

وَعَنْ طَاوُسٍ عَن ابنِ عبَّاسٍ أَنَّهُ كَانَ يَقُولُ: اللَّهُمَّ تَقَبَّلْ شَفَاعَة محمدٍ الكُبْرَى وَارْفَعْ دَرَجَتَهُ الْعُلْيَا وآتِهِ سُؤْلَهُ فِي الآخِرَةِ وَالأُولَى كَمَا آتَيْتَ إِبْرَاهِيمَ وَمُوسَى.

Al-Hasan Al-Basry used to say: Whoever intends to drink from the goblet full of the water from the cistern (of Al-Kauthar River) of the Prophet (pbuh), is to say: O Allah, bless Muhammad, his family, his companions, his children, his wives, his descendants, his household, his relatives in law, his followers, his lovers, his nation and us along with them all, O the Finest of the Merciful.

Tawus narrated through Ibn 'Abbas (may Allah be pleased with them both) that he used to say: O Allah, accept the great intercession of Muhammad, raise his high status and give him what he asked you for in the Hereafter as well as the first worldly life, as you gave to Ibrahim (Abraham) and Musa (Moses).

وَعَنْ وُهَيْبِ بنِ الْوَرْدِ أَنَّهُ كَانَ يَقُولُ فِي دُعَائِهِ اللَّهُمَّ أَعْطِ محمداً أَفْضَلَ مَا سَأَلَكَ لِنَفْسِهِ وَأَعْطِ محمداً أَفْضَلَ مَا سَأَلَكَ لَهُ أَحَدٌ مِنْ خَلْقِكَ وَأَعْطِ محمداً أفضلَ مَا أَنْتَ مَسْؤُولٌ لَهُ إِلَى يَوْمِ الْقِيَامَةِ. وَعَن ابنِ مسعودٍ رَضِيَ الله عَنْهُ أنه كان يَقُول: إذَا صَلَّيْتُمْ عَلَى النبيِّ ﷺ فَأَحْسِنُوا الصَّلاَةَ عَلَيْهِ فَإِنَّكُمْ لاَ تَدْرُونَ لَعَلَّ ذٰلكَ يُعْرضُ عليْهِ، وقولُوا: اللَّهُمَّ اجْعَلْ صَلواتكَ وَرَحْمَتَكَ وَبَرَكَاتِكَ عَلى سَيِّدِ الْمُرْسَلِينَ وإِمَامِ الْمُتَّقِينَ وَخَاتَمِ النَّبِيِّينَ محمدٍ عَبْدِكَ ورَسُولِكَ إمامِ الْخيرِ وَقَائِدِ الْخَيْرِ وَرَسُولِ الرَّحْمَةِ اللَّهُمَّ ابْعَثْهُ مقاماً مَحْمُوداً يَغْبِطُهُ فِيهِ الأَوَّلُونَ وَالآخِرُونَ اللَّهُمَّ صَلِّ عَلَى محمدٍ وَعَلَى آلِ محمدٍ كَمَا صَلَّيتَ عَلى إبْرَاهِيمَ إنك

حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى محمدٍ وعَلَى آلِ محمدٍ كَمَا بَارَكتَ عَلَى إِبْرَاهِيمَ إنكَ حَمِيدٌ مَجِيدٌ.

On the authority of Wuhaib bin Al-Ward that he used to say in his supplication: O Allah, give Muhammad the best of what he asked you for himself. Give Muhammad the best of what anyone of your creation has asked you for. Give Muhammad the best of what you are asked for till the Day of Resurrection.

On the authority of 'Abdullah bin Mas'ud (may Allah be pleased with him) who used to say: When you send the prayers upon the Prophet (pbuh), send the prayers upon him in a good way, for you do not know as this may be shown to him. And say: O Allah, make Your Blessings, Mercy and Favours be upon the leader of Messengers, the Imam of the pious, the last (end) of all Prophets; Muhammad, Your Slave, Your Messenger, the Imam of goodness, the leader of goodness and the Messenger of mercy.O Allah, grant him the praised station for which the first and later generations wish to be like him. O Allah, bless Muhammad and the family of Muhammad as you blessed Ibrahim (Abraham). You are indeed Praiseworthy and Glorious.

O Allah, grant favours to Muhammad and the family of Muhammad as you granted favours to Ibrahim. You are indeed Praiseworthy and glorious.

وَمَا يُؤْثَرُ مِنْ تَطْوِيلِ الصَّلاَةِ وَتَكْثِيرِ الثَّنَاءِ عَنْ أَهْلِ الْبَيْتِ وَغَيْرِهِمْ كَثِيرٌ، وقولُهُ: وَالسلامُ كَمَا قَدْ عُلِّمْتُمْ: هُوَ مَا عَلَّمَهُمْ في التَّشَهُّدِ مِن قولِهِ السلامُ عليكَ أيها النبيُّ ورحمةُ الله وبركاتُهُ السلامُ عَلَينا وعَلَى عِبَادِ الله الصالِحِينَ، وفِي تَشَهُّدِ عَلِيٍّ: السلامُ على نبيِّ الله السلامُ عَلَى أنبياءِ الله ورُسلِهِ السلامُ عَلَى رَسُولِ الله ﷺ السَّلامُ عَلى محمدِ بنِ عبدِ الله السلامُ عَلينا وعلى المُؤْمِنِينَ والمؤمِنَاتِ مَنْ غَابَ مِنْهُمْ ومَنْ شَهِدَ اللَّهُمَّ ٱغْفِرْ لمحمدٍ وَتَقَبَّلْ شَفَاعَتَهُ وٱغْفِرْ لِأَهْلِ بَيْتِهِ وَٱغْفِرْ لِي وَلِوَالِدَيَّ وَمَا وَلَدَا وَٱرْحَمْهُمَا السلامُ علينا وَعَلى عِبَادِ الله الصالِحِينَ السلامُ عليكَ أَيُّهَا النبيُّ ورحمةُ الله وبركاتُهُ. جاءَ في هَذَا الحَدِيثِ عَنْ عَلِيّ: الدُّعَاءُ لِلنبيِّ ﷺ بالغُفْرَانِ.

What is meant by 'and salutation as I have taught you' is: What Allah has taught them as for the recital of Tashshahud (the testimony of faith), namely saying: Peace be upon you, O Prophet and the Mercy of Allah and His blessings be upon you. Peace be upon us and upon the righteous slaves of Allah.

The Tashshahud recited by 'Ali reads: Peace be upon the Prophet of Allah. Peace be upon the Prophets of Allah and His Messengers. Peace be upon Allah's Messenger. Peace be upon Muhammad bin 'Abdullah. Peace be upon us and upon the believing men and believing women, who are absent and who are present.

O Allah, Forgive Muhammad, accept his intercession, forgive his

household, and forgive me and my parents along with their children and have mercy upon them.

Peace be upon us and upon the righteous slaves of Allah. Peace be upon you, O Prophet and the Mercy of Allah and His blessings be upon you.

In the above mentioned statement recited by 'Ali, he supplicated to Allah to forgive the Prophet (pbuh).

وَفِي حَدِيثِ الصلاة عليه عَنْهُ أيضاً قَبْلُ: الدُّعَاءُ لَهُ بِالرَّحْمَةِ وَلَمْ يَأْتِ فِي غَيْرِهِ مِنَ الأحاديثِ الْمَرْفُوعة المعرُوفَةِ وَقَدْ ذَهَبَ أبو عمرَ بن عبد البَرِّ وغيرُهُ إِلَى أنه لا يُدْعَى للنبيِّ ﷺ بالرَّحْمَةِ وَإِنَّما يُدْعَى لَهُ بالصَّلاَةِ وَالْبَرَكَةِ الَّتِي تَخْتَصُّ بِهِ وَيُدْعَى لِغَيْرِهِ بِالرَّحْمَةِ وَالْمَغْفِرَةِ وَقَدْ ذَكَرَ أبو محمد بنُ أبي زيدٍ في الصَّلاَةِ عَلَى النبيِّ ﷺ اللَّهُمَّ ارْحَمْ محمداً وآل محمدٍ كما تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وآل إبراهِيمَ وَلَمْ يَأْت هٰذَا فِي حدِيثٍ صحِيحٍ وَحُجَّتُهُ قولُهُ في السلامِ: السلامُ عليكَ أيها النبيُّ ورحمةُ الله وبركاتُهُ.

As well, in the previously mentioned statement about the prayers sent for the Prophet (pbuh), 'Ali supplicated (to Allah) to have mercy upon the Prophet (pbuh).

Abu 'Umar bin 'Abd Al-Bar and others went on to say: No one is to invoke Allah's Mercy upon the Prophet (pbuh), but is to invoke Allah's Blessings and Favours upon him which are specialized for him, and to invoke Allah's Mercy and Forgiveness for anyone else.

As for praying for the Prophet (pbuh), Abu Muhammad bin Abu Zaid said: O Allah, have mercy upon Muhammad and upon the members of the household of Muhammad as you had mercy upon Ibrahim (Abraham) and upon the members of the household of Ibrahim.

Yet, no sound hadith was reported as for that, but he pleaded by the statement mentioned as for Taslim (invocation of peace), namely: Peace be upon you, O Prophet and the Mercy of Allah and His blessings be upon him.

فصل

في فضيلة الصلاة على النبيِّ والتسليم عليه والدُّعاء له

حَدَّثَنا أحمدُ بنُ محمدٍ الشيخُ الصالِحُ مِن كِتابِهِ حَدَّثَنَا القاضِي يُونُسُ بنُ مُغِيثٍ حَدَّثَنا أبو بكرِ بن مُعاوِيَةَ حَدَّثَنَا النَّسَائِي أَنْبأنا سُوَيْدُ بنُ نَصْر أخبرنا عبدُ الله عن حَيْوَةَ بنِ شُرَيْحٍ قَالَ حَدَّثَنا كَعْبُ بنُ عَلْقَمَة أنه سمِع عبدَ الرحمنِ بن جُبَيْر مَوْلَى نافِعٍ أنه سمِعَ عبدَ الله بنَ عَمْرو يقولُ: سمِعتُ رسولَ الله ﷺ يقولُ: «**إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ وَصلُّوا عَلَيَّ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ مَرَّةً وَاحِدَةً صلى الله عليه عَشْراً ثُمَّ سَلُوا لِي الْوَسِيلَةَ فَإِنَّهَا مَنْزِلَةٌ في**

الْجَنَّةِ لاَ تَنْبَغِي إِلاَّ لِعَبْدٍ مِنْ عِبَادِ الله وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ».

Chapter

The Excellence Of Sending Prayers For The Prophet (pbuh) & Greeting And Supplicating For Him

'Abdullah bin 'Amr (may Allah be pleased with them both) narrated that he heard Allah's Messenger (pbuh) saying, "Whenever you hear the mu'adhdhin (the Caller to prayer), repeat what he is saying and then ask Allah to bless me. Whoever asks Allah to bless me once. Whoever asks Allah to bless me once, will receive ten blessings from Allah. Then ask Allah to grant me Al-Wasilah, which is a special position in Paradise, which only one servant of Allah can attain. I hope I will be that one. Whoever asks Allah to grant me Al-Wasilah, will be entitled to my intercession (on the Day of Judgment)".

وَرَوَى أَنَسُ بنُ مَالِكٍ أَنَّ النبيَّ ﷺ قَالَ: «مَنْ صَلَّى عَلَيَّ صَلاَةً صَلَّى الله عَلَيْهِ عَشْرَ صَلَوَاتٍ وَحَطَّ عَنْهُ عَشْرَ خَطِيئَاتٍ وَرَفَعَ لَهُ عَشْرَ دَرَجَاتٍ» وَفِي رِوَايَةٍ: وَكَتَبَ لَهُ عَشْرَ حَسَنَات.

Anas bin Malik narrated that the Prophet (pbuh) said, "Whoever asks Allah to bless me once, Allah will grant him ten blessings, cross out ten of his sins, and raise him ten degrees".

In another narration: And He (Allah) will record ten good deeds for him.

وَعن أنس عنه ﷺ: «إِنَّ جِبْرِيلَ نَادَانِي فَقَالَ مَنْ صَلَّى عَلَيْكَ صَلاَةً صلى الله عليه عَشْراً وَرَفَعَهُ عَشْرَ دَرَجَاتٍ» وَمِنْ رِوَايَةِ عبدِ الرَّحْمٰنِ بن عَوْفٍ عَنْهُ ﷺ: «لَقِيتُ جِبْرِيلَ فَقَالَ لِي إِنِّي أُبَشِّرُكَ أَنَّ الله تَعَالَى يَقُولُ مَنْ سَلَّمَ عَلَيْكَ سَلَّمْتُ عَلَيْهِ وَمَنْ صَلَّى عَلَيْكَ صَلَّيْتُ عَلَيْهِ». وَنَحْوُهُ مِنْ رِوَايَةِ أَبِي هُرَيْرَةَ وَمَالِكِ بنِ أَوْسِ بن الحَدَثَانِ وَعُبَيدِ الله بنِ أبي طَلْحَةَ، وَعَنْ زَيْدِ بنِ الْحُبَابِ سَمِعْتُ النبيَّ ﷺ يَقُولُ: «مَنْ قَالَ اللَّهُمَّ صَلِّ عَلى محمدٍ وأَنْزِلْهُ المَنْزِلَ المُقَرَّبَ عِنْدَكَ يَوْمَ القِيَامَةِ وَجَبَتْ لَهُ شَفَاعَتِي» وَعَنِ ابنِ مسعودٍ: «أَوْلَى النَّاسِ بِي يَوْمَ القِيَامَةِ [أَكْثَرُهُمْ عَلَيَّ صَلاَةً» وَعن أبي هُرَيْرَةَ عَنْهُ ﷺ: «مَنْ صَلَّى] عَلَيّ فِي كِتَاب لَمْ تَزَلِ المَلاَئِكَةُ تَسْتَغْفِرُ لَهُ مَا بَقِيَ اسْمِي فِي ذٰلِكَ الكِتَابِ» وَعَنْ عامِرِ بنِ رَبِيعَةَ سَمِعْتُ النبيّ ﷺ يَقُولُ: «مَنْ صَلَّى عَلَيَّ صَلاَةً صَلَّتْ عَلَيْهِ المَلاَئِكَةُ مَا صَلَّى عَلَيَّ فَلْيُقِلِلْ مِنْ ذٰلِكَ عَبْدٌ أَوْ لِيُكْثِرْ» وَعَنْ أُبَيِّ بنِ كَعْبٍ كانَ رسولُ الله ﷺ إذا ذَهَبَ رُبُعُ اللَّيْلِ قَامَ فَقَالَ: «يَا أَيُّهَا النَّاسُ اذْكُرُوا الله جَاءَتِ الرَّاجِفَةُ تَتْبَعُهَا الرَّادِفَةُ جَاءَ الْمَوْتُ بِمَا فِيهِ» فَقَالَ أُبَيُّ بنُ

كعْب يَا رسولَ الله إنِّي أُكْثِرُ الصَّلاَةَ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صلاَتِي؟ قَال: «مَا شِئْتَ» قَالَ: الرّبُعَ؟ قَالَ: «مَا شِئْتَ وَإِنْ زِدْتَ فَهُوَ خَيْرٌ» قَالَ: الثُّلُثَ؟ قَالَ: «مَا شِئْتَ وَإِنْ زِدْتَ فَهُوَ خَيْرٌ» قَالَ: النِّصْفَ؟ قَالَ: «مَا شِئْتَ وَإِنْ زِدْتَ فَهُوَ خَيْرٌ» قَالَ: الثُّلُثَيْنِ؟ قَالَ: «مَا شِئْتَ وَإِنْ زِدْتَ فَهُوَ خَيْرٌ» قَالَ: يَا رسولَ الله فأجْعَلُ صلاَتِي كُلَّهَا لَكَ قَالَ: «إِذاً تُكْفَى هَمَّكَ وَيُغْفَرَ ذَنْبُكَ».

Anas narrated that the Prophet (pbuh) said, "Jibril (Gabriel) called me saying: Whoever asks Allah to bless you once, Allah will send ten blessings upon him and raise him ten degrees".

'Abdur-Rahman bin 'Auf (may Allah be pleased with him) narrated that the Prophet (pbuh) said, "I met Jibril (Gabriel) when he said to me: I give you the glad tidings that Allah the Supreme says: Whoever asks me (Allah) to have peace upon you, I will grant him peace, and whoever asks Me (Allah) to bless you, will be blessed by me".

A similar hadith was related by Abu Hurairah, Malik bin Aus bin Al-Hadathan and 'Ubaidullah bin Abu Talha.

Zaid bin Al-Hubab narrated that he heard Allah's Messenger (pbuh) saying, "Whoever says: O Allah, bless Muhammad and bestow upon him the position close to you on the Day of Resurrection, will be entitled to my intercession".

'Abdullah bin Mas'ud (may Allah be pleased with him) narrated that the Prophet (pbuh) said, "The closest one to me on the Day of resurrection is the one who frequently asks Allah to bless me".

On the authority of Abu Hurairah (may Allah be pleased with him), the Prophet (pbuh) said, "Whoever sends prayers upon me in a (written) book, the angels will keep on asking Allah's Forgiveness for him as long as my name remains in this book".

On the authority of 'Amer bin Rabi'a that he heard the Prophet (pbuh) saying, "Whoever asks Allah to bless me, the angels will ask Allah to bless him, so he has the option either to do this infrequently or frequently".

On the authority of Ubai bin Ka'b who narrated: When a quarter of the night elapsed, Allah's Messenger (pbuh) used to say, "O people, remember Allah. Ar-Rajifa has come (the Day when the first blowing of the trumpet is blown, and then the earth and the mountains will shake violently and everyone will die), followed by Ar-Radifa (the second blowing of the trumpet when everyone will be resurrected). Death has come with its consequences".

Ubai bin Ka'b said: O Allah's Messenger (pbuh), I send frequent prayers upon you, so how much is the portion of time assigned for praying for you during the time in which I ask Allah's Forgiveness? The Prophet (pbuh) replied: Whatever you wish. He said: Shall I assign one-fourth of the time? The Prophet (pbuh) answered: Whatever you wish, and it will be better if you increased. Therein, he said: So, shall I assign a third? He replied: Whatever you wish and it will be better if you increased it. Thereupon, he said: So shall I assign half the time? The Prophet (pbuh) replied: Whatever you wish and it will be better if you

increased it. Then he said: So, shall I assin two-thirds? The Prophet (pbuh) replied: Whatever you wish and it will be better if you increased it.He added: Then So shall I assign all the time for sending it? The Prophet (pbuh) replied:Then it will be sufficient for you and will forgive you your sins.

وَعَن أبي طلْحَة: دَخَلْتُ عَلَى النبيِّ ﷺ فَرَأيْتُ مِنْ بِشْرِهِ وطَلاَقَتِهِ مَا لَمْ أرَهُ قَطُّ فَسَألْتُهُ؛ فَقَالَ: «**وَمَا يَمْنَعُنِي وَقَدْ خَرَجَ جِبْرِيل آنِفاً فَأَتَانِي بِبِشَارَةٍ مِنْ رَبِّي عَزَّ وَجَلَّ إن الله تَعَالَى بَعَثَنِي إلَيْكَ أُبَشِّرُكَ أَنَّهُ لَيْسَ أَحَدٌ مِنْ أُمَّتِكَ يُصَلِّي عَلَيْكَ إلاَّ صلى الله عليه وَمَلاَئِكَتُهُ بِهَا عَشْراً**».

وَعَن جَابِر بنِ عبدِ الله قَالَ: قَال النبيُّ ﷺ: «**مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ اللَّهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلاَةِ الْقَائِمَةِ آتِ محمداً الْوَسِيلَةَ وَالْفَضِيلَة وَابْعَثْهُ مَقَاماً مَحْمُوداً الَّذِي وَعَدْتَه حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ**».

Abu Talha narrated: When I entered in the presence of the Prophet (pbuh), I saw him in a delightful and jovial mood in which I have never seen him before. So, when I inquired of him, he said, "Why am not I (be in such a mood)? Jibril (Gabriel) has come to me that hour and told me about the glad tidings granted by my Lord, the Most-Exalted and Glorified He is, namely: Allah has sent me (i.e. Jibril) to you [Muhammad (pbuh)] to give you the glad tidings that no one of your followers will ask Allah to bless you except that Allah will grant him ten blessings and his angels will ask him to do so".

Jabir bin 'Abdullah narrated: The Prophet (pbuh) said, "Whoever says when he hears the Adhan (call to prayer), "O Allah, Lord of this perfect call, and the prayer about to be performed; grant Muhammad Al-Wasilah (the special position in Paradise bestowed upon Prophet (pbuh) Muhammad, and it is the highest position), and excellence, and raise him up to a praised station (interceding on behalf of his followers on the Day of Judgment), one which, you have promised to him", will be entitled to my intercession on the Day of Judgment".

وَعن سعدِ بنِ أبي وَقَّاصٍ: «**مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ وَأَنَا أشْهدُ أنْ لاَ إلٰهَ إلاَّ الله وَحْدَهُ لاَ شَرِيكَ لَهُ وَأَنَّ محمداً عَبْدُهُ وَرَسُولُهُ رَضِيْتُ بِالله رَبّاً وَبِمُحَمَّدٍ رَسُولاً وَبِالْإِسْلاَمِ دِيناً غُفِرَ لَهُ**».

وَرَوى ابنُ وَهْب أنَّ النبيّ ﷺ قَالَ: «**مَنْ صلى عَلَيَّ عَشْراً فَكَأَنَّمَا أعْتَقَ رَقَبَةً**» وَفِي بَعضِ الآثَارِ «**لَيَرِدَنَّ عَلَيَّ أقْوامٌ مَا أعْرِفُهُمْ إلاَّ بِكَثْرَةِ صلاَتهمْ عَلَيَّ**» وَفِي آخرَ «**إن أنْجَاكُمْ يَوْمَ الْقِيَامَةِ مِنْ أهْوَالِهَا وَمَوَاطِنِهَا أكْثَرُكُمْ عَلَيَّ صَلاَةً**» وَعَنْ أبي بكر الصِّدِّيق: الصلاة على النبي ﷺ أَمْحَقُ لِلذُّنُوبِ مِنَ الْمَاءِ الْبَارِدِ لِلنَّارِ، وَالسّلاَمُ عَلَيهِ أفْضَلُ مِنْ عِتْقِ الرِّقَابِ.

Sa'd bin Abu Waqqas (may Allah be pleased with him) narrated: The Prophet (pbuh) said, "Whoever says when he hears the Mu'adhdhin, "And I bear witness that there is none who is worthy of worship but Allah Alone, who has no partner and Muhammad is His Slave and His Messenger. I am satisfied with Allah as my Lord, Muhammad as my Messenger and Islam as my religion, will have his sins forgiven".

Ibn Wahb narrated that the Prophet (pbuh) said, "Whoever greets me ten times [i.e. salute me with the Islamic way of salutation saying: As-Salamu 'Alaikum (peace be upon you)], will have a reward compatible with that of emancipating a slave".

In another narration, the Prophet (pbuh) said, "some people will come to me (to the cistern of Al-Kauthar River on Doomsday), whom I do not know except by their frequent prayers sent upon me".

In another version, the Prophet (pbuh) said, "The one among you" who will be saved from the horrors and situations of the Day of Judgment, is he who asks Allah to bless me more frequently among you".

Abu Bakr said: Praying for the Prophet (pbuh) blots out the sins more quickly than in the case of the cold water extinguishing fire. Greeting him (i.e. saying As-Salamu 'Alaikum - Peace be upon you) is better than emancipating slaves.

فصل

في ذم من لم يصل على النبي ﷺ وإثمه

حَدَّثَنَا القاضي الشهيدُ أبو عَليٍّ رَحِمَهُ الله حَدَّثَنَا أبو الْفَضْل بنُ خَيْرُونَ وأبو الحُسَيْنِ الصَّيْرَفِيُّ قَالاَ: حَدَّثَنَا أبو يَعْلَى، حَدَّثَنَا السِّنْجِيُّ، حَدَّثَنَا مُحَمَّدُ بنُ مَحْبُوب، حَدَّثَنَا أبو عِيسَى، حَدَّثَنَا أحْمَدُ بنُ إبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنَا رِبْعِيُّ بنُ إبْرَاهِيمَ عن عبدِ الرَّحْمٰن بنِ إسْحاقَ، عن سَعِيدِ بنِ أبي سعِيدٍ، عن أبي هُرَيْرَةَ قَالَ: قال رسولُ الله ﷺ: «رَغِمَ أنْفُ رَجُلٍ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ، وَرَغِمَ أنْفُ رَجُلٍ دَخَلَ رَمَضَانُ ثُمَّ انْسَلَخَ قَبْلَ أنْ يُغْفَرَ لَهُ، وَرَغِمَ أنْفُ رَجُلٍ أدْرَكَ عِنْدَهُ أبَوَاهُ الكِبَرَ فَلَمْ يُدْخلاَهُ الْجَنَّةَ» قَالَ عَبْدُ الرَّحْمٰنِ وَأظُنُّهُ قَالَ أوْ أحَدُهُمَا.

Chapter

Rebuking The One Who Does Not Pray For The Prophet (pbuh) & His Sin

On the authority of Abu Hurairah (may Allah be pleased with him) that Allah's Messenger (pbuh) said, "Let a man's nose be in dust (An Arabic expression for rebuking a person meaning "he will not achieve goodness)", who does not invoke Allah's Blessings upon me on hearing my name. Let a man's nose be in dust upon whom Ramadan (the month of fasting) entered and then

elapsed without having his sins forgiven. Let a mans nose be in dust, whose parents attained old age in his presence and do not cause him to enter Paradise".

'Abdur-Rahman bin Al-Harith Al-Qurashi said: I think he (pbuh) said: or any one of them (i.e. anyone of his parents).

وفي حدِيثٍ آخَرَ أنَّ النبي ﷺ صعدَ الْمِنْبَرَ فَقَالَ: «آمِينَ» ثُمَّ صَعِدَ فَقَال «آمِينَ» ثُمَّ صَعِدَ فَقَال: «آمِينَ» فَسَأَلَهُ مُعَاذٌ عَنْ ذٰلِكَ فَقَال: «**إنَّ جِبْرِيلَ أتَانِي فَقَالَ يا مُحمدُ مَنْ سُمِّيتَ بيْنَ يَدَيْهِ فَلَمْ يُصَلِّ عَلَيْكَ فَمَاتَ فَدَخَلَ النَّارَ فَأبْعَدَهُ الله قُلْ آمِينَ. فَقُلْتُ: آمِينَ**». وقالَ فِيمَنْ أدْرَكَ رَمَضَانَ فَلَمْ يُقْبَلْ مِنْهُ فَمَاتَ مِثْلَ ذٰلِكَ وَمَنْ أدْرَكَ أبَوَيْهِ أوْ أحَدَهُمَا فَلَمْ يَبَرَّهُمَا فَمَاتَ مِثْلَهُ. وَعَنْ عَلِيٍّ بنِ أبِي طَالِب عنه عَلَيْهِ السَّلاَمُ أنه قال: «**البَخِيلُ الذِي ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ**» وَعَنْ جَعْفَرِ بنِ مُحَمَّدٍ عَنْ أبِيهِ قَالَ قَال رسول الله ﷺ: «**مَنْ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ أُخْطِىءَ بِهِ طَرِيقُ الْجَنَّةِ**». وَعَنْ عَلِيٍّ بنِ أبِي طَالِبٍ أنَّ رسولَ الله ﷺ قال: «**إنَّ البَخِيلَ كُلَّ البَخِيلِ مَنْ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ**» وَعَنْ أبِي هُرَيْرَةَ قَالَ أبُو القَاسِمِ ﷺ: «**أيُّمَا قَوْمٍ جَلَسُوا مَجْلِساً ثُمَّ تَفَرَّقُوا قَبْلَ أنْ يَذْكُرُوا الله وَيُصَلُّوا عَلى النبيِّ ﷺ كانَتْ عَلَيْهِمْ مِنَ الله تِرَةٌ إنْ شَاءَ عَذَّبَهُمْ وَإنْ شَاءَ غَفَرَ لَهُمْ**» وَعَنْ أبِي هُرَيْرَةَ رضي الله عنه ﷺ «**مَنْ نَسِيَ الصَّلاَةَ عَلَيَّ نَسِيَ طَرِيقَ الجَنَّةِ**» وَعَنْ قَتَادَةَ عَنْهُ ﷺ: «**مِنَ الجَفَاءِ أنْ أُذْكَرَ عِنْدَ الرَّجُلِ فَلاَ يُصَلِّي عَلَيَّ**» وَعَنْ جَابِرٍ عنه ﷺ: «**مَا جَلَسَ قَوْمٌ مَجْلِساً ثُمَّ تَفَرَّقُوا عَلَى غَيْرِ صَلاَةٍ عَلى النَّبِيِّ ﷺ إلاَّ تَفَرَّقُوا عَلى أنْتَنِ مِنْ رِيحِ الجِيفَةِ**» وعن أبِي سَعِيدٍ عنِ النَّبِيِّ ﷺ قَالَ: «**لاَ يَجْلِسُ قَوْمٌ مَجْلِساً لاَ يُصَلُّونَ فِيهِ عَلَى النَّبِيِّ ﷺ إلاَّ كَانَ عَلَيْهِمْ حَسْرَةٌ وَإنْ دَخَلُوا الجَنَّةَ لِمَا يَرَوْنَ مِنَ الثَّوَابِ**» وَحَكَى أبو عيسى التِّرْمِذِيُّ عَنْ بَعْضِ أهْلِ العِلْمِ قَالَ: إِذَا صَلَّى الرَّجُلُ عَلى النَّبِيِّ ﷺ مَرَّةً في المَجْلِسِ أجْزَأَ عَنْهُ مَا كَانَ في ذٰلِكَ المَجْلِسِ.

In another narration related by Ka'b bin 'Ujra, the Prophet (pbuh) ascended the pulpit and said, 'Amin' (i.e. O Allah accept the supplication). Then he ascended and said, 'Amin'. He did the same for the third time, when Mu'adh inquired of him about that, so the Prophet (pbuh) said, "Jibril (Gabriel) came to me and said: O Muhammad, whoever does not ask Allah to bless you when hearing the mention of your name and then dies, will admit to the Hell-Fire and Allah will banish him (away from mercy and the Prophet's intercession). Say [O Muhammad (pbuh)]: Amin. So, I said, 'Amin'".

The Prophet (pbuh) uttered a similar hadith concerning the one who attended Ramadan while not having his deeds accepted and then died in that state.

He (pbuh) also stated as similar hadith as regards the one who lived with his parents or one of them and did not show respect to them and then died in that state.

On the authority of 'Ali bin Abu Talib (may Allah be pleased with him) who related: The Prophet (pbuh) said, "Surely, the niggard is the one who hears my name without asking Allah to bless me".

Ja'far bin Muhammad narrated through his father that Allah's Messenger (pbuh) said, "Whoever hears the mention of my name without asking Allah to bless me, will miss the way to Paradise".

'Ali bin Abu Talib (may Allah be pleased with him) narrated: Allah's Messenger (pbuh) said, "Certainly, the niggard is the one who hears the mention of my name without invoking Allah's blessings upon me".

Abu Hurairah (may Allah be pleased with him) related: Abul-Qasim [The sobriquet of the Prophet (pbuh)] said, "When a group of people sit in a gathering and then depart before remembering Allah and Praying for the Prophet (pbuh), they will be held guilty by Allah, and if He wishes, He will either inflict punishment upon them or forgive them".

On the authority of Abu Hurairah (may Allah be pleased with him), the Prophet (pbuh) said, "Whoever forgets asking Allah to bless me, he forgets the way (leading) to Paradise".

Qatada related that the Prophet (pbuh) said, "Of harshness and toughness is that a man hears my name without asking Allah to bless me".

Jabir narrated: The Prophet (pbuh) said, "No group of people sit in a gathering and then depart without asking Allah to bless me except that they will depart in a way more putrefied than the malodour of the carcass".

On the authority of Abu Sa'id, the Prophet (pbuh) said, "No group of people sit in a gathering without asking Allah to bless the Prophet (pbuh) except that they will regret, even though they will enter Paradise owing to what they will see of the (great) recompense [for the one asking Allah to bless the Prophet (pbuh)]".

Abu 'Isa At-Tirmidhi related through some people of profound knowledge: If a man prays for the Prophet (pbuh) once while being in a gathering, this will be sufficient for him so long as he is in the gathering.

فصل

في تخصيصه صلى الله عليه وسلم بتبليغ صلاةِ من صلى عليه أو سلم من الأنام

حَدَّثَنَا الْقَاضِي أبو عَبْدِ الله التَّمِيمِي حَدَّثَنَا الْحُسَيْنُ بنُ محمدٍ حَدَّثَنَا أبو عُمَرَ الحافِظُ حَدَّثَنَا ابنُ عبد الْمُؤْمِنِ حَدَّثَنَا ابنُ دَاسَةَ حَدَّثَنَا أبو داودَ حَدَّثَنَا ابنُ عَوْفٍ حَدَّثَنَا الْمُقْرِيءُ حَدَّثَنَا حَيْوَةُ عَنْ أَبِي صَخْرٍ حُمَيْدِ بنِ زِيادٍ عن يَزِيدَ بنِ عبدِ الله بنِ قُسَيْطٍ عَنْ أبي هُرَيْرَةَ رَضِي الله عنه أن رسولَ الله ﷺ قَالَ: «مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إلاَّ رَدَّ الله عَلَيَّ رُوحِي حَتَّى أَرُدَّ عَلَيْهِ السَّلاَمَ» وَذَكَرَ أبو بَكْرِ بنُ أبي شَيْبَةَ عَنْ أبي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ صَلَّى عَلَيَّ عِنْدَ قَبْرِي سَمِعْتُهُ وَمَنْ صَلَّى عَلَيَّ نَائِياً بُلِّغْتُهُ».

Chapter

Favouring The Prophet (pbuh) With Being Informed Of The Prayers Sent Upon Him By Anyone Of Mankind

On the authority of Abu Hurairah (may Allah be pleased with him) the Prophet (pbuh) said, "No one greets me (even after my death), but Allah restores my soul back so as to reply to his greeting".

Abu Bakr bin Abu Shaiba narrated on the authrority of Abu Hurairah (may Allah be pleased with him) that Allah's Messenger (pbuh) said, "Whoever prays for me at my grave, I hear him, and whoever prays for me at a remote distance, I am informed of him (and his prayers)".

وَعَن ابن مسعود: «**إنَّ لله مَلاَئِكَةً سَيَّاحِينَ في الأرْض يُبَلِّغُوني عَنْ أُمَّتِي السَّلاَمَ**» وَنحوُهُ عَن أبي هُريرة. وَعَن ابنِ عُمرَ: «أكْثِرُوا مِنَ السَّلاَمِ عَلَى نَبِيِّكُمْ كُلَّ جُمُعَةٍ فَإنَّهُ يُؤْتَى بِهِ مِنْكُمْ فِي كُلِّ جُمُعَةٍ». وفي روايةٍ: فَإنَّ أحَداً لاَ يُصَلِّي عَلَيَّ إلاَّ عُرِضَتْ صَلاَتُهُ عَلَيَّ حِينَ يَفْرُغُ مِنْهَا. وعن الحسنِ عنه ﷺ: «**حَيْثُمَا كُنْتُمْ فَصَلُّوا عَلَيَّ فَإنَّ صَلاَتَكُمْ تَبْلُغُنِي**» وَعَن ابنِ عباسٍ لَيْسَ أحَدٌ مِنْ أُمَّةِ مُحمَّدٍ ﷺ يُسَلِّمُ عَلَيْه وَيُصَلِّي عَلَيْهِ إلاَّ بُلِّغَهُ. وَذكر بعضُهم أنَّ الْعَبْدَ إذَا صَلَّى عَلَى النبيِّ ﷺ عُرِضَ عَلَيْهِ اسْمُهُ.

Abu Mas'ud narrated, "Allah has charged some angels to traverse the earth and their duty is to inform me about the greetings sent by my followers to me".

A similar narration was reported by Abu Hurairah. Ibn 'Umar (may Allah be pleased with them both) said: Greet your Prophet (pbuh) much every Friday, for your greetings will be brought before him every Friday (in his grave)".

In another narration, the Prophet (pbuh) said, "No one sends prayers upon me except that his prayers will be brought before me (in my grave) after he concludes them".

Al-Hasan narrated: The Prophet (pbuh) said, "Pray for me wherever you are, for your prayers will be carried to me".

Ibn 'Abbas (may Allah be pleased with them both) narrated: No one of Muhammad's nation sends greetings and prayers upon him except that they will be brought before him.

Someone said: When a slave prays for the Prophet (pbuh), his name will be know to him.

وَعنِ الحسنِ بنِ عَلِيٍّ إذَا دَخَلْتَ الْمَسْجدَ فَسَلِّمْ عَلَى النبيِّ ﷺ فَإنَّ رسولَ الله ﷺ قَالَ: «**لاَ تَتَّخِذُوا بَيْتِي عِيداً وَلاَ تَتَّخِذُوا بُيُوتَكُمْ قُبُوراً وَصَلُّوا عَلَيَّ حَيْثُ كُنْتُمْ فَإنَّ صَلاَتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ**» وَفِي حديثِ أوْسٍ: «**أكْثِرُوا عَلَيَّ مِنَ الصَّلاَة يَوْمَ الْجُمُعَةِ فَإنَّ صَلاَتَكُمْ مَعْرُوضَةٌ عَلَيَّ**» وعن سليمانَ بن سُحَيْم: «رَأيْتُ النبيَّ ﷺ في النَّوْم فقلتُ يا رسولَ الله

هٰؤلاءِ الّذِينَ يَأتُونَكَ فيُسلِّمُونَ عَلَيْكَ أتفْقهُ سَلامَهُمْ؟ قَالَ: نَعَمْ وَأَرُدُّ عَلَيْهِمْ» وعنِ ابنِ شِهَابٍ: بَلَغَنا أنَّ رسولَ الله ﷺ قَالَ: «**أكْثِرُوا مِنَ الصَّلاَةِ عَلَيَّ في اللَّيْلَةِ الزَّهْرَاءِ وَالْيَوْمِ الْأَزْهَرِ فَإنَّهُمَا يُؤَدِّيَانِ عَنْكُمْ وَإنَّ الْأَرْضَ لاَ تَأكُلُ أجْسَادَ الأنْبِيَاءِ وَمَا مِنْ مُسْلِمٍ يُصَلِّي عَلَيَّ إلاَّ حَمَلَهَا مَلَكٌ حَتَّى يُؤَدِّيهَا إلَيَّ وَيُسَمِّيه حَتَّى إنَّهُ لَيَقُولُ إنّ فُلاناً يقول كَذَا وَكَذَا**».

On the authority of Al-Hasan bin Al-Haitham who said: When you enter the mosque, greet the Prophet (pbuh) [i.e. say: Peace be upon Muhammad (pbuh)], since Allah's Messenger (pbuh) said, "Do not take your houses as graves and pray for me wherever you are, for your prayers are carried to me wherever you are".

Aus narrated: The Prophet (pbuh) said, "Ask Allah to bless me much on Fridays (out of its virtue and superiority as the angels witness that day), for your prayers will be brought to me".

Sulaiman bin Suhaim narrated: During sleep, I saw the Prophet (pbuh) in a vision, so I said, "O Allah's Apostle, do you comprehend the greetings sent by those who come to you (in your grave)?" The Prophet (pbuh) said, "Yes, and I reply to them".

Ibn Shehab said: We have been informed that the Prophet (pbuh) said, "Ask Allah to bless me much during the Zahra' (luminous) night [i.e. the night of Friday] and the Azhar (luminous) day [i.e. Friday], for they will be sufficient for you. Verily, the earth does not eat the bodies of the Prophets. No Muslim sends prayers upon me except that an angel will have the duty of carrying them to me and tell me about the name of that Muslim one, to such an extent that he will say: So-and-so says so-and-so".

فصل

في الاختلاف في الصلاة على غير النبي ﷺ وسائر الأنبياء عليهم السلام

قَالَ الْقَاضِي رَضِيَ الله عَنْهُ: عَامَّةُ أهْلِ العِلْمِ مُتَّفِقُونَ عَلَى جَوَازِ الصَّلاَة عَلَى غَيْرِ النبيِّ ﷺ وَرُوِيَ عَنِ ابنِ عَباسٍ «أنَّهُ لاَ تَجُوزُ الصَّلاَةُ عَلَى غَيْرِ النبيِّ ﷺ»، وَرُوِيَ عنه لاَ تَنْبَغِي الصَّلاَةُ عَلَى أحَدٍ إلاَّ النَّبِيِّينَ، وقال سُفْيَانُ يُكْرَهُ أنْ يُصَلَّى إلاَّ عَلَى نَبِيٍّ، وَوَجَدْتُ بِخَطِّ بَعْضِ شُيُوخِي: مَذْهَبُ مَالِكٍ أنَّهُ لاَ يَجُوزُ أنْ يُصَلَّى عَلَى أحَدٍ مِنَ الأنْبِيَاءِ سِوَى مُحَمَّدٍ ﷺ وَهذا غيرُ معروفٍ مِنْ مَذْهَبِهِ، وَقَدْ قَالَ مَالِكٌ في الْمَبْسُوطِ لِيَحْيٰى بن إسحاق أكْرَهُ الصَّلاَةَ عَلَى غَيْرِ الأنْبِيَاءِ وَمَا يَنْبَغِي لَنَا أنْ نَتَعَدَّى مَا أمِرْنَا بِهِ قَالَ يَحْيٰى بنُ يَحيٰى لَسْتُ آخُذُ بِقَوْلِهِ وَلاَ بَأْسَ بالصَّلاَةِ عَلَى الأنْبِيَاءِ كُلِّهِمْ وَعَلَى غَيْرِهِمْ. وَاحْتَجَّ بِحَدِيثِ ابنِ عمرَ وَبِمَا جَاءَ في حديث تَعْلِيمِ النبيِّ ﷺ الصلاةَ عليهِ وفيهِ وعَلَى أزْوَاجِهِ وَعَلى آلِهِ [وَقَدْ

وَجَدْتُ مُعَلَّقاً عن أبي عمران الفاسِيِّ رَوَى عنِ ابنِ عباسٍ رَضِيَ الله عَنْهُما كَرَاهَةَ الصَلاَةِ عَلَى غَيْرِ النبيِّ ﷺ قَالَ وَبِهِ نَقُولُ وَلَمْ يَكُنْ يُسْتَعْمَلُ فِيمَا مَضَى، وقد رَوَى عبدُ الرزاقِ عن أبي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رسولُ الله ﷺ: «**صَلُّوا عَلَى أَنْبِيَاءِ الله وَرُسُلِهِ فَإِنَّ الله بَعَثَهُمْ كَمَا بَعَثَنِي**»] قَالُوا: وَالْأَسَانِيدُ عَنِ ابنِ عباسٍ لَيِّنَةٌ والصلاةُ فِي لِسَانِ العَرَبِ بِمَعْنَى التَّرَحُّمِ والدُّعَاءِ وذٰلِكَ عَلَى الإطْلاَقِ حَتَّى يَمْنَعَ مِنْهُ حَدِيثٌ صحِيحٌ أَوْ إجماعٌ. وقد قال تَعَالَى: ﴿هُوَ ٱلَّذِى يُصَلِّى عَلَيْكُمْ وَمَلَٰٓئِكَتُهُۥ﴾ [الأحزاب: 43] الآيةَ وَقَالَ تعالى: ﴿خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ﴾ [التوبة: 103] الآيةَ. وَقَالَ تعالى: ﴿أُوْلَٰٓئِكَ عَلَيْهِمْ صَلَوَٰتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ﴾ [البقرة: 157]

Chapter

Disagreement as for Sending Prayers upon Someone Other than The Prophet and the Other Prophets (Peace be upon them)

Al-Qadi, may Allah make him successful, said: the majority of scholars agree upon the permissibility of sending prayers upon any one other than the Prophet (pbuh).

Ibn 'Abbas (may Allah be pleased with them both) narrated that it is not allowed to pray for any one other than the Prophet (pbuh). He also related: Prayers should be sent upon none but the Prophets.

Sufian said: It is disliked praying for none but a Prophet.

Through the written texts of one of the religious scholars, I found the hereinafter: the Maliki school of Jurisprudence adopts that it is not permitted to pray for anyone of the Prophets apart from Muhammad. Yet, this is unknown about his religious doctrine. In his juristic book 'Al-Mabsuta', Malik said to Yahia bin Ishaq: I dislike praying for anyone other than the prophets, and we should not transcend what we are ordained to do.

Yahia bin Yahia said: I do not agree with his statement. There is no harm to pray for all prophets as well as the other people. He pleaded by the hadith related by Ibn 'Umar as well as the hadith of the Prophet (pbuh) which comprised the instructions pertaining to praying for the Prophet, and included praying for his wives and household.

Abu 'Imran Al-Fasy narrated, through a written narration: Ibn 'Abbas (may Allah be pleased with them both) related that it is disliked to pray for anyone other than the Prophet (pbuh).

'Abdur-Raziq narrated on the authority of Abu Hurairah (may Allah be pleased with him): Allah's Apostle (pbuh) said, "Pray for Allah's Prophets and His Messengers, for Allah sent them the same as he has sent me".

They said: The narrations transmitted through Ibn 'Abbas are sound. Salat (blessings) in the Arabic language means mercy and invocation, and this is the general sense.

Allah the Supreme said, "He it is who sends salat (His Blessings) on you, and

his angels too (ask Allah to bless and forgive you), that he may bring you out from darkness (of disbelief and polytheism) into light (of belief and Islamic Monotheism). And he is ever Most Merciful to the believers"(1).

As well, he said, "Take Sadaqah (alms) from their wealth in order to purify them with it, and invoke Allah for them, verily! Your invocations are a source of security for them; and Allah is All-Hearer, All-knower"(2).

Likewise, he said, "They are those on whom are the salawat (i.e. who are blessed and will be forgiven) from their Lord"(3).

وَقَال النبيُّ ﷺ: **«اللَّهُمَّ صَلِّ عَلى آلِ أبي أوْفى»** وَكَانَ إِذَا أتَاهُ قَوْمٌ بِصَدَقَتِهِمْ قَالَ: **«اللَّهُمَّ صَلِّ عَلَى آلِ فُلاَنٍ»**، وفي حديثِ الصلاةِ: **«اللَّهُمَّ صَلِّ عَلَى محمدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ»**، وفِي آخرَ: وَعَلَى آلِ مُحَمَّدٍ، قِيلَ أتْبَاعُهُ، وقِيلَ أُمَّتُهُ وَقِيلَ آلُ بَيْتِهِ، وَقِيلَ الأَتْبَاعُ وَالرَّهْطُ وَالْعَشِيرَةُ وَقيلَ آلُ الرَّجُلِ وَلَدُهُ وَقيل قَوْمُهُ، وَقِيلَ أَهْلُهُ الَّذِينَ حُرِّمَتْ عَلَيْهِمُ الصَّدَقَةُ، وَفِي رِوَايةِ أَنَسٍ سُئِلَ النَّبِيُّ ﷺ مَنْ آلُ محمدٍ؟ قَالَ: **«كُلُّ تَقِيٍّ»** وَيَجِيءُ على مَذْهَبِ الحَسَنِ أنَّ المُرَادَ بِآلِ محمدٍ محمد نَفْسُهُ فَإِنَّهُ كَانَ يَقُولُ فِي صَلاَتِهِ على النَّبِيِّ ﷺ اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَبَرَكاتِكَ عَلى آل محمدٍ يُرِيدُ نَفْسَهُ لِأَنَّهُ كانَ لا يُخِلُّ بِالفَرْضِ وَيأْتِي بالنَّفْلِ لِأَنَّ الفَرْضَ الَّذِي أمَرَ الله تَعَالَى بِهِ هُوَ الصَّلاَةُ عَلى مُحمدٍ نَفْسِهِ وَهٰذَا مِثْلُ قَوْلِهِ ﷺ: **«لَقَدْ أُوتِيَ مِزْمَاراً مِنْ مَزَامِير آل دَاوُدَ»** يُرِيدُ مِنْ مَزَامِيرِ دَاوُدَ، وَفِي حَدِيثِ أبي حُمَيْدٍ السَّاعِدِيِّ فِي الصَّلاَةِ اللَّهُمَّ صَلِّ عَلَى محمدٍ وَأزْوَاجِهِ وَذُرِّيَّتِهِ، وَفِي حَدِيثِ ابنِ عُمَرَ أَنَّهُ كانَ يُصَلِّي عَلَى النبيِّ ﷺ وَعلى أبي بَكر وَعُمَرَ ذَكَرَهُ مَالِكٌ في المُوَطَّإِ مِنْ رِوايةِ يَحْيٰى الأَنْدَلُسِيِّ وَالصَّحِيحُ مِنْ رِوايةِ غَيْرِهِ: وَيَدْعُو لِأَبِي بَكْرٍ وَعُمَرَ.

The Prophet (pbuh) said, "O Allah, bless the family (members) of Abu Aufa".

Receiving the charity from any people (to be given to the needy Muslims), the Prophet (pbuh) would say, "O Allah, bless the family (members) of so-and-so".

The hadith of salat (blessings) reads "O Allah, bless Muhammad, his wives and his offspring".

Another hadith reads, "Bless the family (members) of Muhammad". It is said: They are his followers, his household, or his nation.

As well, it is said: They are the followers, the group of people, or the folks.

It is also said: The family members of a man are his children. It is said: They are his people. Likewise, it is said: They are his family having been prohibited from taking any share of Zakat (Obligatory Charity).

Anas narrated: When the Prophet (pbuh) was asked, "Who are the family

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(1) [33: 43]. (2) [9: 103]. (3) [2: 157].

(members) of Muhammad'?, he replied, 'every pious one (is of the family members of Muhammad).

According to the doctrine of Al-Hasan, what is meant by the family (members) of Muhammad is Muhammad himself, for he used to say on asking Allah to bless the Prophet (pbuh): O Allah, have blessings and favours on the family of Muhammad, meaning himself as he did not leave the obligation and used to perform the supererogatory ordinance, as the obligation ordained by Allah the Supreme implied asking Allah to bless Muhammad himself.

This is similar to the Prophet's statement, namely, "He has been given a pleasant tone of the tones of the family (members) of Dawud (David)", meaning the tones of Dawud.

Concerning the hadith of salat (blessings), Abu Hamid As-Sa'idy said, "O Allah, bless Muhammad, his wives and offspring".

Ibn 'Umar (may Allah be pleased with them both) narrated that he used to pray for the Prophet (pbuh), Abu Bakr and 'Umar-Malik mentioned that in his book "Al-Muwatta'" (the approved) through the narration of Yahia Al-Andalusy.

Yet, the sound statement mentioned, by someone else is: He used to supplicate (to Allah) for Abu Bakr and 'Umar.

وَرَوَى ابنُ وَهْب عن أنسِ بنِ مَالِكٍ كُنَّا نَدْعُو لِأَصْحَابِنَا بالغَيْبِ فَنَقُولُ: اللَّهُمَّ اجْعَلْ مِنْكَ عَلى فُلانٍ صَلَوَاتِ قَوْمٍ أبْرَارٍ الَّذِينَ يَقُومُونَ باللَّيْلِ وَيصُومُونَ بالنَّهَار. قَالَ القَاضِي: وَالَّذِي ذَهَبَ إِلَيْهِ المُحَقِّقُونَ وَأمِيلُ إِلَيْهِ مَا قَالَهُ مَالِكٌ وَسُفْيَانُ رَحِمَهُمَا الله، وَرُوِيَ عَنِ ابنِ عَباسٍ، وَاخْتَارَهُ غَيْرُ وَاحِدٍ مِنَ الفُقَهَاءِ وَالمُتَكَلِّمِينَ أنهُ لاَ يُصَلَّى عَلَى غَيْرِ الأنْبِيَاءِ عِنْدَ ذِكْرِهِمْ بَلْ هُوَ شَيْءٌ يُخْتَصُّ بِهِ الأنْبِيَاءُ تَوْقِيراً وَتَعْزِيراً كَمَا يُخَصُّ الله تَعَالَى عِنْدَ ذِكْرِهِ بالتَّنْزِيهِ وَالتَّقْدِيسِ وَالتَّعْظِيمِ وَلاَ يُشَارَكُ فِيهِ غَيْرُهُ وكَذٰلِكَ يَجِبُ تَخْصِيصُ النَّبيِّ ﷺ وَسَائِرِ الأنْبِيَاءِ بِالصَّلاَةِ وَالتَّسْلِيمِ وَلاَ يُشَارَكُ فِيهِ سِوَاهُمْ كَمَا أمَرَ الله بِقَوْلِهِ: ﴿صَلُّوا۟ عَلَيْهِ وَسَلِّمُوا۟ تَسْلِيمًا﴾ [الأحزاب: 43] وَيُذْكَرُ مَنْ سِوَاهُمْ مِنَ الْأَئِمَّةِ وَغَيْرِهِمْ بِالغُفْرَانِ وَالرِّضَى كَمَا قَالَ تَعَالَى: ﴿يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ﴾ [الحشر: 10] وَقَالَ تعالى: ﴿وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِىَ ٱللَّهُ عَنْهُمْ﴾ [التوبة: 100] أيْضاً فَهُوَ أمْرٌ لَمْ يَكُنْ مَعْرُوفاً في الصَّدْرِ الْأَوَّلِ كَمَا قَالَ أَبُو عِمْرَانَ وَإِنَّمَا أحْدَثَتْهُ الرَّافِضَةُ وَالمُتَشَيِّعَةُ فِي بَعْضِ الْأَئِمَّةِ فَشَارَكُوهُمْ عِنْدَ الذِّكْرِ لَهُمْ بِالصَّلاَةِ وَسَاوَوْهُمْ بِالنبيِّ ﷺ في ذٰلِكَ وأيضاً فَإِنَّ التَّشَبُّهَ بِأَهْلِ الْبِدَعِ مَنْهِيٌّ عَنْهُ فَتَجِبُ مُخَالَفَتُهُمْ فِيمَا الْتَزَمُوهُ مِنْ ذٰلِكَ وَذِكْرُ الصَّلاَةِ عَلَى الآلِ وَالْأَزْوَاجِ مَعَ النبيِّ ﷺ بِحُكْمِ التَّبَعِ وَالْإِضَافَةِ إِلَيْهِ لاَ عَلَى التَّخْصِيصِ قَالُوا وَصَلاَةُ النبيِّ ﷺ عَلَى مَنْ صَلَّى عَلَيْهِ مَجْرَاهَا مَجْرَى الدُّعَاءِ وَالْمُوَاجَهة لَيْسَ فِيهَا مَعْنَى التَّعْظِيمِ وَالتَّوْقِيرِ قَالُوا وَقَدْ

قَالَ تَعَالَى: ﴿لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُم بَعْضًا﴾ [النور: 61] فَكَذلِكَ يَجِبُ أَنْ يَكُونَ الدُّعَاءُ لَهُ مُخَالِفاً لِدُعَاءِ النَّاسِ بَعْضِهِمْ لِبَعْضٍ. وَهٰذَا ٱخْتِيَارُ الْإِمَامِ أَبِي الْمُظَفَّرِ الإِسْفَرَائِينِيِّ مِنْ شُيُوخِنَا، وَبِهِ قَالَ أَبُو عُمَرَ بْنُ عَبْدِ الْبَرِّ.

Ibn Wahb narrated on the authority of Anas bin Malik: We used to supplicate (to Allah) for our companions during their absence and say: O Allah, have blessings upon so-and-so, the blessings invoked by the righteous people who offer the night prayers and fast during the daytime.

Al-Qadi Abul-Fadl said: The view for which some commentators go and to which I am inclined is that stated by Malik and Sufian (may Allah have mercy upon them), and reported by Ibn 'Abbas and chosen by more than one of the jurists and commentators, namely: Prayers are to be sent upon none but the Prophets as a special sign of glorifying and honouring them the same as Allah is specialized with being exalted and glorified on hearing the mention of His Name and none associates with Him in that. Likewise, the Prophet (pbuh) as well as the other Prophets should be favoured with the blessings and greetings to be sent upon them solely apart from anyone else as ordained by Allah in his statement, "and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As-Salamu 'Alaikum)"(1).

Apart from the Prophets, the Imams and other religious scholars should be specialized with the invocations of (the Muslims for them) to be sought Allah's Forgiveness and pleasure with them, as it is referred to in Allah's Statement, "And those who come after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith"(2).

Allah the Supreme also says, "And the foremost to embrace Islam of the Muhajirun (those who emigrated from Mecca to Medina) and the Ansar (the citizens of Medina who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him"(3).

That matter (sending prayers upon people) was not known during the first era of Islam as stated by Abu 'Imran, but it is innovated by Ar-Rafidah and the Shi'ites concerning some Imams and religious scholars. So, they made them equal to the Prophet (pbuh) as regards asking Allah to bless them on hearing the mention of their names.

As well, it is prohibited to imitate the heretics, so it is obligatory to oppose them as for what they invent in religion.

Asking Allah to bless the Prophet's family (members) and wives along with him is owing to his affiliation to him, not out of specializing them.

They said: The Salat (blessings) invoked by the Prophet (pbuh) for the one who asked Allah to bless him is in the form of an invocation, and it is free from exalting or honouring him.

They said: Allah the Supreme said, "Make not the calling of the Messenger

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(1) [33: 56]. (2) [59: 10]. (3) [9: 100].

[Muhammad (pbuh)] among you as your calling one of another. Thereby, the supplication for the Prophet (pbuh) should be different from the supplication invoked by people to one another[1].

This is the option of Imam Abu Al-Mudhfar Al-Isfra'iny, one of our sheikhs and the statement adopted by 'Abd Al-Bar.

فـــصل

في حكم زيارة قبره ﷺ وفضيلة من زاره وسلم عليه وكيف يسلم ويدعو

وزيارةُ قَبْرِهِ ﷺ سُنَّةٌ مِنْ سُنَنِ الْمُسْلمينَ مُجْتمَعٌ عَلَيْهَا وَفَضيلَةٌ مُرَغَّبٌ فِيهَا.

[حَدَّثَنَا الْقَاضِي أبو عليٍّ حَدَّثَنَا أبو الفَضْلِ بنُ خَيْرُونَ قَالَ: حَدَّثَنَا الحسنُ بنُ جعفرٍ قَالَ: حَدَّثَنَا أبو الحَسَنِ عَلِيُّ بنُ عُمَرَ الدَّارَقُطْنِيّ قَالَ: حَدَّثَنَا الْقَاضِي الْمُحَامِلِيُّ قَالَ: حَدَّثَنَا محمدُ بنُ عبدِ الرزاقِ قَالَ: حَدَّثَنَا مُوسَى بن هِلالٍ عَنْ عبيدِ الله بن عمرَ عن نافِعٍ] عَن ابنِ عمرَ رَضِيَ الله عَنْهُما قَالَ: قَالَ النَّبِيُّ ﷺ: «**مَنْ زَارَ قَبْرِي وَجَبَتْ لَهُ شَفَاعَتِي**» وَعَنْ أنسِ بن مالِكٍ قَالَ: قَالَ رسولُ الله ﷺ: «**مَنْ زَارَني في الْمَدِينَةِ مُحْتَسِباً كَانَ فِي جِوَارِي وَكُنْتُ لَهُ شَفِيعاً يَوْمَ الْقِيَامَةِ**» وَفِي حَدِيثٍ آخَرَ «**مَنْ زَارَنِي بَعْدَ مَوْتِي فَكَأَنَّمَا زَارَنِي في حَيَاتِي**» وَكَرِهَ مَالِكٌ أن يقالَ زُرْنَا قَبْرَ النبيِّ ﷺ، وقدِ ٱخْتُلِفَ في معنى ذٰلِكَ فَقِيلَ كَرَاهِيَةَ الاسْمِ لِمَا وَرَدَ مِنْ قولِهِ ﷺ: «**لَعَنَ الله زَوَّارَاتِ الْقُبُورِ**» وهذا يَرُدُّهُ قولُهُ: «**نُهِيتُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا**» وَقَوْلُهُ: «**مَنْ زَارَ قَبْرِي**» فَقَدْ أَطْلَقَ ٱسْمَ الزِّيَارَةِ وَقِيلَ لِأَنَّ ذٰلِكَ لِمَا قِيلَ إِنَّ الزَّائِرَ [أَفْضَلُ مِنَ الْمَزُورِ وهذا أيضاً ليسَ بِشَيْءٍ إِذْ لَيْسَ كُلُّ زَائِرٍ] بِهٰذِهِ الصِّفَةِ وَلَيْسَ هٰذَا عُمُوماً.

Chapter

The Ruling As For Visiting Prophet's Grave & The Virtue Of Visiting And Greeting Him & The Way Of Greeting And Supplicating For Him

Visiting the Prophet's grave is a Sunnah upon which the Muslims unanimously agree, and a desirable virtue as related by Ibn 'Umar (may Allah be pleased with them both).

On the authority of Ibn 'Umar (may Allah be pleased with them both) who said: The Prophet (pbuh) said, "whoever visits my grave, will be entitled to my intercession (with Allah for him on the Day of Resurrection)".

Anas bin Malik said: Allah's Apostle (pbuh) said, "Whoever visits me (i.e. visits my grave) in Medina seeking only Allah's Reward, will be close to me and I will intercede (with Allah) for him on the Day of Judgment".

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(1) [34: 63].

In another hadith, the Prophet (pbuh) said, "Whoever visits me after my death, will be as if he visited me during my lifetime".

Malik disliked saying: We visited the Prophet's grave. Concerning this, it is said: It is disliked stating the name 'grave' owing to the Prophet's statement, "May Allah curse those women who visit the graves".

But that statement has the echo-reply of the Prophet's other saying, namely, "I have prohibited you from visiting the graves, so let you (now) visit them".

As well, he (pbuh) said, "Whoever visits my graves". So, he identified the name of the visit.

It is said: This is because it was said that the visitor is better than the one who is visited.

Yet, this is nothing, for every visitor is not characterized by that quality, and it is not a general rule.

وقَدْ وَرَدَ في حدِيثِ أَهْلِ الْجَنَّةِ زِيَارَتُهُمْ لِرَبِّهِمْ وَلَمْ يُمْنَعْ هذا اللَّفْظُ في حَقِّهِ تَعَالَى. [وقال أبو عِمرانَ رحمه الله إنَّمَا كَرِهَ مالِك أن يقالَ طَوافُ الزِّيَارَة وَزُرْنَا قَبْرَ النبيِّ ﷺ لاسْتِعْمَالِ النَّاسِ ذٰلِكَ بَيْنَهُمْ بَعْضُهُمْ لِبَعْضٍ وكَرِه تَسْوِيَةَ النبيِّ ﷺ مَعَ النَّاسِ بِهذا اللَّفْظِ وَأَحَبَّ أنْ يُخَصَّ بِأَنْ يقالَ سَلَّمْنَا عَلَى النبيِّ ﷺ وأَيضاً فَإنَّ الزِّيَارَةَ مُبَاحَةٌ بَيْنَ النَّاسِ وَوَاجِبٌ شَدُّ الْمَطِيِّ إلى قَبْرِهِ ﷺ يُرِيدُ بالْوُجُوبِ هُنَا وُجُوبَ نَدْبٍ وَتَرْغِيبٍ وَتَأْكِيدٍ لاَ وُجُوبَ فَرْضٍ] وَالأَوْلَى عِنْدِي أن مَنْعَهُ وَكَرَاهَةَ مَالِكٍ لَهُ لإضَافَتِهِ إلَى قَبْرِ النبيِّ ﷺ وأنه لو قال زُرْنَا النبيَّ لَمْ يَكْرَهْهُ لِقَولِهِ ﷺ: «**اللَّهُمَّ لاَ تَجْعَلْ قَبْرِي وَثَناً يُعْبَدُ بَعْدِي، اشْتَدَّ غَضَبُ الله عَلَى قَوْمٍ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ**» فَحَمَى إضَافَةَ هٰذَا اللَّفْظِ إلى القَبْرِ وَالتَّشَبُّهَ بِفِعْلِ أُولٰئِكَ قَطْعاً لِلذَّرِيعَة وَحَسْماً لِلْبَابِ وَالله أَعْلَمُ؛ قَالَ إسْحَاقُ بنُ إبْرَاهِيم الفَقِيهُ: وَمِمَّا لَمْ يَزَلْ مِنْ شَأْنِ مَنْ حَجَّ المُرُورُ بالمَدِينَةِ وَالْقَصْدُ إلى الصَّلاَةِ في مَسْجِدِ رسول الله ﷺ وَالتَّبَرُّكُ بِرُؤْيَةِ رَوْضَتِهِ وَمِنْبَرِهِ وَقَبْرِهِ وَمَجْلِسِهِ وَمَلاَمِسِ يَدَيْهِ وَمَوَاطِىءِ قَدَمَيْهِ وَالعَمُودِ الَّذِي كانَ يَسْتَنِدُ إلَيْهِ وَيَنْزِلُ جِبْرِيلُ بِالْوَحْيِ فِيهِ عَلَيْهِ وَبِمَنْ عَمَرَهُ وَقَصَدَهُ مِنَ الصَّحَابَةِ وأَئِمَّة المُسْلِمِينَ والاعْتِبَارُ بِذٰلِكَ كُلِّهِ؛

Concerning the hadith about the people of Paradise, it is stated: their visit to their Lord. Thereby, that term was not prevented on the part of Allah the Supreme.

Abu 'Imran - may Allah have mercy upon him - said: Verily, Malik disliked saying; 'the circumambulation of the visit' and 'we visited the Prophet's grave', owing to the people's utterance of these phrases frequently among them, so he disliked that term causing people to be equal to the Prophet (pbuh). He liked saying the special phrase: We greeted the Prophet (pbuh) [i.e. saluted him with the Islamic way of salutation, saying As-Salamu 'Alaikum - Peace be upon you].

As well, visiting his grave is permissible for people, and it is a duty to set out journeys to the Prophet's grave. This duty is mandatory, exhorting and

confirming, and it is not obligatory.

I mainly view that the prohibition of using the term 'grave' and Malik's hatred for it [i.e. saying I visited the grave of the Prophet (pbuh)] and his inclination to saying 'I visited the Prophet (pbuh)' instead, is due to the Prophet's statement, namely, "O Allah, make not my grave an idol being worshipped. Allah was wrathy with some people who took the graves of their Prophets as mosques".

So, he prevented that term from being added to the grave and guarded against imitating the deeds of those people (upon whom Allah was wrathy) so as to ban any claim and means and Allah knows best.

Ishaq bin Ibrahim said: Of the permanent rites that a pilgrim is to perform are passing by Medina, trending for offering the prayers in the Mosque of Allah's Messenger (pbuh) and getting the blessings of seeing his garden, his pulpit, his grave, his sitting place, the spots touched by his hands, his foothold, the post to which he used to lean, and the places in which Jibril (Gabriel) used to meet him with the revelation, and which were inhabited by the companions and the Muslims of sacred knowledge. So, all of these are to be taken into account.

وقالَ ابنُ أبي فُدَيْكٍ: سَمِعْتُ بَعْضَ مَنْ أَدْرَكْتُ يَقُولُ: بَلَغَنَا أنهُ مَنْ وَقَفَ عِنْدَ قَبْرِ النبيِّ ﷺ فَتَلاَ هٰذِهِ الآيةَ: ﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ﴾ [الأحزاب: 56] ثُمَّ قال صلى الله عَلَيْكَ يا محمدُ مَنْ يَقُولُها سَبْعِينَ مَرَّةً، ناداه مَلَكٌ صَلَّى الله عَلَيْكَ يَا فُلاَنُ وَلَمْ تَسْقُطْ لَهُ حَاجَةٌ، وَعَنْ يَزِيدَ بن أبي سعِيدِ المَهْرِيِّ: قَدِمْتُ عَلَى عُمَرَ بنِ عبدِ العزِيزِ فَلَمَّا وَدَّعْتُهُ قال: لي إِلَيْكَ حاجَةٌ؛ إِذَا أَتَيْتَ المَدِينَةَ سَتَرَى قَبْرَ النَّبيِّ ﷺ فَأَقْرِهِ مِنِّي السَّلاَمَ؛ قَالَ غَيْرُهُ وَكَانَ يُبْرِدُ إِلَيْهِ البَرِيدَ مِنَ الشَّام قال بَعْضُهُمْ رَأَيْتُ أَنَسَ بنَ مَالِكٍ أتى قَبْرَ النَّبِيِّ ﷺ فَوَقَفَ فَرَفَعَ يَدَيْهِ حَتَّى ظَنَنْتُ أنهُ افْتَتَحَ الصَّلاَةَ فَسَلَّم على النَّبيِّ ﷺ ثُمَّ انْصَرَفَ؛ وَقَالَ مالِكٌ في رِوايةِ ابنِ وَهْبٍ إِذَا سَلَّمَ على النَّبِيِّ ﷺ وَدَعَا يَقِفُ وَوَجْهُهُ إلى القَبْرِ لا إلى القِبْلَةِ وَيَدْنُو وَيُسَلِّمُ وَلاَ يَمَسُّ القَبْرَ بِيَدِهِ، وَقَالَ في المَبْسُوط: لا أرَى أن يَقِفَ عِنْدَ قَبْرِ النبي ﷺ يَدْعُو وَلٰكِنْ يُسَلِّمُ ويَمْضِي.

Ibn Abu Fadik Muhammad bin Isma'il said: I heard someone saying: We have been informed that whoever stands at the grave of the Prophet (pbuh) and recites the hereinafter verse, "Allah sends his salat (Graces, honours, blessings, mercy) on the Prophet [Muhammad (pbuh)]"(1), and then says, "May Allah have blessings upon you, O Muhammad" seventy times, an angel will call him saying,' May Allah have blessings upon you, o so-and-so'. Furthermore, he will not fail to fulfill his need.

Yazid bin Abu Sa'id Al-Muhry narrated: I came to 'Umar bin 'Abdel-'Aziz,

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(1) [33: 56].

and when I bade him farewell, he said: I want you to fulfill a need for me. When you reach Medina, you will see the Prophet's grave, so salute him on my behalf.

Someone said: He ('Umar) used to dispatch letters for him (Yazid) from the Levant (telling him to greet the Prophet on his behalf).

Someone said: I saw Anas bin Malik coming to the Prophet's grave, standing and raising his hands so that I thought that he commenced the prayer. Yet, he greeted the Prophet (who was in his grave) and then departed.

In the narration related by Ibn Wahb, Malik said; when anyone intends to greet the Prophet (pbuh) and invoke, he is stand facing the honourable grave, not the Qiblah (the direction to prayer), approach it and greet [the Prophet (pbuh)], and he is not to touch the grave with his hand.

In Al-Mabsut, Malik said: I don't' view that he is to stand at the grave of the Prophet (pbuh) and invoke (Allah), but he is to greet [the Prophet (pbuh) with the Islamic way of salutation] and then leave.

قال ابنُ أبي مُلَيْكَة مَنْ أَحَبَّ أَنْ يَقُومَ وُجاهَ النبي ﷺ فَلْيَجْعَلِ القِنْدِيلَ الَّذِي في القِبْلَةِ عِنْدَ القَبْرِ على رَأْسِهِ، وقال نافِعٌ: كانَ ابنُ عُمَرَ يُسَلِّمُ على القَبْرِ رَأَيْتُهُ مِائَةَ مَرَّةٍ وَأَكْثَرَ يَجِيءُ إلى القَبْر فَيَقُولُ السَّلاَمُ عَلى النَّبيِّ ﷺ السَّلاَمُ على أبي بَكْرٍ السَّلاَمُ على أبي حَفْصٍ ثُمَّ يَنْصَرِفُ، [وَرُئِيَ ابنُ عُمَرَ وَاضِعاً يَدَهُ على مَقْعَدِ النَّبِيِّ ﷺ مِنَ الْمِنْبَرِ ثُمَّ وَضَعَهَا على وَجْهِهِ. وعنِ ابن قُسَيْطٍ وَالْعُتْبِيِّ كانَ أَصْحَابُ النبيِّ ﷺ إذَا خَلاَ المَسْجِدُ حَسُّوا رُمَّانَةَ الْمِنْبَرِ التي تَلِي القَبْرَ بِمَيَامِنِهِمْ ثُمَّ اسْتَقْبَلُوا القِبْلَةَ يَدْعُونَ،] وفِي المُوَطَّأ مِنْ رِوايةِ يَحْيى بنِ يَحْيى اللَّيْثِيِّ أَنَّهُ كانَ يَقِفُ على قَبْرِ النَّبِيِّ ﷺ فَيُصَلِّي على النَّبِيِّ وعلى أبي بكرٍ وَعُمَرَ وَعِنْدَ ابنِ القاسِمِ والقَعْنَبِيِّ وَيَدْعُو لأبي بكرٍ وَعُمَرَ قَالَ مَالِكٌ في روايةِ ابنِ وَهْبٍ يقولُ المُسَلِّمُ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ الله وَبَرَكَاتُهُ. قال في المَبْسُوطِ وَيُسَلِّمُ عَلَى أبي بكر وَعُمَرَ قال القاضِي أبو الْوَلِيدِ البَاجِيُّ: وَعِنْدِي أَنَّهُ يَدْعُو لِلنَّبِيِّ ﷺ بِلَفْظِ الصَّلاَةِ وَلأَبِي بكرٍ وَعُمَرَ كما في حديثِ ابن عُمَرَ مِنَ الْخِلاَفِ؛

Ibn Abu Mulaika said: Whoever likes to stand facing the Prophet (pbuh), he is to make the lamp which is in the Qiblah at the grave over his head.

Nafi' said: Ibn 'Umar (may Allah be pleased with them both) used to greet (salute) the grave. I saw him doing so a hundred times and more. He would come to the grave and say: Salam (peace) be upon the Prophet (pbuh), and Abu Bakr. Peace be upon my father [i.e. 'Umar bin Al-Khattab]. Then he would depart.

Ibn 'Umar (may Allah be pleased with them both) was seen placing his hand on the seat of the Prophet (pbuh) at the pulpit, and then placing it on his face.

Yazid bin 'Abdullah bin Qusait and Muhammad bin Ahmad bin 'Abdel-'Aziz Al-'Utby narrated: When the mosque be came empty (of people), the companions of the Prophet (pbuh) used to touch the knob of the pulpit which was next to the grave [of the Prophet (pbuh)] with their right hands and then face

the Qiblah (the direction to prayer) invoking.

In Al-Muwatta' [(the Approved) of Imam Malik], Yahia bin Yahia Al-Laithy narrated that he used to stand at the grave of the Prophet (pbuh) asking Allah to bless the Prophet (pbuh), Abu Bakr and 'Umar (may Allah be pleased with them both).

Ibn Al-Qassim and Al-Qa'naby narrated: He (Yahia) would supplicate to Allah for Abu Bakr and 'Umar (may Allah be pleased with them both).

Through the narration of Ibn Wahb, Malik said: The Muslim is to say, "Peace be upon you, O Prophet and Allah's Mercy and blessings be upon you".

In 'Al-Mabsut', Malik said: And he (the Muslim) is to invoke (Allah) for Abu Bakr and 'Umar (may Allah be pleased with them both).

Al-Qadi Abul-Walid Al-Bajy said: I view that he (The Mulsim) is to invoke Allah's blessings upon the Prophet (pbuh), Abu Bakr and 'Umar (may Allah be pleased with them both).

وَقَال ابنُ حَبِيبٍ ويقولُ إذَا دَخَلَ مَسْجِدَ الرَّسُول باسْم الله وَسَلاَمٌ على رسولِ الله السَّلاَمُ عَلَيْنَا مِنْ رَبِّنَا وصلى الله وَمَلاَئِكَتُهُ على محمدٍ اللَّهُمَّ اغْفِرْ لِي ذُنُوبي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَجَنَّتِكَ وَاحْفَظْنِي مِنَ الشَّيْطَانِ الرَّجِيم، ثُمَّ اقْصِدْ إِلَى الرَّوْضَةِ وَهِيَ ما بَيْنَ القَبْرِ وَالْمِنْبَرِ فَارْكَعْ فِيهَا رَكْعَتَيْنِ قَبْلَ وُقُوفِكَ بالْقَبْرِ تَحْمَدُ الله فِيهِمَا وَتَسْأَلُهُ تَمَامَ مَا خَرَجْتَ إِلَيْهِ وَالْعَوْنَ عَلَيْهِ وَإِنْ كَانَتْ رَكْعَتَاكَ فِي غَيْرِ الرَّوْضَةِ أَجْزَأَتَاكَ وَفِي الرَّوْضَة أَفْضَلُ وقد قال ﷺ: **«مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاض الْجَنَّةِ، وَمِنْبَرِي عَلَى تُرْعَةٍ مِنْ تُرَعِ الجنَّةِ»** ثُمَّ تَقِفَ بِالْقَبْرِ مُتَوَاضِعاً مُتَوَقِّراً فَتُصَلِّي عَلَيْهِ وَتُثْنِي بِمَا يَحْضُرُكَ وَتُسَلِّمُ عَلَى أَبِي بكرٍ وعمرَ وَتَدْعُو لَهُمَا وَأَكْثِرْ مِنَ الصَّلاَةِ فِي مَسْجِدِ النبيِّ ﷺ بِاللَّيْلِ وَالنَّهَارِ وَلاَ تَدَعْ أَنْ تَأْتِيَ مَسْجِدَ قُبَاءٍ وَقُبُورَ الشُّهَدَاءِ؛ قَالَ مالِك في كِتابِ محمدٍ: وَيُسَلِّمُ عَلَى النبيِّ ﷺ إِذَا دَخَلَ وَخَرَجَ يَعْنِي فِي الْمَدِينَةِ وَفِيمَا بَيْنَ ذَلِكَ قال محمدٌ وَإِذَا خَرَجَ جَعَلَ آخِرَ عَهْدِهِ الوُقُوفَ بِالْقَبْرِ وَكَذَلِكَ مَنْ خَرَجَ مُسَافِراً؛ وَرَوَى ابنُ وَهْبٍ عن فاطِمَةَ بِنتِ النبيِّ ﷺ أَنَّ النبيَّ ﷺ قال: **«إِذَا دَخَلْتَ الْمَسْجِدَ فَصَلِّ عَلَى النبيِّ ﷺ وَقُلِ: اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَإِذَا خَرَجْتَ فَصَلِّ عَلَى النبيِّ ﷺ وَقُل اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ»** وَفِي روايةٍ أخرى فَلْيُسَلِّمْ مَكانَ فَلْيُصَلِّ فِيهِ ويقولُ إِذَا خَرَجَ **«اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ»** وفي أخرى **«اللَّهُمَّ احْفَظْنِي مِنَ الشَّيْطَانِ الرَّجِيم»**

Ibn Habib said: On admitting to the mosque of the Prophet (pbuh), the Muslim is to say: In the name of Allah and peace be upon Allah's Messenger (pbuh), peace be upon him. May peace be upon us from our Lord. May Allah send blessings upon Muhammad and his angels ask him to bless him. O Allah, forgive me my sins and open for me the gates of Your Mercy and Your Paradise, and guard me against the accursed Satan. Then, he is to trend for Ar-Raudah

(the garden), which is midway between the grave and the pulpit, and pray two Rak'at (prayer units) therein before standing at the grave, and praise Allah during them and ask him to help you fulfill what you have got out for.If he prays two Rak'at in a place other than Ar-Raudah, they will be sufficient for him, but it is better to perform them in Ar-Raudah.

The Prophet (pbuh) said,"The area in between my pulpit and my grave is a garden (Raudah) of the gardens of Paradise, and my pulpit stands on a pool of the pools of Paradise".

Then, he is to stand observing humbleness and solemnity and pray and praise Allah with what is present in his mind, and then greet Abu Bakr and 'Umar with the Islamic way of salutation and invoke (Allah) for them.

He is to ask Allah to bless the Prophet (pbuh) much in the mosque of the Prophet (pbuh) during the day and night. He is not to abandon coming to the mosque of Qiba' and the cemetery of the martyrs.

In the book of Muhammad Al-Shaibany, Malik said: He (the Muslim) is to salute the Prophet (pbuh) whenever he gets in and out Medina.

Muhammad said: When he (the Muslim) gets out (of Medina), he is to stand at the grave [of the Prophet (pbuh)] as the last rite. The same thing is applicable if he sets out in a journey.

Ibn Wahb reported on the authority of Fatima the Prophet's daughter that the Prophet (pbuh) said, "When you enter the mosque, pray for the Prophet (pbuh) and say: O Allah, forgive me my sins and open for me the gates of your mercy. When you get out (of the mosque), pray for the Prophet (pbuh) and say: O Allah, forgive me my sins and open for me the gates of Your Grace".

In another version, the Prophet (pbuh) said: You are to pray in it and say on getting out of it: O Allah, I ask you for your grace.

In another narration, the Prophet (pbuh) said: You are to say, "O Allah, protect me from the condemned Satan".

وعن محمدِ بنِ سِيرينَ: كَانَ النَّاسُ يَقُولُونَ إذَا دَخَلُوا الْمَسْجِدَ صَلَّى الله وملائِكتُهُ على محمدٍ السلامُ عليكَ أيها النبيُّ ورحمةُ الله وبركاتُهُ بِاسمِ الله دَخَلْنَا وبِاسم الله خَرَجْنَا وَعَلَى الله تَوَكَّلْنَا، وكانوا يقولونَ إذا خَرَجُوا مِثْلَ ذٰلِكَ، وعن فاطِمَةَ أيضاً كان النبيُّ ﷺ إذا دَخَلَ الْمَسْجِدَ قَالَ: صلى الله على محمدٍ وَسَلَّم، ثُمَّ ذَكَرَ مثْلَ حديثِ فاطِمةَ قَبْلَ هذا وفي رِوايةٍ حَمِدَ الله وَسَمَّى وَصَلَّى عَلَى النبيِّ ﷺ وذَكَرَ مِثْلَهُ، وفِي رِوايةٍ بِاسم الله والسلامُ على رسولِ الله ﷺ، وعن غيرِها كان رسولِ الله ﷺ إذا دَخَلَ الْمَسْجِدَ قال: «**اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَيَسِّرْ لِي أَبْوَابَ رِزْقِكَ**» وَعَنْ أَبي هُرَيْرَةَ: إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيُصَلِّ عَلَى النبيِّ ﷺ وَلْيقُلْ «**اللَّهُمَّ افْتَحْ لي**» وَقَالَ مَالِكٌ فِي الْمَبْسُوطِ: وَلَيْسَ يَلْزَمُ مَنْ دَخَلَ الْمَسْجِدَ وَخَرَجَ مِنْهُ مِنْ أَهْلِ الْمَدِينَةِ الْوُقُوفُ بِالْقَبْرِ وَإِنَّمَا ذٰلِكَ لِلْغُرَبَاءِ، وقال فِيهِ أَيْضاً: لاَ بَأْسَ لِمَنْ قَدِمَ منْ سفرٍ أَوْ خرجَ إلى سَفَرٍ أَنْ يقِفَ عَى قَبْرِ النبي ﷺ فَيُصلِّي عَيهِ

وَيَدْعُو لَهُ وَلِأَبِي بكرٍ وعمرَ، فَقِيلَ لَهُ إِنَّ نَاساً مِنْ أَهْلِ الْمَدِينَةِ لاَ يَقْدُمُونَ مِنْ سَفَرٍ وَلاَ يُرِيدُونَهُ يَفْعَلُونَ ذٰلِكَ فِي الْيَوْمِ مَرَّةً أَوْ أَكْثَرَ وَرُبَّمَا وَقَفُوا فِي الْجُمُعَةِ أَوْ فِي الأَيَّامِ الْمَرَّةَ أَوِ الْمَرَّتَيْنِ أَوْ أَكْثَرَ عِنْدَ الْقَبْرِ فَيُسَلِّمُونَ وَيَدْعُونَ سَاعةً فقال لَمْ يَبْلُغْنِي هٰذَا عَنْ أَحدٍ مِنْ أَهْلِ الْفِقْهِ بِبَلَدِنَا وَتَرْكُهُ واسِعٌ وَلاَ يُصْلِحُ آخِرَ هٰذِهِ الأُمَّةِ إِلاَّ مَا أَصْلَحَ أَوَّلَهَا وَلَمْ يَبْلُغْنِي عَنْ أَوَّلِ هٰذِهِ الأُمَّةِ وَصَدْرِهَا أَنَّهُمْ كَانُوا يَفْعَلُونَ ذٰلِكَ، وَيُكْرَهُ إِلاَّ لِمَنْ جَاءَ مِنْ سَفَرٍ أَوْ أَرَادَهُ،

Muhammad bin Sirin narrated: On admitting to the mosque, the people used to say: May Allah send blessings upon Muhammad and his angels ask him to bless him. Peace be upon you, O Prophet and Allah's Mercy be upon you. In the Name of Allah, we enter, and we trust in Allah.

As well, Fatima related: On entering the mosque, the Prophet (Pbuh) used to say, "May Allah have blessings and peace upon Muhammad".

In another version, he (pbuh) said, "In the Name of Allah, and peace be upon the Messenger of Allah".

In another narration: On entering the mosque, the Prophet (pbuh) used to say, "O Allah, open for me the gates of your mercy and make easy for me the gates of your provision".

Abu Hurairah (may Allah be pleased with him) narrated: the Prophet (pbuh) said, "When anyone of you enter the mosque, he is to pray for the Prophet (pbuh) and say: O Allah open for me".

In Al-Mabsut, Malik said: It is not incumbent for any Medinan one who gets in and gets out of the mosque to stand at (the Prophet's) grave, but this is to be done by the strangers.

As well, he said in it: There is no harm for the one coming from a journey to stand at the Prophet's grave praying for him and invoking Allah for him and for Abu Bakr and 'Umar (may Allah be pleased with them both).

It is said to him: There are some Medinan people, who neither come from a journey nor intend to travel, and do this once or more during the day. They may stand at the grave once, twice or more on Friday or the other days, greeting [The Prophet (pbuh)] and invoking (Allah) for an hour.

قَالَ ابنُ الْقَاسِمِ: وَرَأَيْتُ أَهْلَ الْمَدِينَةِ إِذَا خَرَجُوا مِنْهَا أَوْ دَخَلُوهَا أَتَوا الْقَبْرَ فَسَلَّمُوا. قَالَ: وذَلِكَ رَأْيٌ، قَالَ الباجِيُّ: فَفَرْقٌ بَيْنَ أَهْلِ الْمَدِينَةِ وَالْغُرَبَاءِ لِأَنَّ الْغُرَبَاءَ قَصَدُوا لِذٰلِكَ وَأَهْلَ الْمَدِينَةِ مُقِيمُونَ بِهَا لَمْ يَقْصِدُوها مِنْ أَجْلِ الْقَبْرِ وَالتَّسْلِيمِ. وَقال ﷺ: «**اللَّهُمَّ لاَ تَجْعَلْ قَبْرِي وَثَناً يُعْبَدُ، اشْتَدَّ غَضَبُ اللهِ عَلَى قَوْمٍ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِم مَسَاجِدَ**» وقال: «**لاَ تَجْعَلُوا قَبْرِي عِيداً**» وَمِن كِتابِ أحمدَ بنِ سَعِيدٍ الْهِنْدِيِّ فِيمَنْ وَقَفَ بِالقبرِ: لاَ يَلْصَقُ بِهِ ولاَ يَمَسُّهُ وَلاَ يَقِفُ عِنْدَهُ طَويلاً؛ وَفِي الْعُتْبِيَّةِ: يَبْدَأُ بالرُّكُوعِ قَبْلَ السَّلاَمِ فِي مَسْجِدِ النبيِّ ﷺ وَأَحبُّ مَوَاضِعِ التَّنَفُّلِ فِيهِ مُصَلَّى النبيِّ حَيْثُ الْعمُودُ الْمُخَلَّقُ. وأَمَّا فِي الْفَرِيضَةِ فالتَّقدُّمُ إِلَى

الصُّفُوفِ وَالتَّنَفُّلُ فِيهِ لِلْغُرَبَاءِ أَحَبُّ إِلَيَّ مِنَ التَّنَفُّلِ فِي الْبُيُوت.

Ibn Al-Qassim said: I have seen the Medinan people, on getting in or out of it, coming to the grave [of the Prophet (pbuh)] and greeting the Prophet (pbuh). He added: This is what I view.

Al-Bajy said: He differentiated between the Medinan people and the strangers, as the strangers intend to trend for Medina for that reason; whereas the Medinan people reside in it and don't intend to trend for it for visiting the grave and greeting the Prophet (pbuh).

The Prophet (pbuh) said, "O Allah, make not my grave an idol being worshipped. Allah was wrathy with some people who took the graves of their Prophets as mosques".

Likewise, he (pbuh) said, "Don't make my grave a feast". Concerning the one standing at the grave, it is reported in the book of Ahmad bin Sa'id Al-Hindy: He is not to stick to it, nor touch it, nor stand at it so long.

In Al-'Utabiyah, it is reported: He is to start by bowing before greeting [The Prophet (pbuh)] in the Prophet's mosque. The best places for performing the supererogatory prayer is the Prophet's praying place where there is the incensed post. As for the obligatory prayer, it is liked for the strangers to advance in the rows and after the supererogatory prayer in it more than it is in the houses.

فصل

فِيمَا يَلْزَمُ مَنْ دَخَلَ مَسْجِدَ النبيِّ ﷺ مِنَ الْأَدَبِ سِوَى مَا قَدَّمْنَاهُ وَفَضْلِهِ وَفَضْل الصَّلاَةِ فِيهِ وَفِي مَسْجِدِ مَكَّةَ وَذِكْرِ قَبْرِهِ وَمِنْبَرِهِ وَفَضْل سُكْنَى الْمَدِينَةِ وَمَكَّةَ. قال الله تَعَالَى: ﴿لَّمَسْجِدٌ أُسِّسَ عَلَى ٱلتَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ﴾ [التوبة: 108] رُوِيَ أَنَّ النبيَّ ﷺ سُئِلَ أَيُّ مَسْجِدٍ هُوَ؟ قَالَ «مَسْجِدِي هٰذَا» وهو قولُ ابنِ الْمُسَيَّب وزيدِ بنِ ثابتٍ وابن عمرَ ومالكِ بن أنسٍ وغيرهم، وعنِ ابن عباسٍ أنَّهُ مَسْجِدُ قُبَاءٍ حَدَّثَنَا هِشَامُ بْنُ أَحْمَدَ الْفَقِيهُ بِقِراءَتِي عليهِ قال: حَدَّثَنَا الحسينُ بنُ محمد الحافِظُ حَدَّثَنَا أبو عمرَ النَّمَرِيُّ حَدَّثَنَا أبو محمد بنُ عبدِ المؤمنِ حَدَّثَنَا أبو بكر بنُ دَاسَةَ حَدَّثَنَا أبو داودَ حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا سُفيانُ عن الزُّهْرِيِّ عن سعيدِ بنِ الْمُسَيَّبِ عن أبي هُرَيْرَةَ رَضِيَ الله عَنْهُ عنِ النبيِّ ﷺ قال: «لا تُشَدُّ الرِّحَالُ إِلاَّ إِلَى ثَلاَثَةِ مَسَاجِدَ: الْمَسْجِد الْحَرامِ وَمَسْجِدِي هٰذَا وَالْمَسْجِدِ الأَقْصَى» وقد تَقَدَّمَت الآثارُ في الصلاةِ والسلام على النبيِّ ﷺ عِنْدَ دُخُولِ المسجدِ. وعن عبدِ الله بنِ عمرو بنِ العاص أنَّ النبيَّ ﷺ كَانَ إِذَا دَخَلَ الْمَسْجدَ قال: «أَعُوذُ بِالله الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ»

Chapter

The Incumbent Manners Of Entering The Prophet's Mosque & The Excellence Of Offering The Prayer In It And In The Mosque Of Mecca & Mentioning His Grave And Pulpit & The Excellence Of Residing In Medina And Mecca

Allah the Supreme says, "Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein to pray"(1).

It is reported that the Prophet (pbuh) was asked: Which mosque is it? He answered: My mosque [i.e. the Prophetic Mosque]. This is the statement said by Ibn Al-Musayib, Zaid bin Thabit, Ibn 'Umar, Malik bin Anas and others.

Ibn 'Abbas narrated: That mosque is 'Qiba''.

On the authority of Abu Hurairah (may Allah be pleased with him) who related that the Prophet (pbuh) said, "Journeys should not be undertaken but for three mosques: The Sacred Mosque (Al-Masjid - Al-Haram). My mosque [i.e. the Prophetic Mosque] and Al-Aqsa (The Farthest) mosque (in Jerusalem)".

Traditions have been previously mentioned concerning sending prayers and peace upon the Prophet (pbuh) on entering the mosque.

On the authority of 'Abdullah bin 'Amr bin Al-'Ass who related that the Prophet (pbuh) used to say on entering the mosque, "I seek refuge in Allah the Great, His Noble Face and old Dominion from the accursed satan".

وَقالَ مالِك رحمه الله: سَمِعَ عمرُ بنُ الخطابِ رَضِيَ الله عَنْهُ صَوْتاً في الْمَسْجِدِ فَدَعَا بِصَاحِبِهِ فقال مِمَّنْ أَنْتَ؟ قال: رَجُلٌ مِنْ ثَقِيفٍ، قال لَوْ كُنْتَ مِنْ هَاتَيْنِ الْقَرْيَتَيْن لأَدَّبْتُكَ إِنَّ مَسْجِدَنَا لاَ يُرْفَعُ فِيهِ الصَّوْت، وقال محمدُ بنُ مَسْلمَةَ: لاَ يَنْبَغِي لِأَحَدٍ أَنْ يَعْتَمِدَ الْمَسْجِدَ بِرَفْعِ الصَّوْت وَلاَ بِشَيْءٍ مِنَ الأَذَى وَأَنْ يُنَزَّهَ عَمَّا يُكْرَهُ؛ قال القَاضِي حَكَى ذٰلِكَ كُلَّهُ القَاضِي إسماعيلُ في مَبْسُوطِهِ في بابِ فضلِ مسجدِ النبيِّ ﷺ وَالْعُلَمَاءُ كُلُّهُمْ مُتَّفِقُونَ أَنّ حُكْمَ سَائِرِ الْمَسَاجِدِ هٰذَا الْحُكْمُ، قال القاضِي إسماعِيلُ وَقَالَ محمدُ بنُ مَسْلَمَةَ وَيُكْرَهُ في مَسْجِدِ الرسول ﷺ الْجَهْر عَلَى الْمُصَلِّينَ فِيمَا يُخَلِّطُ عَلَيْهِمْ صَلاَتَهُمْ وَلَيْسَ مِمَّا يُخَصُّ بِهِ الْمَسَاجِدُ رَفْعُ الصَّوْتِ وَقَدْ كُرِهَ رَفْعُ الصَّوْتِ بالتَّلْبِيَةِ فِي مَسَاجِدِ الْجَمَاعَاتِ إلاَّ الْمَسجِدَ الْحَرَامَ ومَسْجِدَنَا وَقَالَ أبو هُرَيْرَةَ عنه ﷺ: «**صَلاَةٌ في مَسْجِدِي هٰذَا خَيْرٌ مِنْ أَلْف صَلاَة فِيمَا سِوَاهُ إلاَّ الْمَسْجِدَ الْحَرَامَ**» قَالَ القَاضِي ٱخْتَلَفَ النَّاسُ في مَعْنَى هٰذَا الاسْتِثْنَاءِ عَلَى ٱخْتِلاَفِهِمْ في الْمُفَاضَلَةِ بَيْنَ مَكَّةَ وَالْمَدِينَةِ فَذَهَبَ مَالِكٌ في رِوايةِ أَشْهَبَ عنه، وقاله ابنُ نافِعٍ صاحِبُهُ وجماعة أصحابِهِ إلى أنّ معنى الحديثِ أنّ الصلاةَ في مسجدِ الرسول أفضلُ

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(1) [9: 108].

مِنَ الصَّلاَةِ في سائِرِ المساجِدِ بِأَلْفِ صلاةٍ إلاَّ الْمَسْجِدَ الْحَرَامَ فَإِنَّ الصَّلاَةَ فِي مَسْجِدِ النَّبِيِّ ﷺ أَفْضَلُ مِنَ الصّلاَة فِيهِ بِدُونِ الأَلْفِ. وَاحْتَجُوا بِمَا رُوِيَ عن عُمَرَ بن الْخَطَّاب رَضِيَ الله عَنْهُ: «**صَلاَةٌ فِي الْمَسْجِدِ الْحَرَام خَيْرٌ مِنْ مِائَةِ صَلاَةٍ فِيما سِوَاهُ**» فَتَأْتِي فَضِيلَةُ مَسْجِدِ الرَّسُولِ ﷺ بِتِسْعِمِائَةٍ وَعَلَى غَيْرِهِ بِأَلْفٍ وَهٰذَا مَبْنِيٌّ عَلَى تَفْضِيلِ الْمَدِينَةِ عَلَى مَكَّةَ عَلَى ما قَدَّمْنَاهُ وَهُوَ قَوْلُ عُمَرَ بنِ الْخَطَّابِ وَمَالِكٍ وَأَكْثَرِ الْمَدَنِيِّينَ وَذَهَبَ أَهْلُ مَكَّةَ وَالْكُوفَة إلى تَفْضِيلِ مَكَّةَ وَهُوَ قَوْلُ عَطَاءٍ وَابنِ وَهْبٍ وابنِ حَبِيب مِنْ أَصْحَابِ مالِك وَحَكَاهُ البَاجِيُّ عَنِ الشَّافِعِيِّ وَحَمَلُوا الاسْتِثْنَاءَ فِي الحَدِيثِ الْمُتَقَدِّمِ على ظَاهِرِهِ وَأَنّ الصَّلاَةَ فِي الْمَسْجِدِ الْحَرَام أَفْضَلُ وَاحْتَجُّوا بِحَدِيثِ عبدِ الله بن الزُّبَيْرِ عنِ النبي ﷺ بِمِثْلِ حديث أبي هُرَيْرَةَ وفِيهِ «**وَصَلاَةٌ فِي الْمَسْجِدِ الْحَرَام أَفْضَلُ مِنَ الصَّلاَةِ في مَسْجِدِي هٰذَا بِمِائَة صَلاَةٍ**» وَرَوَى قَتَادَةُ مِثْلَهُ؛ فَيَأْتِي فَضْلُ الصَّلاَةِ فِي الْمَسْجِدِ الْحَرَام عَلى هٰذَا على الصَّلاَةِ فِي سَائِرِ الْمَسَاجِدِ بِمِائَةِ أَلْفٍ وَلاَ خِلاَفَ أَنْ مَوْضعَ قَبْرِهِ أَفْضَلُ بِقَاعِ الأَرْض.

Malik, may Allah have mercy upon him, said: Once 'Umar bin Al-Khattab (may Allah be pleased with him) heard a voice in the mosque, so he called the one who generated it and said: Where are you from? The man said: (I am) a man from Thaqif (tribe). He said: Had you been from those two towns, I would have disciplined you. Voices are not to be raised in our mosque.

Muhammad bin Salama said: No one is to intend to raise the voice or cause harm in the mosque.

Al-Qadi said: All that was related by Al-Qadi Isma'il bin Ishaq in his 'Mabsut' in the section pertaining to the superiority of the prophetic mosque. All scholars unanimously agree that the same judgment is applied to the remaining mosques.

Al-Qadi Isma'il said: Muhammad bin Salama said: In the Prophet's mosque, it is disliked to raise voices causing the praying persons to be confused during the prayer, thereby, mosques are not specialized with generating the gruff high voices. On reciting Talbiyah [i.e. saying: Labaik Allahum Labaik- Labaik to Sharik Lak Labaik - (O Allah, I am obedient to your orders and I respond to your Call)], it is disliked to raise voices in the congregational mosques apart from the Al-Masjid Al-Haram (the sacred mosque) and the mosque of Medina.

Abu Hurairah (may Allah be pleased with him) narrated: The Prophet (pbuh) said, "The prayer offered in my mosque is better than a thousand ones in any other mosque except Al-Masjid Al-Haram (the sacred mosque)".

Al-Qadi said: Concerning this exception, men of sacred knowledge differed according to their different views as for giving preference between Mecca and Medina. Malik in the narration related by Ashhab, his companion Ibn Nafi' and some of his companions went on to say that the aforementioned hadith means: The prayer performed in the Prophet's mosque (in Medina) is better and equal to a thousand prayers offered in the remaining mosques apart from those offered

prayers in Al-Masjid Al-Haram (the sacred mosque), for the prayer performed in the Prophet's mosque is better than the prayer offered in it by less than a thousand ones.

They pleaded by what was reported on the authority of 'Umar bin Al-Khattab (may Allah be pleased with him), namely: The prayer offered in Al-Masjid Al-Haram (the sacred mosque in Mecca) is better than a hundred prayers performed elsewhere, thereby the Prophet's mosque is superior to it by nine hundred prayers, and better than any other mosque by a thousand prayers. That view is based on the superiority of Medina to Mecca in effect of what we have previously mentioned, namely the statement of 'Umar bin Al-Khattab, Malik and the majority of the Medinan scholars.

The people of Mecca and Al-Kufa went for giving preference to Mecca, as it corresponds with the statement of 'Ata', Ibn Wahb, Ibn Habib, the companions of Malik, and Zakariya As-Sajy on the authority of Ash-Shafi'i.

They interpreted the exception in the aforementioned hadith (Prophetic saying) based on the external sense, viewing that the prayer performed in Al-Masjid Al-Haram is better. They pleaded by the hadith related by 'Abdullah bin Az-Zubair which is similar to the hadith narrated by Abu Hurairah which included the hereinafter: And the prayer offered in Al-Masjid Al-Haram is better than the prayer performed in my mosque (the Prophetic mosque in Medina) by one hundred prayers.

Qatada related a similar hadith. In effect of that, the prayer offered in Al-Masjid Al-Haram is superior to that (prayer) performed in the other mosques by one hundred thousand prayers.

It is indisputable that the location of the Prophet's grave is the best place upon earth.

قال القَاضِي أبو الْوَلِيدِ الباجِيُّ: الَّذِي يَقْتَضِيهِ الحديثُ مُخَالَفَةُ حُكْم مَسْجِدِ مَكَّةَ لِسَائِرِ الْمَسَاجِدِ وَلاَ يُعْلَمُ مِنْهُ حُكْمُهَا مَعَ الْمَدِينَةِ؛ وَذَهَبَ الطَّحَاوِيُّ إلى أنّ هٰذَا التَّفْضِيلَ إنَّمَا هُوَ فِي صَلاَةِ الفَرْضِ، وَذَهَبَ مُطَرِّفٌ مِنْ أصْحَابِنَا إلى أنَّ ذٰلِكَ فِي النَّافِلَةِ أيْضاً قَالَ وَجُمُعَةٌ خَيْرٌ مِنْ جُمُعَةٍ وَرَمَضَانُ خَيْرٌ مِن رَمَضَانَ وَقَدْ ذَكَرَ عَبْدُ الرَّزَّاق فِي تَفْضِيلِ رَمَضَانَ بِالْمَدِينَةِ وَغَيْرِهَا حديثاً نَحْوهُ وقال ﷺ: «**مَا بَيْنَ بَيْتِي وَمِنبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ**» وَمِثْلُهُ عن أبِي هُرَيْرَةَ وَأبِي سعِيدٍ وَزَادَ: «**وَمِنْبَرِي على حَوْضِي**» وفي حديث آخَرَ: «**مِنْبَرِي عَلى تُرْعَةٍ مِنْ تُرَعِ الْجَنَّةِ**» قَالَ الطّبَرِيُّ: فِيهِ مَعْنَيَانِ أحَدُهُمَا أنّ الْمُرَادَ بِالْبَيْتِ بَيْتُ سُكْنَاهُ عَلى الظَّاهِرِ مَعَ أنَّهُ رُوِيَ مَا يُبَيِّنُهُ «**بَيْنَ حُجْرَتِي وَمِنْبَرِي**» والثَّاني أنّ البَيْتَ هُنَا القَبْرُ وَهُوَ قَوْلُ زَيْدِ بنِ أسْلَمَ فِي هٰذَا الحديث كما رُوِيَ «**بَيْنَ قَبْرِي وَمِنبَرِي**»، قال الطَّبَرِيُّ وَإذَا كَانَ قَبْرُهُ في بَيْتِهِ اتَّفَقَتْ مَعَانِي الرِّوَايَاتِ وَلَمْ يَكُنْ بَيْنَهما خِلاَفٌ لأنَّ قَبْرَهُ فِي حُجْرَتِهِ وَهُوَ بَيْتُهُ، وَقَوْلُهُ: «**وَمِنْبَرِي على حَوْضِي**» قِيلَ يَحْتَمِلُ أنهُ مِنْبَرُهُ بِعَيْنِهِ الَّذِي كَانَ فِي الدُّنْيَا وَهُوَ أظْهَرُ

وَالثَّانِي أَنْ يَكُونَ لَهُ هُنَاكَ مِنْبَرٌ، وَالثَّالِثُ أَنَّ قَصْدَ مِنْبَرِهِ وَالْحُضُورَ عِنْدَهُ لِمُلاَزَمَةِ الأَعْمَالِ الصَّالِحَةِ يُورِدُ الْحَوْضَ وَيُوجِبُ الشُّرْبَ مِنْهُ قَالَهُ البَاجِيُّ، وَقَوْلُهُ: «**رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ**» يَحْتَمِلُ مَعْنَيَيْنِ أَحَدُهُمَا أَنَّهُ مُوجِبٌ لِذٰلِكَ وَأَنَّ الدُّعَاء وَالصَّلاَةَ فِيهِ يَسْتَحِقُّ ذٰلِكَ مِنَ الثَّوَابِ كما قِيلَ: الْجَنَّةُ تَحْتَ ظِلاَلِ السُّيُوفِ وَالثَّانِي أَنَّ تِلْكَ الْبُقْعَةَ قَدْ يَنْقُلُهَا الله فَتَكُونُ فِي الْجَنَّة بِعَيْنِهَا، قَالَهُ الدَّاوُدِيُّ.

Al-Qadi Abul-Walid Al-Lugy said: The aforementioned hadith implies that the judgment as for the paryer performed in the mosque of Mecca is different from that pertaining to the other mosques. Yet, it does not show its judgment compared to the mosques in Medina.

At-Tahawy views that superiority is concerning the obligatory prayer.

Yet, Mutrif, one of our companions, views that (superiority) is pertaining to the supererogatory prayer. He added: As well, the Friday prayer offered in it (in Mecca) is better than the Friday prayer offered else where, and Ramadan in it is better than Ramadan witnessed else where.

'Abdur-Raziq Al-San'any stated a similar hadith (Prophetic saying) implying the superiority of fasting Ramadan in Medina and other places.

Thus, the Prophet (pbuh) said, "The area in between my house and my pulpit is a garden of the gardens of Paradise".

A similar hadith was related by Abu Hurairah and Abu Sa'id in which they added: And my pulpit is (located) on my cistern (i.e. of Al-Kauthar River that will be existed on Doomsday).

In another hadith, the Prophet (pbuh) said: My pulpit is (located) on a lagoon of the lagoons of Paradise.

At-Tabary said: The hadith has two meanings:

- One of them implies that the house refers to his residence house based on the literal sense, though what evinces it is related namely, 'the area in between my room and my pulpit' (is a garden of the gardens of Paradise).
- Another implies that the house refers herein to the grave [of the Prophet (pbuh)], and this is the statement of Zaid bin Aslam as for that hadith, and this corresponds with what is narrated, namely, 'The area between my grave and my pulpit (is a garden of the gardens of Paradise).

Therefore, since his grave is in his house, the narrations unanimously agree upon the same meaning, so there is no dispute as for the meaning as the grave is in his room which is his house.

As for his statement, 'my pulpit is (located) on my cistern', it is said: It may be his own pulpit which had been existed in the worldly life as it is more apparent.

Yet, another meaning involves that he will have a pulpit therein (on the cistern of Al-Kauthar on Doomsday).

A third meaning implies that the coming and attendance at his pulpit so as to

observe the righteous deeds will lead to coming to the cistern (of Al-Kauthar River on Doomsday) and drinking inevitably from its water. That statement is adopted by Al-Bajy.

As for his statement, 'A garden of the gardens', it has the possible two meanings:

- First: It (the area between his house and pulpit) makes it obligatory for that (i.e. for entering the gardens of Paradise), and the invocation and prayer in it deserve that reward. This corresponds with the statement: Paradise is under the blades of swords (i.e. holy fighting leads to entering it).
- Second: That very area may be relocated by Allah in Paradise. That statement is adopted by Ad-Dawudy.

وَرَوَى ابنُ عُمَر وَجَمَاعَةٌ مِنَ الصَّحَابَةِ أنّ النَّبيَّ ﷺ قال في المَدِينَةِ: «**لاَ يَصْبِرُ عَلى لأْوَائِهَا وَشِدَّتها أحَدٌ إلاَّ كُنْتُ لَهُ شَهِيداً أوْ شَفِيعاً يَوْمَ القِيَامَةِ**» وقال فِيمَنْ تَحَمَّلَ عَنِ المَدِينةِ: «**وَالمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كانُوا يَعْلَمُونَ**» وقال: «**إنَّمَا المَدِينَةُ كَالْكيرِ تَنْفِي خَبَثَهَا وَيَنْصَعُ طِيبُهَا**» وقَالَ: «**لاَ يَخْرُجُ أَحَدٌ مِنَ الْمَدِينَةِ رَغْبَةً عَنْهَا إلاَّ أبْدَلَهَا الله خَيْراً مِنه**». وَرُوِيَ عنه ﷺ: «**مَنْ مَاتَ في أحَدِ الْحَرَمَيْن حَاجّاً أوْ مُعْتَمِراً بَعَثَهُ الله يَوْمَ الْقِيَامَةِ لاَ حِسَابَ عَلَيْهِ وَلاَ عَذَابَ**» وَفِي طَرِيقٍ آخرَ «**بُعِثَ مِنَ الآمِنِينَ يَوْمَ الْقِيَامَةِ**» وعنِ ابنِ عمرَ «**مَنِ اسْتَطَاعَ أنْ يَمُوتَ بالْمَدِينَةِ فَلْيَمُتْ بِهَا فَإنِّي أشْفَعُ لِمَنْ يَمُوتُ بِهَا**».

Ibn 'Umar and a group of the companions narrated that the Prophet (pbuh) said concerning Medina, "No one bears its (Medina) distress and hardship patiently except that I will be a witness or an intercessor (with Allah) for him on the Day of Resurrection".

Concerning those who left Medina, the Prophet (pbuh) said, "Medina is (a) better (place) for them if they know".

As well, the Prophet (pbuh) said, "Medina is compatible with the bellows where it expels its impurity and diffuses its good fragrance".

Likewise, the Prophet (pbuh) said, "No one goes out of Medina due to being disinclined to it except that Allah will make another one better than him replace him in it".

It is reported that the Prophet (pbuh) said, "Whoever dies in one of the two sanctuaries (of Mecca and Medina) while being in a state of Hijj (pilgrimage) or 'Umra (minor pilgrimage), Allah will resurrect him in the Day of Judgment without exposing him to either account (recompense) or punishment".

In another narration, he (pbuh) said, "he will be from amongst the safe people on the Day of Resurrection".

Ibn 'Umar related that the Prophet (pbuh) said, "Whoever can die in

Medina, he is to die in it, for I will intercede (with Allah on Doomsday) for him who dies in it".

وقال تعالى: ﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكًا﴾ إلى قوله: ﴿ءَامِنًا﴾ [آل عمران: 96، 97] قال بعضُ المفسرِينَ آمِناً مِنَ النَّارِ وَقِيلَ كانَ يَأْمَنُ مِنَ الطَّلَبِ مَنْ أَحْدَثَ حَدَثاً خَارِجاً عَنِ الْحَرَمِ وَلَجأَ إِلَيْهِ فِي الْجَاهِلِيَّةِ. وهذا مِثْلُ قولِهِ: ﴿وَإِذْ جَعَلْنَا ٱلْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا﴾ [البقرة: 125] على قولِ بعضِهِم، وحُكِيَ أَنَّ قَوْماً أَتَوْا سَعْدُونَ الْخَوْلاَنِيَّ بِالْمُنَستيرِ فَأَعْلَمُوهُ أَنّ كُتَامَةَ قَتَلُوا رَجُلاً وَأَضْرَمُوا عَلَيْهِ النَّارَ طُولَ اللَّيْلِ فَلَمْ تَعْمَلْ فِيهِ شَيْئاً وَبَقِيَ أَبْيَضَ الْبَدَنِ فقال: لَعَلَّهُ حَجَّ ثَلاَثَ حِجَجٍ؟ قالوا نَعَمْ، قال حُدِّثْتُ أَنّ مَنْ حَجَّ حَجَّةً أَدَّى فَرْضَهُ وَمَن حَجَّ ثَانِيَةً دَايَنَ رَبَّهُ، وَمَنْ حَجَّ ثَلاَثَ حِجَجٍ حَرَّمَ الله شَعَرَهُ وَبَشَرَهُ عَلَى النَّارِ، وَلَمَّا نَظَرَ رسولُ الله ﷺ إِلَى الْكَعْبَةِ قال: «**مَرْحَباً بِكِ مِنْ بَيْتٍ مَا أَعْظَمَكِ وَأَعْظَمَ حُرْمَتَكِ**» وفي الحدِيثِ عنه ﷺ: «**مَا مِنْ أَحَدٍ يَدْعُو الله تَعَالَى عِنْدَ الرُّكْنِ الأَسْوَدِ إِلاَّ اَسْتَجَابَ الله لَهُ**» وكذلِكَ عِنْدَ الْمِيزَابِ، وعنه ﷺ: «**مَنْ صَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ وَحُشِرَ يَوْمَ الْقِيَامَةِ مِنَ الآمِنِينَ**».

Allah the Supreme says, "Verily, the first house (of worship) appointed for mankind was that at Bakkah (Mecca), full of blessing, and a guidance for Al-'Alamin (mankind and jinn). In it are manifest signs (for example), the Maqam (place) of Ibrahim (Abraham); whosoever enters it, he attains security".

Some commentators said: i.e. he attains security against the Hell-Fire.

And this is similar to His Statement, "And (remember when We made the house (the Ka'bah at Mecca) a place of resort for mankind and a place of safety"(1).

It was related that some people came to Sa'dun Al-Khoulany at Al-Munasteer(2) informing him that Kutama (tribe) killed a man and set him on fire along the night, but the fire did not cause any harm to him and his colour remained to be white, so Sa'dun said to them: Has he performed Hajj (pilgrimage) three times? They replied: Yes. Thereupon, he said: I was told that whoever performs Hajj (pilgrimage) once, accomplishes his due obligation; whoever performs Hajj (pilgrimage) twice, causes his Lord to be indebted to him; and whoever performs Hajj (pilgrimage) thrice, Allah will protect his hair and complexion from the Fire.

Looking at the Ka'bah (the sacred house of Allah), the Messenger of Allah said, "You are welcome as a house. How great you are and how great is your sanctity!".

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(1) [2: 125].
(2) A name of a Canyon on which the passers-by land, or it is an African land.

In the hadith stated by the Prophet (pbuh), he said, "No one supplicates to Allah the Supreme at the Black stone except that Allah will accept his supplication, and also at the waterspout (called the gutter of mercy) [his supplication will be accepted by Allah]".

The Prophet (pbuh) said, "Whoever prays two Rak'at (prayer units) behind the Maqam (place of Abraham), all his past and future sins will be forgiven and he will be gathered among the safe ones on the Day of Judgment".

حَدَّثَنَا
قال الفقِيهُ القَاضِي أبو الفَضْلِ قَرَأْتُ عَلَى القَاضِي الحفِظ أبي علِيٍّ رحمه الله
أبو العَبَّسِ الْعُذْرِيُّ قَالَ: حَدَّثَنَ أبو أُسامَةَ محمدَ بنُ أحمدَ بنِ محمدٍ الْهَرَوِيُّ حَدَّثَنَا
الحَسَنُ بنُ رَشِيقٍ سَمِعتُ أب الحسنِ محمدُ بنُ الْحَسَنِ بن راشِدٍ سمِعتُ أبا بكرٍ محمدَ بنَ
إدْرِيسَ سمِعتُ الحُمَيْدِيَّ قال: سمِعتُ سُفْيَانَ بنَ عُيَيْنَة قل: سمِعتُ عمرَو بن دِينار قل:
سمِعتُ ابنَ عباسٍ يقولُ: سمِعتُ رسولَ الله ﷺ يقولُ: «**مَا دَعَا أحَدٌ بِشَيْءٍ في هٰذَا الْمُلْتَزَمِ**
إلاَّ آسْتُجِيبَ لَهُ» قال ابنُ عباسٍ وَأنَا فَمَا دَعَوْتُ الله شَيْءٍ في هٰذَا الْمُلْتَزَمِ مُنْذُ سَمِعتُ هٰذَا
مِنْ رسولِ الله ﷺ إلاَّ آسْتُجِيبَ لي، وقال عمرُو بنُ دِينارٍ: وَأَنَا فَمَا دَعَوْتُ الله تَعالَى
بشَيْءٍ فِي هٰذَا الْمُلْتَزمِ مُنْذُ سَمِعْتُ هٰذَا مِنَ ابنِ عباس إلاَّ آسْتُجِيبَ لِي، وقل سُفْينُ: وَأَنَا
فَمَا دَعَوْتُ الله بِشَيْءٍ في هٰذَا الْمُلْتَزَم مُنْذُ سَمِعْتُ هٰذَا مِنْ عمرٍو إلاَّ آسْتُجِيبَ لِي، [قال
الْحُمَيْدِيُّ: وَأَنَا فَمَا دَعوتُ الله شَيْءٍ في هٰذَا الْمُلْتَزَم مُنْذُ سمعتُ هذا مِنْ سُفيانَ إلاَّ
آسْتُجِيبَ لي؛] وقال محمدُ بنُ إدْرِيسَ: وَأَنَا فَمَ دَعَوْتُ الله بِشَيْءٍ في هٰذَا الْمُلْتَزَمِ مُنْذُ
سَمِعتُ هذا مِنَ الْحُمَيْدِيِّ إلاَّ آسْتُجِيبَ لي؛ وقال أبو الحسنِ محمدُ بنُ الحسنِ وأَنَا فَمَ
دَعَوْتُ الله بِشَيْءٍ في هذا الْمُلْتَزَمِ منذُ سمِعتُ هذا مِنْ محمدِ بنِ إدريسَ إلا آستجِيبَ لي؛
قال أبو أُسَمَةَ: وَمَ أذكُرُ الحسَنَ بنَ رَشِيقٍ قال فِيهِ شَيْئً، وَأَنَ فَمَا دعوتُ الله بِشَيْءٍ في
هذ لْمُلْتَزَمِ منذُ سمِعتُ هذا مِن الحسن بنِ رشيق إلا استجيبَ لي مِنْ أمْرِ الدُّنْيَا وَأَنَا أرْجُو
أنْ يُسْتَجَابَ لي مِنْ أمْر الآخِرَة، قال العُذْرِيُّ: وَأَنَا فما دعوتُ الله بِشَيْءٍ في هذا الْمُلْتَزَمِ
منذُ سمِعتُ هذا مِنْ أبي أُسَامَةَ إلاَّ آستجِيبَ لي قال أبو علِيٍّ وأنا فَقَدْ دَعوتُ الله فِيهِ بِأَشْيَاءَ
كَثِيرَةٍ آستجيبَ لِي بَعْضُهَا، وَأَنا أرْجُو مِنْ سِعَة فَضْلِهِ أنْ يَسْتَجِيبَ لي بَقِيَّتَهَا. قَالَ الْقَاضِي
أبو الفَضْلِ: ذَكَرْنَ نُبَذاً منْ هٰذِه النُّكَتِ في هٰذَا الفَصْلِ وَإنْ لَمْ تَكُنْ مِنَ البَابِ لِتَعَلُّقِهَا
بِلفَصْل لَّذِي قَبْلَهُ حِرْصاً على تَمم الفَئِدةِ وَالله المُوَفِّقُ لِلصَّوَابِ بِرَحْمَتِهِ.

The religious jurist Al-Qadi Abul-Fadl said: Ibn 'Abbas (may Allah be pleased with them) said: I heard Allah's Messenger (pbuh) saying, "No one invokes Allah at Al-Multazam (the area midway between the Black stone and the door of the Ka'bah) except that his invocation will be accepted".

Ibn 'Abbas added: I have never supplicated to Allah at this Multazam as for

anything, since I heard that (hadith) by Allah's Messenger (pbuh), except that my supplication is accepted.

'Amr bin Dinar said: And I have never supplicated to Allah the Supreme as for anything at that Multazam, since I heard that (hadith) from Ibn 'Abbas, except that my supplication is accepted.

Sufian bin 'Uyaina said: And I have never supplicated to Allah as for anything at that Multazam since I heard that (hadith) from 'Amr except that my supplication is accepted.

'Abdullah Al-Humaidy said: And I have never supplicated to Allah as for anything since I heard that (hadith) from Sufian except that my supplication is accepted.

Muhammad bin Idris Ash-Shafi'i said: And I have never supplicated to Allah as for anything since I heard that (hadith) from Al-Humaidy except that my supplication is accepted.

Abul-Hasan Muhammad bin Al-Hasan said: And I have never supplicated to Allah as for anything at this Multazam, since I heard that (hadith) from Muhammad bin Idris, except that my supplication is accepted.

Abu Usama Muhammad bin Ahmad said: And I have never supplicated to Allah as for anything at this Multazam, since I heard that (hadith) from Al-Hasan bin Rashiq, except that my supplication as for the worldly matters is accepted, and I hope that it will be accepted as for the Hereafter matters.

Al-'Uzry said: and I have never supplicated to Allah as for anything at his Multazam since I heard that (hadith) from Abu Usama, except that my supplication is accepted.

Al-Qadi Abul-Fadl said: We have stated some brief excerpts in this chapter though they are not related to the section, since they are affiliated to the previous chapter, observing the complete benefit land Allah guides to success through His Mercy.

القسم الثالث

فيما يجب للنبي ﷺ وما يستحيل في حقه

فِيما يَجِبُ لِلنَّبِيِّ ﷺ وَمَا يَسْتَحِيلُ فِي حَقِّهُ أَوْ يَجُوزُ عَلَيْه وَمَا يَمْتَنِعُ أَوْ يَصِحُّ مِنَ الأَحْوَالِ البَشَرِيَّةِ أَنْ يُضَافَ إِلَيْهِ. قال الله تعالى: ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ أَفَإِيْن مَّاتَ أَوْ قُتِلَ﴾ [آل عمران: 144] الآيةَ، وقال تعالى: ﴿مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ وَأُمُّهُۥ صِدِّيقَةٌ كَانَا يَأْكُلَانِ ٱلطَّعَامَ﴾ [المائدة: 75] وقال تعالى: ﴿وَمَآ أَرْسَلْنَا قَبْلَكَ مِنَ ٱلْمُرْسَلِينَ إِلَّآ إِنَّهُمْ لَيَأْكُلُونَ ٱلطَّعَامَ وَيَمْشُونَ فِى ٱلْأَسْوَاقِ﴾ [الفرقان: 20] وقال تعالى: ﴿قُلْ إِنَّمَآ أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَيَّ﴾ [الكهف: 110] الآيةَ، فَمُحَمَّدٌ ﷺ وَسَائِرُ الأَنْبِيَاءِ مِنَ البَشَر أُرسلوا إِلَى البَشَرِ وَلَوْلاَ ذَلِكَ لَمَا أَطَاقَ النَّاسُ مُقَاوَمَتَهُمْ وَالْقَبُولَ عَنْهُمْ وَمُخَاطَبَتَهُمْ وقال الله تعالى: ﴿وَلَوْ جَعَلْنَٰهُ مَلَكًا لَّجَعَلْنَٰهُ رَجُلًا﴾ [الأنعام: 9] أيْ لَمَا كَانَ إِلاَّ في صُورَةِ لبَشَرِ الَّذِينَ يُمْكِنُكُمْ مُخَاطَبَتُهُمْ إِذْ لاَ تُطِيقُونَ مُقَاوَمَةَ المَلَكِ وَمُخَاطَبَتَهُ وَرُؤْيَتَهُ إِذَا كَانَ عَلى صُورَتِهِ، وقال تعالى: ﴿قُل لَّوْ كَانَ فِى ٱلْأَرْضِ مَلَٰٓئِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ ٱلسَّمَآءِ مَلَكًا رَّسُولًا﴾ [الإسراء: 95] أيْ لا يُمْكِنُ فِي سُنَّةِ الله إِرْسَالُ المَلَكِ إِلاَّ لِمَنْ هُوَ مِنْ جِنْسِهِ أَوْ مَنْ خَصَّهُ الله تَعَالَى وَاصْطَفَاهُ وَقَوَّاهُ على مُقَاوَمَتِهِ كَالأَنْبِيَاءِ وَالرُّسُلِ فَالأَنْبِيَاءُ وَالرُّسُلُ عَلَيْهِمُ السَّلاَمُ وَسَائِطُ بَيْنَ الله تَعَالَى وَبَيْنَ خَلْقِهِ يُبَلِّغُونَهُمْ أَوَامِرَهُ وَنَوَاهِيَهُ وَوَعْدَهُ وَوَعِيدَهُ وَيُعَرِّفُونَهُمْ بِمَا لَمْ يَعْلَمُوهُ مِنْ أَمْرِهِ وَخَلْقِهِ وَجَلاَلِهِ وَسُلْطَانِهِ وَجَبَرُوتِهِ وَمَلَكُوتِهِ فَظَوَاهِرُهُمْ وَأَجْسَادُهُمْ وَبِنْيَتُهُمْ مُتَّصِفَةٌ بِأَوْصَافِ الْبَشَرِ طَارِئٌ عَلَيْهَا مَا يَطْرَأُ عَلَى الْبَشَرِ مِنَ الأَعْرَاضِ وَالأَسْقَامِ وَالْمَوْتِ وَالْفَنَاءِ وَنُعُوتِ الإِنْسَانِيَّةِ وَأَرْوَاحُهُمْ وَبَوَاطِنُهُمْ مُتَّصِفَةٌ بِأَعْلَى مِنْ أَوْصَافِ الْبَشَرِ مُتَعَلِّقَةٌ بِالْمَلإِ الأَعْلَى مُتَشَبِّهَةٌ بِصِفَاتِ الْمَلاَئِكَةِ سَلِيمَةٌ مِنَ التَّغَيُّرِ وَالآفَاتِ لاَ يَلْحَقُهَا غَالِباً عَجْزُ الْبَشَرِيَّةِ وَلاَ ضَعْفُ الإِنْسَانِيَّةِ إِذْ لَوْ كَانَتْ بَوَاطِنُهُمْ خَالِصَةً لِلْبَشَرِيَّةِ كَظَوَاهِرِهِمْ لَمَا أَطَاقُوا الأَخْذَ عَنِ الْمَلاَئِكَةِ وَرُؤْيَتَهُمْ وَمُخَاطَبَتَهُمْ وَمُخَالَّتَهُمْ كَمَا لاَ يُطِيقُهُ غَيْرُهُمْ مِنَ الْبَشَرِ وَلَوْ كَانَتْ أَجْسَادُهُمْ وَظَوَاهِرُهُمْ مُتَّسِمَةً بِنُعُوتِ الْمَلاَئِكَةِ وَبِخِلاَفِ صِفَاتِ الْبَشَرِ لَمَا أَطَاقَ الْبَشَرُ وَمَنْ أُرْسِلُوا إِلَيْهِ مُخَالَطَتَهُمْ كَمَا تَقَدَّمَ مِنْ قَوْلِ الله تَعَالَى فَجُعِلُوا مِنْ جِهَةِ الأَجْسَامِ وَالظَّوَاهِرِ مَعَ الْبَشَرِ وَمِنْ

جِهَةِ الْأَرْوَاحِ وَالْبَوَاطِنِ مَعَ الْمَلاَئِكَةِ؛ كَمَا قَالَ ﷺ: «لَوْ كُنْتُ مُتَّخِذاً مِنْ أُمَّتِي خَلِيلاً لاتَّخَذْتُ أَبَا بَكرٍ خَلِيلاً وَلٰكِنْ أُخُوَّةُ الْإِسْلاَمِ لٰكِنْ صَاحِبُكُمْ خَلِيلُ الرَّحْمٰنِ» وَكَمَا قَالَ: «تَنَامُ عَيْنَايَ وَلاَ يَنَامُ قَلْبِي» وقال: «إِنِّي لَسْتُ كَهَيْئَتِكُمْ إِنِّي أَظَلُّ يُطْعِمُنِي رَبِّي وَيُسْقِينِي» فَبَوَاطِنُهُمْ مُنَزَّهَةٌ عَنِ الآفَاتِ مُطَهَّرَةٌ عَنِ النَّقَائِصِ وَالاعْتِلاَلاَتِ. وَهٰذِهِ جُمْلَةٌ لَنْ يَكْتَفِيَ بِمَضْمُونِهَا كُلُّ ذِي هِمَّةٍ بَلِ الْأَكْثَرُ يَحْتَاجُ إِلَى بَسْطٍ وَتَفْصِيلٍ عَلَى مَا نَأْتِي بِهِ بَعْدَ هٰذَا فِي الْبَابَيْنِ بِعَوْنِ الله تَعَالَى وَهُوَ حَسْبِي وَنِعْمَ الْوَكِيلُ.

Part III

What Is Obligatory, Impermissible Or Permissible Towards The Prophet's (pbuh) Due Right & What Is Impossible Or True Of The Human State To Be Attached To Him

Allah the Supreme said, "Muhammad (pbuh) is no more than a Messengr, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah; and Allah will give reward to those who are grateful"(1).

And Allah the Supreme said, "The Messiah ('Isa (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a siddiqah [i.e. She believed in the Words of Allah and His Books. They both used to eat food (as any other human being, while Allah does not eat). Look how we make the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them; yet look how they are deluded away (from the truth)"(2).

As well, he said, "And we never sent before you [O Muhammad (pbuh)] any of the Messengers but verily, they ate food and walked in the markets"(3).

Likewise, Allah the Supreme said, "Say [O Muhammad (pbuh)]: "I am only a man like you. It has been revealed to me that your Ilah (God) is One Ilah (God - i.e. Allah)"(4).

Thereby, Muhammad and the remainder of Prophets are from the humans and were sent to the humans. But for that, the people would have never launched any resistance against them, turned away from them nor addressed them.

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(1) [3: 144].
(2) [5: 75].
(3) [25: 20].
(4) [18: 110].

Allah the Supreme said, "And had we appointed him an angel, We indeed would have made him a man"(1).That is he would have been in the human appearance that could mix with them, for they would not have been able to resist, address and see the angel if he would be in his original shape.

As well, Allah the Supreme said, "Say: "If there were on the earth, angels walking about in peace and security, we should certainly have sent down for them from the heaven an angel as a Messenger"(2).

That is: according to the Way of Allah, an angel could not have been sent down except for those who were of his own species or for those who were assigned, chosen and empowered by Allah to resist him such as the Prophets and Messengers.

So, the Prophets and Messengers - Peace be upon them - act as mediators between Allah the Supreme and His Creation telling them His ordinances, prohibited things, promising reward and threat; and making them know all that they do not know as regards His affairs, Creation, Sovereignty, Majesty, Potency and Dominion. So, their physical appearances are in the human form, and they are afflicted with the accidental symptoms, diseases, death and perishment which befall any human being. They are characterized by the human attributes. Their souls and hearts are marked by the high qualities which surpass the human traits, and are connected with the world of heavens, and resemble the angel qualities, and are devoid of change and flaws, and are not often attached to the human weakness or deficiency, for had their hearts resembled purely and entirely the human hearts the same as they resembled them in the physical appearance, they would not have stood receiving the revelation from the angels, seeing them, addressing them and taking them as bosom friends, and that could not have been tolerated by the humans other than them.

Had their bodies and physical appearances been characterized by the angel attributes, which would be different from the human qualities, the humans for whom they would be sent down, would not have tolerated mixing up with them as it was previously referred to in Allah's statement. So, their bodies and physical appearances were made compatible with those of the humans, as well as their souls and hearts were compatible with those of the angels. This corresponds with the Prophet's (pbuh) statement, "Had I appointed any one of my followers as a Khalil (which is superior to friend or beloved and is the one whose love is mixed with one's soul), I would have appointed Abu Bakr as Khalil, but we are brethren in Islam. Yet, your companion [i.e. the Prophet (pbuh) himself] is the Khalil of the Compassionate (i.e. Allah)".

As well, he (pbuh) said, "My eyes sleep but my heart remains awake".

Likewise, he (pbuh) said, "I am unlike you, for (during my sleep) I am given food and drink by Allah".

Thereby, their hearts are exalted above impairment and pure of defects, flaws and disorders.

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(1) [6: 9]. (2) [17: 95].

Yet, that matter almost needs to be exposed elaborately and in detail in the coming two sections by Allah's Help, who suffices me and He is the Best Guardian.

الباب الأول

فيما يختص بالأمور الدينية والكلام
في عصمة نبينا عليه الصلاة والسلام وسائر الأنبياء

فِيمَا يَخْتَصُّ بِالْأُمُورِ الدِّينِيَّةِ والْكَلاَمِ في عِصْمَةِ نَبِيِّنَا عليه الصلاةُ والسلام وسائِرِ الْأَنْبِيَاءِ صَلَوَاتُ الله عَلَيْهِمْ: قال الْقَاضِي أبو الفضلِ رَضِيَ الله عَنْهُ: اَعْلَمْ أَنَّ الطَّوَارِىءَ مِنَ التَّغَيُّرَاتِ وَالآفَاتِ عَلَى آحَادِ الْبَشَرِ لاَ يَخْلُو أَنْ تَطْرَأَ عَلَى جِسْمِهِ أَوْ عَلَى حَوَاسِّهِ بِغَيْرِ قَصْدٍ وَٱخْتِيارٍ كَالأَمْرَاضِ وَالْأَسْقَامِ أَوْ تَطْرَأَ بِقَصْدٍ وَٱخْتِيَارٍ وَكُلُّهُ في الْحَقِيقَةِ عَمَلٌ وَفِعْلٌ وَلٰكِن جَرَى رَسْمُ الْمَشَايخِ بِتَفْصِيلِهِ إِلَى ثَلاَثَةِ أَنْوَاعٍ: عَقْدٍ بِالْقَلْبِ وَقَوْلٍ باللِّسَانِ وَعَمَلٍ بِالْجَوَارِحِ وَجَمِيعُ الْبَشَرِ تَطْرَأُ عَلَيْهِمُ الآفَاتُ وَالتَّغَيُّرَاتُ بِالاخْتِيَارِ وَبِغَيْرِ الاخْتِيَارِ في هٰذِهِ الْوُجُوهِ كُلِّهَا والنبيُّ ﷺ وَإِنْ كَانَ مِنَ الْبَشَرِ وَيَجُوزُ عَلَى جِبِلَّتِهِ ما يَجُوزُ عَلَى جِبِلَّةِ الْبَشَرِ فَقَدْ قَامَت الْبَرَاهِينُ الْقَاطِعَةُ وَتَمَّتْ كَلِمَةُ الْإِجماعِ عَلَى خُرُوجِهِ عَنْهُمْ وَتَنْزِيهِهِ عَنْ كَثِيرٍ مِنَ الآفَاتِ الَّتي تَقَعُ عَلَى الاخْتِيارَ وَعَلَى غَيْرِ الاخْتِيَارِ كَمَا سَنُبَيِّنُهُ إِنْ شَاءَ الله تَعَالَى فِيمَا نَأْتِي بِهِ مِنَ التَّفَاصِيلِ.

section one

The Matters Pertaining To Religion & The Speech As To The Infallibility Of Our Prophet And The Remaining Prophets (may Allah's Blessings be upon them)

Al-Qadi Abul-Fadl said: Let you be aware that the casual changes that occur to any human individual affect his body or senses unintentionally and without choice such as illnesses and diseases; or intentionally and on purpose, and all that is indeed based on acting and doing. Yet, scholars elaborated that into three types: setting belief in the heart, saying by tongue and acting by the organs.

All human beings are liable to defects and changes optionally and imperatively in all these aspects.

Though the Prophet (pbuh) was from the humans and his natural disposition was exposed to what would befall the human natural disposition, the decisive proofs were set and the consensus agreed unanimously that he was different from them and free from all the optional flaws as we will show - if Allah wills - in the coming details.

فـــصل

في حكم عقد قلب النبي ﷺ من وقت نبوته

أَعْلَمْ مَنَحَنَا الله وَإِيَّاكَ تَوْفِيقَهُ أَنَّ مَا تَعَلَّقَ مِنْهُ بِطَرِيقِ التَّوْحِيدِ وَالْعِلْمِ بِالله وَصِفَاتِهِ وَالْإِيمَان بِهِ وَبِمَا أُوحِيَ إِلَيْهِ فَعَلَى غَايَةِ الْمَعْرِفَة وَوُضُوحِ الْعِلْمِ وَالْيَقِينِ وَالانْتِفَاءِ عَنِ الْجَهْلِ شَيْءٍ مِنْ ذٰلِكَ وَالشَّكِّ أَوِ الرَّيْبِ فِيهِ والْعِصْمَةِ مِنْ كُلِّ مَا يُضَادّ الْمَعْرِفَةَ بِذٰلِكَ وَالْيَقِينَ ؛ هٰذَا ما وَقَعَ إِجْمَاع الْمُسْلِمِينَ عَلَيْهِ؛ وَلاَ يَصِحُّ بِالْبَرَاهِينِ الْوَاضِحَة أَنْ يَكُونَ فِي عُقُودِ الْأَنْبِيَاءِ سواهُ وَلاَ يُعْتَرَضُ عَلَى هٰذَا بِقَولِ إبراهِيمَ عليه السلام: ﴿قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِى﴾ [البقرة: 260] إِذْ لَمْ يَشُكَّ إبراهيمُ في إِخْبَارِ الله تَعَالَى لَهُ بِإِحْيَاءِ الْمَوْتَى وَلٰكِنْ أَرَادَ طُمَأْنِينَةَ الْقَلْب وَتَرْكَ الْمُنَازَعَة لِمُشَاهَدَةِ الْإِحْيَاءِ فَحَصَلَ لَهُ الْعِلمُ الْأَوَّلُ بِوُقُوعِهِ وَأَرَادَ الْعِلْمَ الثَّانِي بِكَيْفِيَّتِهِ وَمُشَاهَدَتِهِ.

chapter

The Judgment As For Attaching The Prophet's (pbuh) Heart (to Belief away from sins) Since His Prophethood

Let you know, may Allah bestow success upon you and us, that what pertains to the course of Monotheism, and the knowledge about Allah and His Qualities and faith in Him and in what He revealed, aims at attaining the apex of knowledge, clarifying it, showing certainty and being free from ignorance or uncertainty or doubt about that, and being protected against any thing contradictory to knowledge and conviction about that.

This is what the Muslim scholars agreed upon, and apart from it the evident proofs set for it are not right as to attaching the hears of Prophets to belief. Yet, this is not contradictory to the statement of Ibrahim (Abraham) - peace be upon him - namely, "Yes (I believe), but to be stronger in faith"(1), For Ibrahim had not felt doubtful about Allah's information to him as for giving life to the dead, but he wanted to be stronger in faith. He ceased inclining to witnessing the operation of giving life to the dead, so he attained the first knowledge when it took place, and he intended to gain the second knowledge as for its way and watching it.

الوجهُ الثَّاني أن إبراهيمَ عليهِ السلامُ إِنَّمَا أَرَادَ آخْتِبَارَ مَنْزِلَتِهِ عِنْدَ رَبِّهِ وعِلْمَ إِجَابَتِهِ دَعْوَتَهُ بِسُؤَالِ ذٰلِكَ مِنْ رَبِّهِ وَيَكُونُ قولُهُ تَعَالَى: ﴿أَوَلَمْ تُؤْمِن﴾ [البقرة: 260] أيْ تُصَدِّقْ بِمَنْزِلَتِكَ مِنِّي وَخُلَّتِكَ وَآصْطِفَائِكَ.

The second aspect implies that Ibrahim (Abraham) - peace be upon him - wanted to know the degree of his status with the Lord and if his call would be

(1) [2: 260].

accepted on asking his Lord for it. So, Allah the supreme said, "Do you not believe?" that is to say: Do you not believe how great is your status with me, your Khulla and your being chosen?

الوجه الثالثُ أنه سَأَلَ زِيَادَةَ يَقِينٍ وَقُوَّةَ طُمَأْنِينَةٍ وَإِنْ لَمْ يَكُنْ فِي الْأَوَّلِ شَكٌّ إِذِ الْعُلُومُ الضَّرُورِيَّةُ وَالنَّظَرِيَّةُ قَدْ تَتَفَاضَلُ فِي قُوَّتِهَا. وَطَرَيَانُ الشُّكُوكِ عَلَى الضَّرُورِيَّات مُمْتَنِعٌ وَمُجَوَّزٌ فِي النَّظَرِيَّاتِ؛ فَأَرَادَ الانْتِقَالَ مِنَ النَّظَرِ أَوِ الخَبَرِ إِلَى الْمُشَاهَدَةِ وَالتَّرَقِّي مِنْ عِلْمِ الْيَقِينِ إِلَى عَيْنِ الْيَقِينِ فَلَيْسَ الْخَبَرُ كَالْمُعَايَنَةِ؛ وَلِهٰذَا قال سهلُ بنُ عبدِ الله: سَأَلَ كَشْفَ غِطَاءِ الْعِيَانِ لِيَزْدَادَ بِنُورِ الْيَقِينِ تَمَكُّناً فِي حَالِهِ.

The third aspect implies that he asked (Allah for that) so as to be increased in conviction and be stronger in faith. However, he was not at first doubtful about that, since the essential and theoretical sciences may be superior to one another as for its power and influence. Yet, it is impermissible to set doubts in the essential field, and permissible to do that in the theoretical one. So, he wanted to shift from just viewing and knowing to the observation and promotion; from the knowledge of certainty to the identical conviction, since the information is unlike the observation. Thereby, Sahl bin 'Abdullah said: He (Ibrahim) asked for disclosing the screen of eye-witnessing to be increased in the light of conviction so as to manage his state.

الوجهُ الرابعُ أنه لَمَّا أَحْتَجَّ عَلى الْمُشْرِكِينَ بِأَنَّ رَبَّهُ يُحْيِي وَيُمِيتُ طَلَبَ ذَٰلِكَ مِن ربهِ لِيَصِحَّ أَحْتِجَاجُهُ عِيَاناً.

The fourth aspect is: When Ibrahim argued with the polytheists that 'his Lord gives life and causes death', he asked his Lord for doing so to prove that his argument is right through the eye-witness.

الوجهُ الخامسُ قولُ بعضِهِمْ هو سُؤَالٌ عَلَى طَرِيقِ الْأَدَبِ: المرادُ أَقْدِرْنِي عَلَى إِحْيَاءِ الْمَوْتَى؛ وَقولُهُ لِيَطْمَئِنَّ قَلْبِي عَنْ هٰذِهِ الْأُمْنِيَّةِ.

The fifth aspect is viewed by someone, namely: It was a request in a good manner, meaning: Make me able to (witness the process of) giving life to the dead. As for his statement, 'but to be stronger in faith', it expresses that wish.

الوجهُ السادِسُ أنه أَرَى مِن نَفْسِهِ الشَّكَّ وَمَا شَكَّ لٰكِنْ لِيُجَاوَبَ فَيزْدَادَ قُرْبُهُ وقولُ نبِيِّنَا ﷺ: «**نَحْنُ أَحَقُّ بالشَّكِّ مِن إبراهِيمَ**» نَفْيٌ لِأَنْ يَكونَ إبراهيم شَكٌّ وإِبْعَادٌ لِلْخَوَاطِرِ

الضَّعِيفَةِ أَنْ تَظُنَّ هذا بإبراهيمَ أيْ نحنُ مُوقِنُونَ بِالْبَعْثِ وَإِحْيَاءِ الله الْمَوْتَى، فَلَوْ شَكَّ إبراهيمُ لَكنَّا أَوْلَى بالشَّكِّ مِنْهُ إِمَّا عَلَى طَرِيق الْأَدَبِ أَوْ أَنْ يُرِيدَ أُمَّتَهُ الذِينَ يَجُوزُ عَلَيْهِمُ الشَّكُّ أَوْ على طَرِيقِ الأدبِ، أَوْ يُرِيدُ أُمَّتَهُ الّذِينَ يَجُوزُ عليْهِمُ الشّكُّ أَوْ عَلَى طَرِيقِ التَّوَاضُعِ وَالإِشْفَاقِ أَنْ حُمِلَتْ قِصَّة إبْرَاهِيمَ على اخْتِبَارِ حَالِهِ أَوْ زِيَادَةِ يَقِينِهِ.

The sixth aspect is: He (Ibrahim) was made to feel affected by doubt, but he indeed did not feel doubtful, and he did so to be answered of his call and subsequently be close (in his status with his Lord).

The statement of our Prophet (pbuh), "We are prior to feel doubt more than Ibrahim (Abraham)", means: If Ibrahim had felt doubt, we would have felt doubt. The Prophet (pbuh) aimed, through his statement, at setting aside the feeble thoughts about Ibrahim. That is say: We are certain of the Resurrection and Allah's giving life to the dead. Thereby, had Ibrahim been doubtful, we would have been more prior than him in doubt. The Prophet (pbuh) said so either due to his good manners, or intending to illustrate that to his followers who could be liable to doubt, or feeling humble and pitiful if the story of Ibrahim was thought to be a test for knowing his status or considered to be an increase in his conviction.

فَإِنْ قُلْتَ فَمَا مَعْنَى قَوْلِه: ﴿فَإِن كُنتَ فِي شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ فَسْـَٔلِ ٱلَّذِينَ يَقْرَءُونَ ٱلْكِتَٰبَ مِن قَبْلِكَ﴾ [يونس: 94] الآيَتَيْنِ - فَاْحْذَرْ ثَبَّتَ الله قَلْبَكَ أَنْ يَخْطُرَ بِبَالِكَ مَا ذَكَرَهُ فِيهِ بَعْضُ الْمُفَسِّرِينَ عنِ ابنِ عَبَّاسٍ أَوْ غَيْرِهِ مِنْ إِثْبَاتِ شَكٍّ للنَّبيِّ ﷺ فِيمَا أُوحِي إِلَيْهِ وَأَنَّهُ مِنَ البَشَرِ؛ فَمِثْلُ هٰذَا لا يَجُوزُ عَلَيْهِ جُمْلَةً بَلْ قَدْ قَالَ ابنُ عَبَّاسٍ لَمْ يَشُكَّ النبيُّ ﷺ وَلَمْ يَسْأَلْ؛ وَنَحْوُهُ عنِ ابنِ جُبَيْرٍ والحَسَنِ، وَحَكَى قَتَادَةُ أَنَّ النبيَّ ﷺ قال ما أَشُكُّ وَلاَ أَسْأَلُ؛ وَعَامَّةُ الْمُفَسِّرِينَ على هٰذَا؛ وَاخْتَلَفُوا في مَعْنَى الآيةِ فَقِيلَ الْمُرَادُ قُلْ يا مُحَمَّدُ لِلشاكِّ ﴿فَإِن كُنتَ فِي شَكٍّ﴾ [يونس: 94] الآيةَ؛ [قَالُوا وَفِي السُّورَةِ نَفْسِهَا مَا دَلَّ على هٰذَا التَّأْوِيلِ: قولُهُ: ﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِي شَكٍّ مِّن دِينِي﴾ [يونس: 104] الآيةَ؛] وَقِيلَ الْمُرَادُ بالْخِطَابِ العَرَبُ وَغَيْرُ النبيِّ ﷺ كما قَالَ ﴿لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ﴾ [الزمر: 65] الآيةَ؛ الْخِطَابُ لَهُ وَالْمُرَادُ غَيْرُهُ وَمِثْلُهُ ﴿فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَٰٓؤُلَآءِ﴾ [هود: 109] وَنَظِيرُهُ كَثِيرٌ.

Were you to say: So what is meant by Allah's Statement, "So if you [O Muhammad (pbuh)] are in doubt concerning that which we have revealed un to you [i.e. that your name is written in the Taurat (Torah) and the Injeel (Gospel)], then ask those who are reading the book [the Taurat (Torah) and the Injeel (Gospel)] before you. Verily, the truth has come to you from your lord. So, be not of those who doubt (it), and be not one of those who believe the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah,

for then you shall be one of the losers"[1].

Then, beware, may Allah make your heart stand firm, of letting your mind be struck by what some commentators interpreted, as for the narrations of Ibn 'Abbas and others, that the Prophet (pbuh)_ felt any doubt concerning what was revealed to him and that he was one of the humans (so he was liable to doubt), for this is impossible to be stated for him as a whole. Surely, Ibn 'Abbas and others said: the Prophet (pbuh) did not either feel doubtful or ask (any questions signifying any doubt).

Ibn Jubair and Al-Hassan stated similar narrations.

Qatada narrated that the Prophet (pbuh) said, "I neither feel doubtful nor ask". The majority of interpreters went for that.

Concerning that aforementioned verse, interpretations differed. It is said: It means: O Muhammad, let you say to the doubting one, "O you mankind! If you are in doubt as to my religion (Islam), then (know that) I will never worship those whom you worship besides. But I worship Allah who causes you to die, and I am commanded to be one of the believers"[2].

As well, it is said: the address is to Arabs, no to the Prophet (pbuh), as it is referred to in Allah's statement, "If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers:[3]. The address herein is to the Prophet (pbuh) concerning others.

Likewise, Allah's Statement reads, "So be not in doubt [O Muhammad (pbuh)] as to what these people (pagans and polytheists) worship"[4]. Its like is a lot.

قال بَكْرُ بنُ العلاءِ: ألاَ تَرَاهُ يقولُ: ﴿وَلَا تَكُونَنَّ مِنَ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ﴾ [يونس: 95] الآيَةَ وَهُوَ ﷺ كانَ المُكَذَّبَ فِيمَا يَدْعُو إلَيْه فَكَيْفَ يَكُونُ مِمَّنْ كَذَّبَ بِهِ؟ فَهَذَا كُلُّهُ يَدُلُّ عَلَى أنَّ المُرَادَ بِالْخِطَابِ غَيْرُهُ وَمِثْلُ هٰذِهِ الآيةِ قَوْلُهُ: ﴿ٱلرَّحْمَٰنُ فَسْـَٔلْ بِهِۦ خَبِيرًا﴾ [الفرقان: 59] المَأْمُورُ هٰهُنَا غَيْرُ النبيِّ ﷺ لِيَسْأَلَ النبيَّ والنبيُّ ﷺ هُوَ الْخَبِيرُ المَسْؤُولُ لا المُسْتَخْبِرُ السَّائِلُ وَقَالَ: إنَّ هٰذَا الشَّكَّ الَّذِي أُمِرَ بِهِ غَيْرُ النَّبيِّ ﷺ بِسُؤَالِ الَّذِينَ يَقْرَؤُونَ الكِتَابَ إنَّمَا هُوَ فِيما قَصَّهُ الله مِنْ أَخْبَارِ الْأُمَمِ لا فِيمَا دَعَا إلَيْهِ مِنَ التَّوْحِيدِ وَالشَّرِيعَةِ وَمِثْلُ هٰذَا قَوْلُهُ تَعَالَى: ﴿وَسْـَٔلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ﴾ [الزخرف: 45] الآيَةَ المُرَادُ بِهِ المُشْرِكُونَ وَالخِطَابُ مُوَاجَهَةٌ لِلنبي ﷺ قَالَهُ القُتَيْبِي، وَقِيلَ مَعْنَاهُ سَلْنَا عَمَّنْ أَرْسَلْنَا مِنْ قَبْلِكَ فَحُذِفَ الخَافِضُ وَتَمَّ الكَلاَمُ ثُمَّ ابْتَدأَ ﴿أَجَعَلْنَا مِن دُونِ ٱلرَّحْمَٰنِ﴾ [الزخرف: 45] إلى آخِرِ الآيَةِ على طَرِيقِ الإنْكار أيْ مَا جَعَلنا، حَكاهُ مَكِّيٌّ. وَقِيلَ أُمِرَ النبي ﷺ أنْ يَسْأَلَ

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(1) [10: 94-95].
(2) [10: 104].
(3) [39: 65].
(4) [11: 109].

الأنْبِيَاءَ لَيْلَةَ الإسْرَاءِ عَنْ ذٰلِكَ فَكَانَ أشَدَّ يَقِيناً مِنْ أنْ يَحْتَاجَ إلى السُّؤَالِ فَرُوِيَ أنهُ قال: «**لا أسْألُ قَدِ اكْتَفَيْتُ**» قالَهُ ابنُ زَيْدٍ.

Bakr bin Al-'Ala' said: Did not you see him (Allah) saying, "And be not one of those who belie the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, for then you shall be one of the losers"(1). Meanwhile, the Prophet (pbuh) was denied of what he called for, so how could he be one of those who belied his call?

So, all that signifies that the statement was addressed to the other people [not to the Prophet (pbuh)].

The like of that aforementioned verse is Allah's Statement, "The Most Gracious (Allah)! Ask him concerning His Qualities: His rising over His Throne, His Creations, ect., as he is Al-Khabir (the knower of everything"(2). Thereby, the one who was ordered herein was someone else, not the Prophet (pbuh), who was ordered to ask the Prophet (pbuh) who was the responsible knower, not the asking one for information.

He added: That doubt, in effect of which the (Arab) people apart from the Prophet (pbuh) were commanded to ask the people of scriptures, was concerning the stories stated by Allah as for the other nations (the Jews and Christians), not regarding the doctrine of Monotheism and legislation.

What corresponds with that is Allah's Statement, "and ask [O Muhammad (pbuh)] those of our Messengers whom we sent before you: "Did we ever appoint Alihah (gods) to be worshipped besides the Most Gracious (Allah)?"(3), referring to the polytheists and addressing the Prophet (pbuh), as stated by Al-'Utby.

Makki said: It means: ask [O Muhammad (pbuh)] about those whom we sent before you. Then he began the statement by "Did we appoint Alihah (gods).... to the end of the verse, meaning: We had not appointed (gods to be worshipped besides Allah).

It is said: During the Nocturnal Journey (Isra'), the Prophet (pbuh) was commanded to ask the prophets about that, so he was more convinced than to be in need of asking (them).

So, it was reported that he said, "I do not (want to) ask, for I am (satisfied and sufficed)". That was stated by Ibn Zaid.

وَقِيلَ سَلْ أُمَمَ مَنْ أرْسَلْنَا هَلْ جَاؤُوهُمْ بِغَيْرِ التَّوْحِيدِ؟ وَهُوَ مَعْنَى قَوْلِ مُجَاهِدٍ وَالسُّدِّيِّ وَالضَّحَّاكِ وَقَتَادَةَ وَالمُرَادُ بِهٰذَا وَالَّذِي قَبْلَهُ إعْلامُهُ ﷺ بما بُعِثَتْ بِهِ الرُّسُلُ وأنَّهُ تَعَالَى لم يَأْذَنْ في عِبَادَةَ غَيْرِهِ لأحَدٍ رَدّاً على مُشْرِكِي العَرَبِ وَغَيْرِهِمْ في قَوْلِهِمْ: إنَّما نَعْبُدُهُمْ لِيُقَرِّبُونا إلى الله زُلْفَى؛ وَكَذٰلِكَ قَوْلُهُ تَعَالَى: ﴿وَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْلَمُونَ أَنَّهُۥ

(1) [10: 95].
(2) [25: 59].
(3) [43: 45].

مُنَزَّلٌ مِّن رَّبِّكَ بِٱلْحَقِّ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ﴾ [الأنعام: 114] [أيْ في عِلْمِهِمْ بِأنَّكَ رسولُ
الله وَإنْ لم يُقِرُّوا بِذٰلِكَ وَلَيْسَ المُرادُ بِهِ شَكَّهُ فيما ذُكِرَ فِي أوَّلِ الآيةِ وَقَدْ يَكُونُ أيْضاً على
مِثْلِ مَا تَقَدَّمَ أيْ قُلْ يا مُحَمَّدُ لِمَنِ امْتَرَى في ذٰلِكَ لا تَكُونَنَّ مِنَ المُمْتَرِينَ] بِدَلِيلِ قَوْلِهِ أَوَّلَ
الآية: ﴿أَفَغَيْرَ ٱللَّهِ أَبْتَغِي حَكَمًا﴾ [الأنعام: 114] الآيَةَ؛ وأنَّ النبي ﷺ يُخَاطِبُ بِذٰلِكَ غَيْرَهُ
وَقِيلَ هُوَ تَقْرِيرٌ كَقَوْلِهِ: ﴿ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِي وَأُمِّيَ إِلَٰهَيْنِ مِن دُونِ ٱللَّهِ﴾ [المائدة: 116]
وَقَدْ عَلِمَ أَنَّهُ لَمْ يَقُلْ؛ وَقِيلَ مَعْنَاهُ مَا كُنْتَ في شَكٍّ فَاسْأَلْ تَزْدَدْ طُمَأْنِينَةً وَعِلْماً إلَى عِلْمِكَ
وَيَقِينِكَ، وَقِيلَ إنْ كُنْتَ تَشُكُّ فِيمَا شَرَّفْنَاكَ وَفَضَّلْنَاكَ بِهِ فَاسْأَلْهُمْ عَنْ صِفَتِكَ في الْكُتُبِ
وَنَشْرِ فَضَائِلِكَ، وَحُكِيَ عَنْ أبي عُبَيْدَةَ أنّ المُرَادَ إنْ كُنْتَ في شَكٍّ مِنْ غَيْرِكَ فِيمَا أَنْزَلْنَا.
فَإنْ قِيلَ فَمَا مَعْنَى قَوْلِهِ ﴿حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ وَظَنُّوٓا۟ أَنَّهُمْ قَدْ كُذِبُوا۟﴾ [يوسف: 110]
عَلَى قِرَاءَةِ التَّخْفِيفِ؟ قُلْنَا المَعْنَى فِي ذٰلِكَ ما قَالَتْهُ عائِشَةُ رَضِيَ الله عَنْهَا «**مَعَاذَ الله أنْ تَظُنّ**
ذٰلِكَ الرُّسُلُ بِرَبِّهَا وَإِنَّمَا مَعْنَى ذٰلِكَ أَنَّ الرُّسُلَ لَمَا ٱسْتَيْأَسُوا ظَنُّوا أَنّ مَنْ وَعَدَهُمُ النَّصْرَ مِنْ
أَتْبَاعِهِمْ كَذَبُوهُمْ» وَعَلَى هٰذَا أَكْثَرُ الْمُفَسِّرِينَ وَقِيلَ إن ضَمِيرَ «**ظَنُّوا**» عائِدٌ عَلَى الأَنْبِيَاءِ
وَالرُّسُلِ، وَهُوَ قَوْلُ ابنِ عَبَّاسٍ وَالنَّخْعِي وَابْنِ جُبَيْرٍ وَجَمَاعَةٍ مِنَ الْعُلَمَاءِ وَبِهٰذَا الْمَعْنَى قَرَأَ
مُجَاهِدٌ كَذَبُوا بِالْفَتْحِ فَلاَ تَشْغَلْ بَالَكَ مِنْ شَاذِّ التَّفْسِيرِ بِسِوَاهُ مِمَّا لاَ يَلِيقُ بِمَنْصِبِ الْعُلَمَاءِ
فَكَيْفَ بالأنْبِيَاءِ؟ وَكَذَلِكَ مَا وَرَدَ في حَدِيثِ السِّيرَةِ وَمَبْدَإِ الْوَحْيِ مِنْ قَوْلِهِ ﷺ لِخديجَةَ «**لَقَدْ**
خَشِيتُ عَلَى نَفْسِي» لَيْسَ مَعْنَاهُ الشَّكُّ فِيما آتاهُ الله بَعْدَ رُؤْيَةِ المَلكِ وَلٰكِنْ لَعَلَّهُ خَشِيَ أنْ لا
تَحْتَمِلَ قُوَّتُهُ مُقَاوَمَةَ الملَك وَأَعْبَاءَ الْوَحْيِ فَيَنْخَلِعَ قَلْبُهُ أَوْ تَزْهَقَ نَفْسُهُ، هٰذَا عَلَى مَا وَرَدَ في
الصَّحِيحِ أَنَّهُ قَالَهُ بَعْدَ لِقَائِهِ المَلَكَ أوْ يَكُونَ ذٰلِكَ قَبْلَ لِقَائِهِ وَإعْلاَم الله تَعَالَى لَهُ بالنُّبُوَّةِ لِأَوَّلِ
مَا عُرِضَتْ عَلَيْه مِنَ الْعَجَائِبِ وَسَلَّمَ عَلَيْهِ الْحَجَرُ وَالشَّجَرُ وَبَدَأَتْهُ المَنَامَاتُ وَالتَّبَاشِيرُ كَمَا
رُوِيَ في بَعْضِ طُرُق هٰذَا الْحَدِيثِ أنَّ ذٰلِكَ كَانَ أوَّلاً في المَنَام ثُمَّ أُرِيَ في الْيَقْظَةِ مِثْلَ ذٰلِكَ
تَأْنِيساً لَهُ عَلَيْهِ السَّلاَمُ لِئَلاَّ يَفْجَأهُ الأمْر مُشَاهَدَةً وَمُشَافَهَةً فَلاَ يَحْتَمِلُهُ لِأَوَّلِ حَالَةٍ بِنْيَةُ الْبَشَرِيَّة
وَفي الصَّحِيح عن عائِشَةَ رَضِيَ الله عَنْها: «**أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ الله ﷺ مِنَ الْوَحْي**
الرُّؤْيَا الصَّادِقَةُ، قَالَتْ: ثُمَّ حُبِّبَ إِلَيْهِ الخَلاَءُ؛ وَقالَتْ إِلَى أنْ جَاءَهُ الحَقُّ وَهُوَ في غارِ
حِرَاءٍ» الحديث

It is said: It means: Ask [O Muhammad (pbuh)] the nations for whom we sent down Messengers: Did they come to them with anything other than the doctrine of Monotheism?

That is the meaning of the statements of Mujahid, As-Suddy, Ad-Dahhak and Qatada.

The objective of that verse along with the preceding ones is to inform the Prophet (pbuh) about the Message revealed to the other messengers (i.e.

monotheism - the Oneness of Allah) and that Allah does not permit anyone to worship associates with him. That was an echo reply to the Arab polytheists and others' statement, namely, "We worship them only that they may bring us near to Allah"(1).

Likewise, Allah's statement reads, "Those unto whom we gave the scripture [The Taurat (Torah) and the Injeel (Gospel)] know that it is revealed from your Lord in truth. So, be not you of those who doubt"(2), meaning : do not doubt that they do not know that you are Allah's Messenger, even though they do not confess that. Yet, the verse does not mean that he doubts about what is stated in its beginning.

However, it may also have the meaning relevant to its beginning, namely, "say, O Muhammad to those who doubt about that: Do not be one of those who doubt". What signifies that is the opening of the verse, namely, "[say (O Muhammad (pbuh)] "Shall I seek a judge other than Allah while it is he who has sent down unto you the book (Qur'an), explained in detail". Those unto whom we gave the scripture (the Taurat (Torah) and the Injeel (Gospel)] know that it is revealed from your Lord in truth. So, be not you of those who doubt"(3).

Therein the Prophet (pbuh) was commanded to address the other people concerning that.

It is said: That statement is affirmative as what is referred to in Allah's Statement, "O 'Isa (Jesus), son of Maryam (Mary)! Did you say unto men: Worship me and my mother as two gods besides Allah?"(4). And it is known that he did not say that.

It is also said: When you are in doubt, then ask so as to be stronger in belief, knowledge and conviction.

As well, it is said: If you are in doubt concerning that We (Allah) honoured and favoured you with, then ask them (the people of the books) about your qualities and prevailing virtues in the books.

It was related through Abu 'Ubaida that it means: If you are in doubt concerning others as for what We have revealed.

If it is said: So, what is meant by Allah's Statement, "they were reprieved" until, "when the Messengers gave up hope and thought that they were denied (by their people)?", We will say: the meaning for that was stated by 'A'ishah - may Allah be pleased with her - as follows: God forbid that the Messengers would think about their Lord in that way, but the verse means that the Messengers, when they gave up hope, thought that their followers, who promised to help them, denied them. That was the interpretation subjected by the majority of commentators.

It is said: the pronoun in the phrase "They thought" refers to the followers and nations, not to the Prophets and Messengers. That statement was adopted by Ibn 'Abbas, An-Nakh'i, Ibn Jubair and a group of religious scholars. So, in

(1) [39: 3].
(2) [5: 114].
(3) [6: 114].
(4) [5: 116].

effect of that meaning, Mujahid recited it as they denied (not: they were denied).

Likewise, what was stated in the hadith as for the Prophet's biography, during the commencement of the Divine Revelation, where the Prophet (pbuh) said, to Khadija (his first wife), "I felt fear for myself" - does not mean that he was doubtful about what was revealed to him after having seen the angel [Jibril (Gabriel)], but perhaps he felt afraid lest his strength and capability may not endure facing the angel and the burdens of the revelation and subsequently his heart could break down or he would give up the ghost.

That aforementioned Prophetic statement was reported in the 'Sahih' (of Muslim and Al-Bukhari) to be said after his meeting with the angel. Yet, this may have been said before his meeting with the angel and before Allah's information to him about Prophethood, since the miracles were shown to him, and the stones and trees saluted him and the visions and glad tidings came upon him, as it was narrated in the hereinafter hadith: That was at first shown to him in good dreams, and then during his wakefulness as a sign of making him familiar with it so that the matter (of Prophethood) would not come to him suddenly through seeing and speaking and therein his human constitution would not endure it.

In the Sahih (of Al-Bukhari and Muslim), 'A'ishah (may Allah be pleased with her) narrated: "The commencement of the divine inspiration to Allah's Messenger (pbuh) was in the form of a good dream (which came true like bright day light), and then the love of seclusion was conferred upon him until the truth descended upon him in the cave of Hira'. etc.".

وعنِ ابنِ عَبَّاسٍ: مَكَثَ النَّبيُّ ﷺ بِمَكَّةَ خَمْسَ عَشْرَةَ سَنَةً يَسْمَعُ الصَّوْتَ وَيَرَى الضوْءَ سَبْعَ سِنِينَ وَلاَ يَرَى شَيْئاً وَثَمَانَ سِنِين يُوحَى إِلَيْهِ؛ وَقَدْ رَوَى ابن إسْحَاقَ عَنْ بَعْضِهِمْ أَنَّ النبيَّ ﷺ قالَ وَذَكَرَ جِوَارَهُ بِغَارِ حِرَاءٍ، قالَ: «**فَجَاءَنِي وَأنا نَائِمٌ فَقَالَ: اقْرَأْ؛ فَقُلْتُ: مَا أَقْرَأ؟**» وَذَكَرَ نَحْوَ حَدِيثِ عَائِشَةَ في غَطِّه لَهُ وَإِقْرَائِهِ لَهُ ﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ﴾ [العلق: 1] السُّورَةَ قالَ: «**فَانْصَرَفَ عَنِّي وَهَبَبْتُ مِنْ نَوْمِي كَأَنَّمَا صُوِّرَتْ في قَلْبِي وَلَمْ يَكُنْ أَبْغَضَ إِلَيَّ مِنْ شَاعِرٍ أَوْ مَجْنُونٍ، قُلْتُ لاَ تَحَدَّثُ عَنِّي قُرَيْشٌ بِهٰذَا أَبداً لأَعْمِدَنَّ إلى حَالِقٍ مِنَ الجَبَلِ فَلأَطْرَحَنَّ نَفْسِي مِنْهُ فَلأَقْتُلَنَّهَا؛ فَبَيْنَا أنا عَامِدٌ لِذٰلِكَ إِذْ سَمِعْتُ مُنَادِياً يُنَادِي مِنَ السَّمَاءِ يا محمَّدُ أَنْتَ رَسُولُ الله وَأنا جِبْرِيلُ فَرَفَعْتُ رَأْسِي فَإِذَا جِبْرِيلُ عَلَى صُورَةِ رَجُل - وَذَكَرَ الْحَدِيثَ**» فَقَدْ بَيَّنَ في هٰذَا أنّ قَوْلَهُ لِمَا قَالَ وَقَصْدَهُ مَا قَصَدَ إِنَّمَا كانَ قَبْلَ لِقَاءِ جِبْرِيلَ عَلَيْهِما السَّلاَمُ وَقَبْلَ إعلاَمِ الله تَعَالَى لَهُ بالنُّبُوَّةِ وَإِظْهَارِهِ وَٱصْطِفَائِهِ لَهُ بالرِّسالَة وَمِثْلُهُ حديثُ عمرو بنِ شُرَحْبِيلَ أنه ﷺ قال لِخدِيجَةَ: «**إِنِّي إِذَا خَلَوْتُ وَحْدِي سَمِعْتُ نِدَاءً وَقَدْ خَشِيتُ وَالله أَنْ يَكُونَ هٰذَا لأَمْرٍ**»، ومِن رِوايةِ حَمّادِ بنِ سَلَمَةَ أنَّ النبيَّ ﷺ قَالَ لخدِيجةَ: «**إِنِّي لأَسْمَعُ صَوْتاً وَأَرَى ضَوْءاً وَأَخْشَى أَنْ يَكُونَ بي جُنُونٌ**» وَعَلَى هٰذَا يُتَأَوَّلُ لَوْ صَحَّ قَوْلُهُ في

بَعْضِ هذِهِ الأحادِيثِ إنَّ الْأَبْعَدَ شاعِرٌ أَوْ مَجْنُونٌ وَأَلْفَاظاً يُفْهَمُ مِنْهَا مَعَانِي الشَّكِّ في تَصْحِيحِ مَا رَآهُ وأنهُ كانَ كُلُّهُ فِي ٱبْتِدَاءِ أَمْرِهِ وَقَبْلَ لِقَاءِ الْمَلَكِ لَهُ وَإِعْلاَمِ الله لَهُ أنهُ رسولُهُ فَكَيْفَ وَبَعْضُ هٰذِهِ الْأَلْفَاظِ لاَ تَصِحُّ طُرُقُهَا؟ وَأَمَّا بَعْدَ إعْلاَمِ الله تَعَالَى لَهُ وَلِقَائِهِ الْمَلَكَ فَلاَ يَصِحُّ فِيهِ رَيْبٌ وَلاَ يَجُوزُ عَلَيْهِ شَكٌّ فِيمَا أُلْقِي إلَيْهِ وَقد رَوَى ابنُ إسحاق عن شُيُوخِهِ أنّ رسولَ الله ﷺ كانَ يُرْقَى بِمَكَّةَ مِنَ الْعَيْنِ قَبْلَ أنْ يُنْزَلَ عَلَيْهِ فَلَمَّا نَزَلَ عَلَيْهِ الْقُرْآنُ أصَابَهُ نَحْوُ مَا كَانَ يُصِيبُهُ فَقالتْ له خدِيجةُ أُوَجِّهُ إلَيْكَ مَنْ يَرْقيكَ قال أمَّا الآنَ فلاَ، وَحَدِيثُ خدِيجةَ وَٱخْتِبَارُهَا أمْرَ جِبرِيلَ بِكَشْفِ رَأْسِهَا . . . الحديثَ.

Ibn 'Abbas (may Allah be pleased with them both) narrated: The Prophet (pbuh) stayed in Mecca for fifteen years, hearing the voice (of the angel from it), and seeing light for seven years without having watched anything, and being inspired by the revelation for eight years.

Ibn Ishaq reported that the Prophet (pbuh) kept on going to the cave of Hira' for worship, and that he said: He (the angel) came to me while I was sleeping and asked me to read. Therein, I replied: "What shall I read?"

Ibn Ishaq reported a similar hadith to that of 'A'ishah (may Allah be pleased with her) concerning the Prophet (pbuh) having been caught (forcefully) and pressed so hard by the angel who asked him to read saying, "Read in the Name of your Lord..."(1).

The Prophet (pbuh) added, "Then he went away form me and I rose up from my sleep as if it (the vision) were drawn into my heart"."Then I said: I will never let Quraish think so about me. I am going to reach the top of that mountain, fall down it and kill myself".

Having intended to do so, all of a sudden, I heard a voice from the sky calling: O Muhammad, you are Allah's Messenger (pbuh) and I am Jibril (Gabriel). I raised my head looking up to find Jibril in the shape of a man........ etc.

Therefore, it is clear for you that what he (pbuh) had said and intended was before his meeting with Jibril (Gabriel) - peace be upon them - and before Allah's information to him about Prophethood and his selection of him to be assigned with the Message (of Islamic Monotheism).

'Amr bin Shurhabiel narrated: The Prophet (pbuh) said to Khadija (may Allah be pleased with her): "When I am in seclusion, I hear a voice calling me, and I am afraid - by Allah - lest it may be that matter".

Hammad bin Salama related: The Prophet (pbuh) said to Khadija (may Allah be pleased with her), "I used to hear a voice and see light, and I fear lest I may be afflicted with insanity".

Therefore, all the terms denoting doubt about correcting what he (pbuh) had seen were affiliated to the commencement of his matter (Prophethood) and

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(1) [96: 1].

before his meeting with the angel and Allah's information to him about his Messengership.

Yet, it is not right to be doubtful after Allah's information to him (about his Prophethood) and his meeting with the angel. Further, it is not allowed to have doubt about what had been revealed to him.

Through the profound scholars, Ibn Ishaq narrated: Before the revelation was revealed to Allah's Messenger (pbuh), he used to be exorcised against the evil eye in Mecca. So, when the Qur'an was revealed to him, the symptoms (of the evil eye) befell him. Then Khadija said to him: Shall I send someone to exorcise you (to safeguard you against the evil eye)? The Prophet (pbuh) thereupon said: "Now, no".

إِنَّمَا ذٰلِكَ فِي حَقِّ خدِيجةَ لِتَتَحَقَّق صحَّةَ نُبُوَّةِ رسولِ الله ﷺ وَأَنَّ الَّذِي يَأْتِيهِ مَلَكٌ وَيَزُولُ الشَّكُّ عَنْهَا لأَنَّهَا فَعَلَتْ ذٰلِكَ لِلنبيِّ ﷺ وَلِيَخْتَبِرَ هُوَ حَالَهُ بِذٰلِكَ بَلْ قَدْ وَرَدَ فِي حَدِيثِ عبدِ الله بنِ محمدِ بنِ يَحْيٰى بنِ عُرْوَةَ عنِ هِشَامٍ عن أبيه عن عائِشَةَ أَنَّ وَرَقَةَ أَمَرَ خَدِيجَةَ أَنْ تَخْبُرَ الأمْرَ بذٰلِكَ، وفي حديث إسماعِيلَ بن أَبِي حَكِيمٍ أنها قالت لرسولِ الله ﷺ يا بنَ عمِّ هَلْ تَسْتَطِيعُ أَنْ تُخْبِرَنِي بِصَاحِبِكَ إِذَا جَاءَكَ؟ قَالَ نَعَمْ فَلَمَّا جَاءَ جِبْرِيلُ أَخْبَرَهَا فقالت له اْجلِسْ إِلَى شقِّي، وَذَكَرَ الحديثَ إلى آخِرِهِ وفِيهِ فقالت مَا هٰذَا بِشَيْطَانٍ هٰذَا الْمَلَكُ يَا بْنَ عَمِّ فَاثْبُتْ وَأَبْشِرْ، وَآمَنَتْ بِهِ، فَهٰذَا يَدُلُّ عَلَى أَنَّهَا مُسْتَثْبِتَةٌ بِمَا فَعَلَتْهُ لِنَفْسِهَا وَمُسْتَظْهِرَةٌ لإِيمَانِهَا لاَ لِلنبيِّ ﷺ وقولُ مَعْمَرٍ في فَتْرَةِ الْوَحْيِ فَحَزِنَ النبيُّ ﷺ فِيمَا بَلَغَنَا حُزْناً غَدَا مِنْهُ مِرَاراً كَيْ يَتَرَدَّى مِنْ شَوَاهِقِ الْجِبَالِ؛ لاَ يَقْدَحُ فِي هٰذَا الأَصْلِ؛ لِقولِ مَعْمَرٍ عنه فِيمَا بَلَغَنَا وَلَمْ يُسْنِدْهُ وَلاَ ذَكَرَ رُوَاتَهُ وَلاَ مَنْ حَدَّثَ به وَلاَ أَنَّ النبيَّ ﷺ قَالَهُ وَلاَ يُعْرَفُ مِثْلُ هٰذَا إلاَّ مِنْ جِهةِ النبيِّ ﷺ مَعَ أنه قَدْ يُحْمَلُ عَلَى أَنَّهُ كَانَ أَوَّلَ الأَمْرِ كَمَا ذَكَرْنَاهُ أَوْ أَنَّهُ فَعَلَ ذٰلِكَ لِمَا أَحْرَجَهُ مِنْ تَكْذِيبِ مَنْ بَلَّغَهُ كَمَا قَالَ تَعَالَى: ﴿فَلَعَلَّكَ بَٰخِعٌ نَّفۡسَكَ عَلَىٰٓ ءَاثَٰرِهِمۡ إِن لَّمۡ يُؤۡمِنُواْ بِهَٰذَا ٱلۡحَدِيثِ أَسَفًا﴾ [الكهف: 6] وَيُصَحِّحُ مَعْنَى هٰذَا التَّأْوِيلِ حَدِيثٌ رواهُ شَرِيكٌ عن عبدِ الله بن محمدِ بنِ عَقِيلٍ عن جابرِ بنِ عبدِ الله أَنَّ الْمُشْرِكِينَ لَمَّا اْجتَمَعُوا بِدَارِ النَّدْوَةِ لِلتَّشَاوُرِ في شَأْنِ النبيِّ ﷺ وَاتَّفَقَ رَأْيُهُمْ عَلَى أَنْ يَقُولُوا إِنَّهُ سَاحِرٌ اْشْتَدَّ ذٰلِكَ عَلَيْهِ وَتَزَمَّلَ فِي ثِيَابِهِ وَتَدَثَّرَ فِيهَا فَأَتَاهُ جبريلُ فقال: ﴿يَٰٓأَيُّهَا ٱلۡمُزَّمِّلُ﴾ [المزمل: 1] ﴿يَٰٓأَيُّهَا ٱلۡمُدَّثِّرُ﴾ [المدثر: 1] أَوْ خَافَ أَنَّ الفَتْرَةَ لِأَمْرٍ أَوْ سَبَبٍ مِنْهُ فَخَشِيَ أَنْ تَكُونَ عُقُوبَةً مِنْ رَبِّهِ فَفَعَلَ ذٰلِكَ بِنَفْسِهِ وَلَمْ يَرِدْ بَعْدُ شَرْعٌ بِالنَّهْيِ عَنْ ذٰلِكَ فَيُعْتَرَضُ بِهِ، وَنَحْوُ هٰذَا فِرَارُ يُونُسَ عليهِ السلامُ خَشْيَةَ تَكْذِيبِ قَوْمِهِ لَهُ لِمَا وَعَدَهُمْ بِهِ مِنَ العَذَابِ وَقَوْلُ الله فِي يُونُسَ: ﴿فَظَنَّ أَن لَّن نَّقۡدِرَ عَلَيۡهِ﴾ [الأنبياء: 87] مَعْنَاهُ أَنْ لَنْ نُضَيِّقَ عَلَيْهِ.

The hadith telling the story of Khadija, when she uncovered her head to test

Jibril's (Gabriel) matter, illustrates that Khadija did so to verify the truth of the Prophethood of Allah's Messenger (pbuh) and that the one who came to him was an angel, so that she would be devoid of doubt. Yet, she did not do that for the Prophet (pbuh) to verify his matter.

It is even stated in the hadith related by 'Abdullah bin Muhammad bin Yahia bin 'Urwa, through Hesham, through his father's authority, on the authority of 'A'ishah (may Allah be pleased with her) that Waraqa bin Naufal (Khadija's cousin) told Khadija to test the matter (of Prophethood and Divine Revelation) through doing that.

Isma'il bin Abu Hakim related that Khadija said to Allah's Messenger (pbuh), "O my cousin, can you tell me that your companion (i.e. the angel) has come when he comes to you?" He said: 'O.K'. So, when Jibril (Gabriel) came to him, he told her. Thereupon, she said to him: Sit down here by my side....". He resumed the hadith in which she said: This (i.e. Jibril) can not be a devil. This is an angel, O my cousin. Then the Prophet (pbuh) felt assured and received the glad tidings, and she believed in him.

That signifies that she sought assurance for herself and she verified the matter to support her faith, and she did not do that for the Prophet (pbuh).

As for Ma'mar bin Rasheed's statement concerning the period of the revelation, namely, "so the Prophet (pbuh), as we were informed, felt so sad that he was about to fall down from the tops of mountains", its origin can not be verified owing to Ma'mar's statement "As we were informed", who did not determine its transmitters or narrators nor stated that the Prophet (pbuh) uttered it. Further, the like of that can not be known except on the part of the Prophet (pbuh), though it could be explained to have been taken place at the beginning of the matter as we have previously stated, or that he (pbuh) felt so owing to having been denied by those to whom he conveyed his Message as it is referred to in Allah's statement, "Perhaps, you, would kill yourself [O Muhammad (pbuh)] in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'an)"(1).

What supports that explanation is the narration related by Shuraik through Muhammad bin 'Abdullah bin 'Uqail on the authority of Jabir bin 'Abdullah, namely: When the polytheists gathered at the conference house to consult respecting the matter of the Prophet (pbuh), they unanimously agreed to say, he is a magician, he felt distressed and wrapped and enveloped himself in garments. Then Jibril (Gabriel) came to him and said, "O you wrapped in garments"(2), and "O you enveloped in garments"(3). Or he felt afraid lest that period (of the revelation) may be due to a matter or a cause on account of him, so he felt fearful that it may be a penalty inflicted on him by his Lord, thereby he did so (wrapped himself in garments). Nothing stated in religion prohibits doing so.

What resembles that is the escape of Yunus (Jonah - Peace be upon him) due to the fear afflicted him lest his people may deny him, and thereupon he

(1) [18: 6]. (2) [73: 1]. (3) [74: 1]

promised them of Allah's punishment to be inflicted upon them. As for Allah's Statement concerning Yunus, "and imagined that We shall not punish him"[1], it means: Imagined that We shall not inflict the calamities upon him.

قال مَكِّيٌّ طَمِعَ فِي رَحْمَةِ الله وَأَنْ لاَ يُضَيِّقَ عَلَيْهِ مَسْلَكَهُ فِي خُرُوجِهِ وَقِيلَ حَسَّنَ ظَنَّهُ بِمَوْلاَهُ أنهُ لاَ يَقْضِي عَلَيْهِ العُقُوبَةَ وَقِيلَ نُقَدِّرُ عَليْهِ ما أصَابَهُ، وَقَدْ قُرِىءَ نُقَدِّرُ عَلَيْهِ بِالتَّشْدِيدِ وَقِيلَ نُؤَاخِذُهُ بِغَضَبِهِ وَذَهَابِهِ، وقال ابنُ زَيْدٍ مَعْنَاهُ أفظَنَّ أنْ لَنْ نَقْدِرَ عَلَيْهِ؟ على الاسْتِفْهَامِ وَلاَ يَلِيقُ أنْ يُظَنَّ بِنَبِيٍّ أنْ يَجْهَلَ صفَةً مِنْ صِفَاتِ رَبِّهِ؛ وَكَذٰلِكَ قَوْلُهُ: ﴿إِذ ذَّهَبَ مُغَٰضِبًا﴾ [الأنبياء: 87] الصَّحيحُ مُغَاضِباً لِقَوْمِهِ لِكُفْرِهِمْ وَهُوَ قَوْلُ ابن عَبَّاسٍ وَالضَّحَّاك وَغَيْرِهِمَا لاَ لِرَبِّهِ عَزَّ وَجَلَّ إذْ مُغَاضَبَةُ الله مُعادَاةٌ لَهُ وَمُعَادَاةُ الله كُفْرٌ لاَ يَلِيقُ بِالْمُؤْمِنِينَ فَكَيْفَ بِالأَنْبِيَاءِ؟ وَقِيلَ مُسْتَحْيِياً مِنْ قَوْمِهِ أنْ يَسِمُوهُ بِالْكَذِبِ أوْ يَقْتُلُوهُ كَمَا وَرَدَ فِي الْخَبَرِ وَقِيلَ مُغَاضِباً لِبَعْضِ الْمُلُوكِ فِيما أَمَرَهُ بِهِ مِنَ التَّوَجُّهِ إلى أمْرٍ أمَرَه الله بِهِ عَلى لِسانِ نَبيٍّ آخَرَ فَقَالَ لَهُ يُونُسُ: غَيْرِي أَقْوَى عَلَيْهِ مِنِّي، فَعَزَمَ عَلَيْهِ فَخَرَجَ لِذٰلِكَ مُغَاضِباً، وَقَدْ رُوِيَ عَنِ ابنِ عَبَّاسٍ أنَّ إرْسَالَ يُونُسَ وَنُبُوَّتَهُ إنَّمَا كَانَ بَعْدَ أنْ نَبَذَهُ الْحُوتُ وَاسْتُدِلَّ مِنَ الآيةِ بِقَولِهِ ﴿۞ فَنَبَذْنَٰهُ بِٱلْعَرَآءِ وَهُوَ سَقِيمٌ وَأَنۢبَتْنَا عَلَيْهِ شَجَرَةً مِّن يَقْطِينٍ وَأَرْسَلْنَٰهُ إِلَىٰ مِاْئَةِ أَلْفٍ﴾ [الصافات: 145 ـ 147] وَيُسْتَدَلُّ أَيْضاً بِقَوْلِهِ: ﴿وَلَا تَكُن كَصَاحِبِ ٱلْحُوتِ﴾ [القلم: 48] وَذَكَرَ القِصَّةَ ثُمَّ قَالَ: ﴿فَٱجْتَبَٰهُ رَبُّهُۥ فَجَعَلَهُۥ مِنَ ٱلصَّٰلِحِينَ﴾ [القلم: 50] فَتَكُونُ هٰذِهِ القِصَّةُ إذاً قَبْلَ نُبُوَّتِهِ فَإنْ قِيلَ فَمَا مَعْنَى قَوْلِهِ ﷺ: «**إِنَّهُ لَيُغَانُ عَلى قَلْبِي فَأَسْتَغْفِرُ الله كُلَّ يَوْمٍ مائَةَ مَرَّةٍ**» وفي طريقٍ «**في اليَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً**» فَاحْذَرْ أنْ يَقَعَ بِبَالِكَ أنْ يَكُونَ هٰذَا الغَيْنُ وَسْوَسَةً أوْ رَيْباً وَقَعَ في قَلْبِهِ عليهِ السَّلاَمُ بَلْ أصْلُ الغَيْنِ في هٰذَا مَا يَتَغَشَّى القَلْبَ وَيُغَطِّيهِ.

Makki said: He (Jonah) had a wish for Allah's Mercy upon him and wanted Allah not to restrict his way out (of the whale in which he was).

It is said: He thought the best of his Lord and that he would not inflict punishment upon him.

It is also said: it means: He imagined that we shall no punish him with the calamities which had befallen him.

As well, it is said: It means: We shall not punish him for his anger and going off.

Abu Zaid said: It means: "Did he imagine that we shall not punish him in the interrogative form".

It is not relevant to think that a Prophet (pbuh) may be ignorant of any of the qualities of his Lord.

Likewise, Allah's Statement, "When he (i.e. Jonah) went off in anger"[2],

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(1) [21: 87].

(2) [21: 87].

means in reality that he was angry with his people owing to their disbelief, and it does not mean that he was angry with his Lord, since being angry with Allah involves bearing enmity against him. Thus, bearing hostility against Allah is disbelief that is not affiliated to the believers, so how about the Prophets?!

It is said: He (Jonah) was ashamed lest his people may charge him with untruthfulness or kill him as stated in the narration.

Through Ibn 'Abbas (may Allah be pleased with them both), it is narrated: Sending Yunus (Jonah) and his Prophethood took place after the whale had cast him forth (on the naked shore). He inferred that from Allah's Statement, "But we cast him forth on the naked shore while he was sick, and we caused a plant of gourd to grow over him, and we sent him to a hundred thousand (people) or even more"(1).

He also inferred so from his statement, "and be not like the man of the fish (i.e. Yunus - as he was swallowed by the fish or the whale)"(2). He mentioned the story.

Then he said, "Then his Lord chose him and made him of the righteous"(3). Thereby, that story took place early before his Prophethood.

So, if it is said: Then what is meant by the Prophet's (pbuh) statement, "My heart is screened and covered, so I seek Allah's Forgiveness a hundred times a day".

In another version: more than seventy times a day. So, guard against thinking that Ghain (cover) to be obsession or whispering instilled into the Prophet's heart. Rather, the origin of (Ghain) is what covers the heart, as stated by Abu 'Ubaid, and its original source is 'Ghain of the sky' meaning 'the clouds covering it'.

قَالَهُ أبو عُبَيْدٍ وَأَصْلُهُ مِنْ غَيْنِ السَّمَاءِ وَهُوَ إِطْبَاقُ الْغَيْمِ عَلَيْهَا ؛ وَقَالَ غَيْرُهُ: وَالْغَيْنُ شَيْءٌ يُغَشِّي الْقَلْبَ وَلاَ يُغَطِّيهِ كُلَّ التَّغْطِيَةِ كالغَيْمِ الرَّقِيقِ الَّذِي يُعْرِضُ في الْهَوَاءِ فَلاَ يَمْنَعُ ضَوْءَ الشَّمْسِ، وَكَذٰلِكَ لاَ يُفْهَمُ مِنَ الحدِيثِ أَنَّهُ يُغَانُ على قَلْبِهِ مِائَةَ مَرَّةٍ أَوْ أَكْثَرَ مِنْ سَبْعِينَ فِي الْيَوْمِ إِذْ لَيْسَ يَقْتَضِيهِ لَفْظُهُ الَّذِي ذَكَرْنَاهُ وَهُوَ أَكْثَرُ الرِّوَايَاتِ وَإِنَّمَا هٰذَا عَدَدٌ للاسْتِغْفَارِ لاَ لِلْغَيْنِ فَيَكُونُ الْمُرَادُ بِهٰذَا الْغَيْنِ إِشَارَةً إلى غَفَلاَتِ قَلْبِهِ وَفَتَرَاتِ نَفْسِهِ وَسَهْوِهَا عَنْ مُدَاوَمَةِ الذِّكْرِ وَمُشَاهَدَةِ الحَقِّ بِمَا كَانَ ﷺ دُفِعَ إِلَيْهِ مِنْ مُقَاسَاة البَشَرِ وَسِيَاسَة الْأُمَّةِ وَمُعَانَاةِ الأَهْلِ وَمُقَاوَمَة الوَلِيِّ وَالعَدُوِّ وَمَصْلَحَةِ النَّفْسِ وَكَلَّفَهُ مِنْ أَعْبَاءِ أداءِ الرِّسَالَةِ وَحَمْلِ الأَمَانَةِ وَهُوَ فِي كُلِّ هٰذَا في طَاعَةِ رَبِّهِ وَعِبَادَةِ خَالِقِهِ وَلٰكِنْ لَمَّا كانَ ﷺ أَرْفَعَ الخَلْقِ عِنْدَ ٱللهِ مَكَانَةً وَأَعْلاَهُمْ دَرَجَةً وَأَتَمَّهُمْ بِهِ مَعْرِفَةً وَكَانَتْ حَالُهُ عِنْدَ خُلُوصِ قَلْبِهِ وَخُلُوِّ هَمِّهِ وَتَفَرُّدِهِ بِرَبِّهِ وَإِقْبَالِهِ بِكُلِّيَّتِهِ

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(1) [37: 145-147]. (2) [68: 48].
(3) [68: 50].

عَلَيْهِ وَمَقَامُهُ هُنَالِكَ أَرْفَعُ حَالَيْهِ رَأَى ﷺ حَالَ فَتْرَتِهِ عَنْهَا وَشُغْلِهِ بِسِواها غَضّاً مِنْ عَلِيِّ حَالِهِ وَخَفْضاً مِنْ رَفِيعِ مَقَامِهِ فَاسْتَغْفَرَ الله مِنْ ذٰلِكَ؛ هٰذَا أَوْلَى وُجُوه الحدِيثِ وَأَشْهَرُهَا وَإِلى مَعْنًى مَا أَشَرْنا بِهِ مَالَ كَثِيرٌ مِنَ النَّاس وَحَام حَوْلَهُ فَقَارَب وَلَمْ يَرِدْ وَقَدْ قَرَّبْنَا غَامِضَ مَعْنَاهُ وَكَشَفْنَا لِلْمُسْتَفِيدِ مُحَيَّاهُ وَهُوَ مَبْنِيٌّ عَلَى جَوَازِ الفَتَرَاتِ وَالْغَفَلاَتِ وَالسَّهْو في غَيْرِ طَرِيقِ البَلاَغِ عَلى مَا سَيَأْتِي، وَذَهَبَتْ طَائِفَةٌ مِنْ أَرْبَابِ الْقُلُوبِ وَمَشْيَخَةِ الْمُتَصَوِّفَةِ مِمَّنْ قَالَ بِتَنْزِيهِ النبيِّ ﷺ عَنْ هٰذَا جُمْلَةً وَأَجَلَّهُ أَنْ يَجُوزَ عَلَيْهِ فِي حَالِ سَهْوٌ أَوْ فَتْرَةٌ إِلَى أَنَّ مَعْنَى الحدِيثِ مَا يُهِمُّ خَاطِرَهُ وَيَغُمُّ فِكْرَهُ مِنْ أَمْرِ أُمَّتِهِ ﷺ لاهْتِمَامِهِ بِهِمْ وَكَثْرَةِ شَفَقَتِهِ عَلَيْهِمْ فَيَسْتَغْفِرُ لَهُمْ؛ قَالُوا: وَقَدْ يَكُونُ الْغَيْنُ هُنَا عَلَى قَلْبِهِ السَّكِينَةَ تَتَغَشَّاهُ لِقولِهِ تَعالَى: ﴿فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيۡهِ﴾ [التوبة: 40] وَيَكُونُ ٱسْتِغْفَارُهُ ﷺ عِنْدَهَا إِظْهَاراً لِلْعُبُودِيَّةِ والافْتِقَار؛ قال ابنُ عَطَاءٍ: ٱسْتِغْفَارُهُ وَفِعْلُهُ هٰذَا تَعْرِيفٌ لِلأُمَّةِ يَحْمِلُهُمْ عَلَى الاسْتِغْفَار.

Another one said: 'Ghain' is a thing which covers the heart, but not completely the same as the delicate cloud shown in the air without screening the light of the sun.

As well, through that hadith, it is not understood that he (pbuh) had his heart covered a hundred or over seventy times a day, but that was the number of seeking Allah's Forgiveness. Thereby, that 'Ghain' can denote the heedlessness of his heart and the slackness of his self and its laxity at the permanent remembrance of Allah and witnessing the truth due to what compels him to do so such as the hardship inflicted on him by the humans, the administration of his nation's affairs, the suffering from his people, the resistance of the enemies, the self-interest, the burdens of his Messengership and the trust safekeeping. Yet, in the whirl of all these conditions, he kept on obeying his Lord and worshipping his Creator. Yet, since he was the one of the greatest status with Allah among the whole creation; the one of the most elevated grade amidst them; the most knowing one of Him; and the one whose state was the most sublime on having his heart pure and his resolution consecrated, and on being in seclusion with his Lord and trending entirely for him, he (pbuh) considered his self-laxity and self-distractedness by anything else to belittle his state and diminish his high position, so he sought Allah's Forgiveness for that. This is the true and most famous aspect of interpreting that hadith.

Therefore, we have illustrated the vague meaning of that hadith and disclosed its aspect to the one benefiting from that, and it is based on the possibility of the self slackening, its remissness and forgetfulness apart from the way of conveying his message.

A group of the people preoccupied with the knowledge of hearts and the Sufis went for exalting the Prophet (pbuh) above all that and glorified him against being in a state of forgetfulness or slackness. They explained the hadith as follows: He (pbuh) was thinking deeply and had grievous thoughts about his nation due to his care about them and his much pity and compassion for them,

so he was keen on seeking Allah's Forgiveness for them.

They added: 'Ghain" herein in the aforementioned hadith may refer to the tranquility covering his heart in effect of Allah's Statement, "Then Allah sent down his sakinah (calmness, tranquility, peace) upon him". [1] Thereby, the Prophet's request of Allah's forgiveness is a sign of manifesting his worship of Allah and his need for him.

Ibn 'Ata; said: His request of Allah's Forgiveness and his acts are means with which to show and give impetus to his followers to ask Allah's Forgiveness.

قَالَ غيرُهُ وَيَسْتَشعِرُونَ الْحَذَرَ وَلاَ يَرْكَنُون إِلَى الأَمْنِ؛ وَقَدْ يَحْتَمِلُ أَنْ تَكُونَ هٰذِهِ الإِعَانَةُ حَالَةَ خَشْيَةٍ وَإِعْظَام تَغْشَى قَلْبَهُ فَيَسْتَغفِرُ حِينَئِذٍ شُكْراً لله وَمُلاَزَمَةً لِعُبُودِيَّتِهِ كَمَا قَال فِي مُلاَزَمَةِ الْعِبَادَةِ «**أَفَلاَ أَكُونُ عَبْداً شَكُوراً**»؟ وَعَلَى هٰذِه الْوُجُوهِ الأَخِيرَةِ يُحْمَلُ مَا رُوِيَ فِي بَعْضِ طُرُقِ هذا الحديثِ عنه ﷺ: «**إِنَّهُ لَيُغَانُ عَلَى قَلْبِي فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً فَأَسْتَغْفِرُ الله**» فَإِنْ قلتَ فَمَا مَعْنَى قَوْلِهِ تَعَالَى لمحمدٍ صلى الله عليه وآلِهِ وسلم: ﴿وَلَوْ شَآءَ ٱللَّهُ لَجَمَعَهُمْ عَلَى ٱلْهُدَىٰ فَلَا تَكُونَنَّ مِنَ ٱلْجَٰهِلِينَ﴾ [الأنعام: 35] وقولِهِ لنوح عليه السلام: ﴿فَلَا تَسْـَٔلْنِ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ إِنِّىٓ أَعِظُكَ أَن تَكُونَ مِنَ ٱلْجَٰهِلِينَ﴾ [هود: 46]؟ فَاعْلَمْ أَنَّهُ لاَ يُلْتَفَتُ فِي ذٰلِكَ إِلَى قَوْلِ مَنْ قَالَ فِي آيَة نَبِيِّنَا ﷺ لاَ تَكُونَنَّ مِمَّنْ يَجْهَلُ أَنَّ الله لَوْ شَاءَ لَجَمَعَهُمْ عَلَى الْهُدَى وفي آيَةِ نوحٍ لاَ تَكُونَنَّ ممَّنْ يَجْهَلُ أَنَّ وَعْدَ الله حَقٌّ لِقوله وَإِنَّ وَعْدَكَ الْحَقُّ إِذْ فِيهِ إِثْبَاتُ الْجَهْلِ بصفَةٍ مِنْ صِفَاتِ الله وذٰلِكَ لاَ يَجُوزُ عَلَى الأَنْبِيَاءِ وَالْمَقْصُودُ وَعْظُهُمْ أَنْ لاَ يَتَشَبَّهُوا فِي أُمُورِهِمْ بِسِمَاتِ الجَاهِلِينَ كَمَا قَالَ إِنِّي أَعِظُكَ وَلَيْسَ فِي آيَةٍ مِنْهَا دَلِيلٌ عَلَى كَوْنِهِمْ على تِلْكَ الصِّفَةِ الَّتِي نَهَاهُمْ عَن الْكَوْنِ عَلَيْهَا فَكَيْفَ وَآيَةُ نُوح قَبْلَهَا ﴿فَلَا تَسْـَٔلْنِ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ﴾ [هود: 46] فَحَمْلُ مَ بَعْدَهَا عَلَى مَا قَبْلَهَا أَوْلَى لِأَنَّ مِثْلَ هٰذَا قَدْ يَحْتَاجُ إلى إِذْن وَقَدْ تَجُوزُ إباحَةُ السُّؤال فِيهِ ابْتِدَاءً فَنَهَاهُ الله أَنْ يَسْأَلَهُ عَمَّا طَوَى عَنْهُ عِلْمَهُ وَأَكَنَّهُ مِنْ غَيْبِهِ مِنَ السَّبَبِ الْمُوجِبِ لِهَلاَكِ ابْنه ثُمَّ أَكْمَلَ الله تَعَالَى نِعْمَتَهُ عَلَيْهِ بِإِعْلاَمِهِ ذٰلِكَ بِقَوْلِهِ: ﴿إِنَّهُۥ لَيْسَ مِنْ أَهْلِكَ إِنَّهُۥ عَمَلٌ غَيْرُ صَٰلِحٍ﴾ [هود: 46] حَكَى مَعْنَاهُ مَكِّيٌّ كَذٰلِكَ أُمِرَ نَبِيُّنَا فِي الآيَةِ الأُخْرَى بالتِزام الصَّبْر على إِعْرَاضِ قَوْمِهِ وَلاَ يُحْرَجُ عِنْدَ ذٰلكَ فَيُقَارِبُ حالَ الجَاهِل بِشِدَّةِ التَّحسُّرِ، حَكاهُ أبو بَكْرٍ بنُ فُورَكٍ وَقِيلَ مَعْنَى الخِطَابِ لِأُمَّةِ محمَّدٍ أيْ فَلاَ تَكُونُوا مِنْ الجَاهِلِينَ، حَكاهُ أبو محمَّدٍ مَكِّيٌّ؛ وقالَ مِثْلُهُ في القُرْآنِ كَثِيرٌ.

Another one said: So that they (his followers) could be aware and thereby would not feel secured (from Allah's punishment).

It is probable that this Ghain may have denoted a state of fear and glorification (of Allah) having covered his heart, so he thereupon sought Allah's

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(1) [9: 40].

Forgiveness as a sign of thanking Allah and adhering to his worship. This corresponds with his saying as for the adherence to worship, "shall not I be a thankful (a grateful) slave".

Depending upon the later aspects, the hereinafter hadith is interpreted in this way namely, "I had my heart covered over seventy times a day, so I seek Allah's Forgiveness".

On saying: then what is meant by Allah's Statement to Muhammad, "And had Allah willed, he could have gathered them together (all) on true guidance, so be not you one of those who are Al-Jahilun (the ignorant)"(1), and his statement to Nuh (Noah - peace be upon him), "so ask not of me that of which you have no knowledge! I admonish you lest you should be one of the ignorant"(2), then let you know that the statement, as for the verse pertaining to our Prophet that was interpreted as: Do not be one of those who are the ignorant of Allah's will to gather them (the people) on true guidance, and the statement as for the verse relating to Noah, that was interpreted as: Do not be one of the ignorant of the truth of Allah's promise by virtue of Allah's statement, "And certainly, your promise is true"(3), are not deemed to be interpreted accurately, for that interpretation is a proof of being ignorant of one of Allah's Qualities and thereby that is not possible for the Prophets to think so.

Thereby, the objective of these verses is to admonish them against imitating the attributes of the ignorant in their affairs, as in the verse, "I admonish you". None of the two verses comprises any evidence for their being characterized by that trait (of ignorance) against which Allah prohibited them. So, that phrase "I admonish you...." comes after the phrase, "So ask not of me that of which you have no knowledge", concerning Nuh (Noah), and it is based on it, since such that may require taking permission.

The request concerning that may be permissible, so Allah prohibited him (Nuh) to ask about his knowledge concealed from him, which pertained to his unseen matter as for the cause which mad it obligatory for his (Nuh's) son to pass away.

Thereafter, Allah the Supreme perfected His Bounties upon him [Nuh (Noah)] by informing him (about the reason for) that through His Statement, "Surely, he is not of your family; verily his work is unrighteous"(4). Narrated by Makki.

In the other verse, Allah told our Prophet (pbuh) to observe patience at his people who veered away from him, and no to be annoyed lest he should be close to the state of the ignorant in his deep sorrow. Narrated by Ibn Fourak.

Abu Muhammad Makki said: The address in the statement (of Allah) is to the followers of Muhammad meaning: Do not be of the ignorant. He added: Its like in the Qur'an is a lot.

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(1) [6: 35].
(2) [11: 46].
(3) [11: 45].
(4) [11: 46].

فَبِهٰذَا الْفَضْلِ وَجَبَ الْقَوْلُ بِعِصْمَةِ الْأَنْبِيَاءِ مِنْه بَعْدَ النُّبوّة قَطْعاً. فَإِنْ قُلْتَ فإِذَا قَرَّرْتَ عِصْمَتَهُمْ مِنْ هٰذَا وَأَنَّهُ لاَ يَجُوزُ عَلَيْهِمْ شَيْءٌ مِنْ ذٰلِكَ فَمَا مَعْنَى إِذاً وعِيدِ الله لِنبيِّنا ﷺ على ذلِكَ إِنْ فَعَلَهُ وَتَحْذِيرِهِ مِنْهُ كَقَوْلِهِ: ﴿لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ﴾ [الزمر: 65] الآيةَ وقَوْلِهِ تَعَالَى: ﴿وَلَا تَدْعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ﴾ [يونس: 106] الآيةَ وَقوْلِهِ تَعَالَى: ﴿إِذًا لَّأَذَقْنَٰكَ ضِعْفَ ٱلْحَيَوٰةِ﴾ [الإسراء: 75] الآيةَ وَقَوْلِهِ تعالى: ﴿لَأَخَذْنَا مِنْهُ بِٱلْيَمِينِ﴾ [الحاقة: 45] وَقَوْلِهِ تعالى: ﴿وَإِن تُطِعْ أَكْثَرَ مَن فِى ٱلْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِ﴾ [الأنعام: 116] وقولِهِ تعالى: ﴿فَإِن يَشَإِ ٱللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ﴾ [الشورى: 24] وَقَوْلِهِ تعالى: ﴿وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥ﴾ [المائدة: 67] وَقَوْلِهِ تعالى: ﴿ٱتَّقِ ٱللَّهَ وَلَا تُطِعِ ٱلْكَٰفِرِينَ وَٱلْمُنَٰفِقِينَ﴾ [الأحزاب: 1] فاعْلَمْ وَفقنا الله وَإِيَّاكَ أنهُ ﷺ لا يَصِحُّ وَلاَ يَجُوزُ عَلَيْهِ أَنْ لاَ يُبَلِّغَ وَلاَ يُخَالِفَ أَمْرَ رَبِّهِ وَلاَ أَنْ يُشْرِكَ بِهِ وَلاَ يَتَقَوَّلَ عَلى الله مَا لاَ يُحِبُّ أَوْ يَفْتَرِيَ عَلَيْهِ أَوْ يَضِلَّ أَوْ يُخْتَمَ على قَلْبِهِ أَوْ يُطِيع الكافِرِينَ لٰكِنْ يَسَّرَ أَمْرَهُ بِالمُكَاشَفَةِ وَالْبَيَانِ في البَلاَغِ لِلْمُخَالِفِينَ وأَنَّ إِبْلاَغَهُ إِنْ لَمْ يَكُنْ بِهٰذه السَّبِيلِ فَكأَنَّهُ مَا بَلَّغَ وَطيَّبَ نَفْسَهُ وَقَوَّى قَلْبَهُ بِقولِهِ: ﴿وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ﴾ [المائدة: 67] كَمَا قَالَ لِموسى وهارونَ ﴿لَا تَخَافَآ﴾ [طه: 45] لِتَشْتَدَّ بَصَائِرُهُمْ فِي الْإِبْلاَغِ وَإِظْهَارِ دِينِ الله وَيُذْهِبَ عَنْهُمْ خَوْفَ الْعَدُوِّ الْمُضعِفِ لِلنَّفْسِ.

Thereby, that grace (of Allah) makes it obligatory to say that the Prophets were safeguarded against that (ignorance) absolutely after their being assigned with Prophethood.

On saying: If you have confirmed their being safeguarded against that and that none of that should be affiliated to them, then what about Allah's threatening words to our Prophet (pbuh) against doing so, and his warning to him against it as in Allah's Statement, "If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers"(1), and His Statement, "And invoke not besides Allah any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zalimun (polytheists and wrong-doers)"(2), and His Statement, "And had we not made you stand firm, you would nearly have inclined to them a little. In that case we would have made you taste a double portion (or punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against us"(3), and His Statement, "We surely would have seized him by his right hand (or with power and might)"(4), and His Statement, "And if you obey most of those on the earth, they will mislead you far away from Allah's path"(5), and His Statement, "If Allah willed, he could have sealed up your heart (so that you forget all that you know of the

(1) [39: 65]. (2) [10: 106]. (3) [17: 75].
(4) [69: 45]. (5) [6: 116].

Qur'an)"[1], and His Statement, "And if you do not, then you have not conveyed His Message"[2], and his statement, "Keep your duty to Allah, and obey not the disbelievers and the hypocrites (i.e. do not follow their advice)"[3].

So, let you know - may Allah guide you and us to success - that it is not right or permissible for the Prophet (pbuh) to disobey Allah's Ordinance, cease conveying his message (of Islamic Monotheism), associate partners with him in worship, say something about Allah which he does not like, calumniate against Allah, mislead away from (the path of Allah), be sealed up in his heart or obey the infidels. However, Allah made it easy for his matter by telling him to reveal and disclose his Message conveyed to the opposers clearly, and informed him that he would not convey the Message (of Islamic Monotheism) without adopting that way.

Allah brought his self to peace and empowered his heart by His Statement, "Allah will protect you from mankind"[4], the same as His Statement given to Musa (Moses) and Harun (Aaron), "Fear not, verily I am with you both"[5], so as to make their insight mighty and powerful for conveying and manifesting Allah's Religion (Islam), and to ward off their fear of the enemy in order not to weaken their spirits.

وَأَمَّا قَوْلُهُ تَعَالَى: ﴿وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ ٱلْأَقَاوِيلِ﴾ [الحاقة: 44] الآية وقولُهُ تعالى: ﴿إِذًا لَّأَذَقْنَٰكَ ضِعْفَ ٱلْحَيَوٰةِ﴾ [الإسراء: 75] فمعناهُ أنَّ هٰذَا جَزَاءُ مَنْ فَعَلَ هٰذَا وَجَزَاؤُكَ لَوْ كُنْتَ مِمَّنْ يَفْعَلُهُ وَهُوَ لاَ يَفْعَلُهُ وَكَذٰلِكَ قولُهُ تعالى: ﴿وَإِن تُطِعْ أَكْثَرَ مَن فِى ٱلْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِ﴾ [الأنعام: 116] فالمرادُ غَيْرُهُ كما قال: ﴿إِن تُطِيعُواْ ٱلَّذِينَ كَفَرُواْ﴾ [آل عمران: 139] الآيةَ وقولُهُ تعالى: ﴿فَإِن يَشَإِ ٱللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ﴾ [الشورى: 24]، و﴿لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ﴾ [الزمر: 65] وَمَا أشْبَهَهُ فالمرادُ غَيْرُهُ وأنَّ هٰذِهِ حَالُ مَنْ أشْرَكَ والنبيُّ ﷺ لاَ يَجُوزُ عَلَيْهِ هٰذَا وقولُهُ تعالى: ﴿ٱتَّقِ ٱللَّهَ وَلَا تُطِعِ ٱلْكَٰفِرِينَ﴾ [الأحزاب: 1] فَلَيْسَ فِيهِ أنَّهُ أَطَاعَهُمْ وَالله يَنْهَاهُ عَمَّا يَشَاءُ وَيَأْمُرُهُ بِمَا يَشَاءُ كَمَا قَالَ تعالى: ﴿وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم﴾ [الأنعام: 52] الآيةَ، وَمَا كَانَ طَرَدَهُمْ ﷺ وَلاَ كَانَ مِنَ الظَّالِمِينَ.

Concerning Allah's Statement, "And if he [Muhammad (pbuh)] had forgot a false saying concerning us (Allah), We surely would have seized him by his right hand (or with power and might)"[6], and His Statement,"In this case we would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death"[7], the verses mean that punishment would be inflicted upon those who would do so, and it would be inflicted upon you [O

(1) [42: 42].
(2) [5: 67].
(3) [33: 1].
(4) [5: 67].
(5) [20: 46].
(6) [69: 44-46].
(7) [17: 75].

Muhammad (pbuh)] if you were among those who would do so; whereas the Prophet (pbuh) did not commit that.

Likewise, the address in Allah's Statement, "And if you obey most of those on the earth, they will mislead you far away from Allah's path", is to the people other than the Prophet (pbuh), and this corresponds to His Statement, "If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from faith) as losers"(1).

Regarding Allah's Statement, "If Allah willed, he could have sealed up your heart", and "If you join others in worship with Allah, (then) surely (all) your deeds will be in vain", their address is directed to anyone apart from the Prophet (pbuh), and they illustrate that this will be the consequence of the polytheists, thereby it is not permissible to affiliate that to the Prophet (pbuh) nor to deem him as other people.

Respecting Allah's Statement, "Keep your duty to Allah, and obey not the disbelievers", it does not mean that the Prophet (pbuh) obeyed them, and subsequently Allah prohibited him from what he willed and commanded him to do what Allah willed. This coincides with Allah's Statement, "And turn not away those who invoke their Lord, morning and afternoon seeking his face. You are accountable for them in nothing, that you may turn them away, and thus become of the Zalimun (unjust)"(2). Yet, the Prophet (pbuh) had not dispelled them, and consequently he was not one of the wrong-doers.

فصل

وَأَمَّا عِصْمَتُهُمْ مِنْ هٰذَا الْفَنِّ قَبْلَ النُّبُوَّةِ فَلِلنَّاسِ فِيهِ خِلَافٌ. وَالصَّوَابُ أَنَّهُمْ مَعْصُومُونَ قَبْلَ النُّبُوَّةِ مِنَ الْجَهْلِ بِاللهِ وَصِفَاتِهِ وَالتَّشَكُّكِ فِي شَيْءٍ مِن ذٰلِكَ وَقَدْ تَعَاضَدَتِ الأَخْبَار وَالآثَارُ عَنِ الأَنْبِيَاءِ بِتَنْزِيهِهِمْ عَنْ هٰذِهِ النَّقِيصَةِ مُنْذُ وُلِدُوا وَنَشْأَتِهِمْ عَلَى التَّوْحِيدِ وَالْإِيمَانِ بَلْ عَلَى إِشْرَاقِ أَنْوَارِ الْمَعَارِفِ وَنَفَحَاتِ أَلْطَافِ السَّعَادَةِ كَمَا نَبَّهْنَا عَلَيْهِ فِي البابِ الثَّانِي مِنَ القِسمِ الأَوَّلِ مِنْ كِتَابِنَا هٰذَا وَلَمْ يَنْقُلْ أَحَدٌ مِنْ أَهْلِ الْأَخْبَارِ أَنَّ أَحَداً نُبِّىءَ وَاصْطُفِيَ مِمَّنْ عُرِفَ بِكُفْرٍ وَإِشْرَاكٍ قَبْلَ ذٰلِكَ، وَمُسْتَنَدُ هٰذَا الْبَابِ النَّقْلُ، وَقَدِ اسْتَدَلَّ بَعْضُهُمْ بأَنَّ الْقُلُوبَ تَنْفِرُ عَمَّنْ كَانَتْ هذِهِ سَبِيلُهُ، وَأَنَا أَقُولُ إِنَّ قُرَيْشاً قَدْ رَمَتْ نَبِيَّنَا بِكُلِّ مَا افْتَرَتْهُ. وَعَيَّرَ كُفَّارُ الأُمَمِ أَنْبِيَاءَهَا بِكُلِّ ما أَمْكَنَهَا واخْتَلَقَتْهُ مِمَّا نَصَّ الله تَعَالَى عَلَيْهِ أو نَقَلَتْهُ إِلَيْنا الرُّوَاةُ وَلَمْ نجدْ فِي شَيْءٍ مِنْ ذٰلِكَ تَعْبِيراً لِوَاحِدٍ مِنْهُمْ برفْضه آلِهَتَهُ وتَقْرِيعِه بِذمِّهِ بِتَرْكِ ما كانَ قَدْ جَامَعَهُمْ عليْه وَلَوْ كَانَ هٰذَا لَكَانُوا بِذٰلِكَ مُبَادِرِينَ وبِتَلَوُّنِهِ فِي مَعْبُودِهِ مُحْتَجِّينَ وَلَكَانَ تَوْبِيخُهُمْ لَهُ بِنَهْيِهِم عَمّا كَانَ يَعْبُدُ قَبْلُ أَفْظَعَ وَأَقْطَع فِي الْحُجّةِ مِنْ تَوْبِيخِهِ بِنَهْيِهِمْ عَنْ تَرْكِهِم

(1) [3: 149].

(2) [6: 52].

آلِهَتَهُمْ وَمَا كَانَ يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ فَفِي إِطْبَاقِهِمْ عَلَى الْإِعْرَاضِ عَنْهُ دَلِيلٌ عَلَى أَنَّهُمْ لَمْ يَجِدُوا سَبِيلاً إِلَيْهِ إِذْ لَوْ كَانَ لَنُقِلَ وَمَا سَكَتُوا عَنْهُ كَمَا لَمْ يَسْكُتُوا عِنْدَ تَحْوِيلِ الْقِبْلَةِ وَقالوا مَا وَلاَّهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا كَمَا حَكَاهُ الله عَنْهُمْ وَقَدِ اسْتَدَلَّ القَاضِي الْقُشَيْرِيُّ عَلَى تَنْزِيهِهِمْ عَنْ هٰذَا بِقَوْلِهِ تَعَالَى: ﴿وَإِذْ أَخَذْنَا مِنَ ٱلنَّبِيِّـۧنَ مِيثَـٰقَهُمْ وَمِنكَ﴾ [الأحزاب: 6] الآية وبقوله تعالى: ﴿وَإِذْ أَخَذَ ٱللَّهُ مِيثَـٰقَ ٱلنَّبِيِّـۧنَ﴾ [آل عمران: 81] إلى قوله تعالى: ﴿لَتُؤْمِنُنَّ بِهِۦ وَلَتَنصُرُنَّهُۥ﴾ [آل عمران: 81] قال وطَهَّرَهُ الله في الْمِيثَاقِ وَبعِيدٌ أَنْ يَأْخُذَ مِنْهُ الْمِيثَاقَ قَبْلَ خَلْقِهِ ثُمَّ يَأْخُذَ مِيثَاقَ النَّبِيِّين بالإيمَانِ بِهِ وَنَصْرِهِ قَبْلَ مَوْلِدِهِ بِدُهُورٍ وَيَجُوزُ عَلَيْهِ الشِّرْكُ أَوْ غَيْرُهُ مِنَ الذُّنُوبِ، هٰذَا مَا لاَ يُجَوِّزُهُ إِلاَّ مُلْحِدٌ، هذا معنى كَلاَمِهِ؛ وَكَيْفَ يَكُونُ ذٰلِكَ وَقَدْ أَتَاهُ جبرِيلُ عليه السلامُ وَشَقَّ قَلْبَهُ صَغِيراً وَاسْتَخْرَجَ مِنْهُ عَلَقَةً صغيرةً وقال هٰذَا حَظُّ الشَّيْطَانِ مِنْكَ ثُمَّ غَسَلَهُ وَمَلأَهُ حِكْمَةً وَإِيماناً كما تَظَاهَرَتْ بِهِ أَخْبَارُ المَبْدَإِ ولا يُشَبِّهُ عَلَيْكَ بِقَوْلِ إِبْرَاهِيمَ فِي الْكَوْكَبِ وَالقَمَرِ وَالشَّمْسِ هٰذَا رَبِّي فَإِنَّهُ قَدْ قِيلَ كانَ هٰذَا فِي سِنِّ الطُّفُولِيَّةِ وَابْتِدَاءِ النَّظَرِ وَالاسْتِدْلاَلِ وَقَبْلَ لُزُومِ التَّكْلِيفِ وَذَهَبَ مُعْظَمُ الْحُذَّاقِ مِنَ الْعُلَمَاءِ وَالمُفَسِّرِينَ إِلى أَنَّهُ إِنَّمَا قال ذٰلِكَ مُبَكِّتاً لِقَوْمِهِ وَمُسْتَدِلاً عَلَيْهِمْ وَقِيلَ مَعْنَاهُ الاسْتِفْهَامُ الْوَارِدُ مَوْرِدَ الإِنْكَارِ، وَالمُرَادُ فَهٰذَا رَبِّي، قال الزَّجَّاج قوله تعالى: ﴿هَـٰذَا رَبِّى﴾ [الأنعام: 76] أيْ على قولِكُمْ كما قال تعالى: ﴿أَيْنَ شُرَكَآءِىَ﴾ [القصص: 74]؟ أيْ عِنْدَكُمْ، وَيَدُلُّ على أَنَّهُ لم يَعْبُدْ شَيْئاً مِنْ ذٰلِكَ وَلا أَشْرَكَ قَطُّ بالله طَرْفَةَ عَيْنٍ: قَوْلُ الله عَزَّ وَجَلَّ عَنْهُ ﴿إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَا تَعْبُدُونَ﴾ [الشعراء: 70] ثم قال تعالى: ﴿قَالَ أَفَرَءَيْتُم مَّا كُنتُمْ تَعْبُدُونَ أَنتُمْ وَءَابَآؤُكُمُ ٱلْأَقْدَمُونَ فَإِنَّهُمْ عَدُوٌّ لِّىٓ إِلَّا رَبَّ ٱلْعَـٰلَمِينَ﴾ [الشعراء: 75 ـ 77] وقال تعالى: ﴿إِذْ جَآءَ رَبَّهُۥ بِقَلْبٍ سَلِيمٍ﴾ [الصافات: 84] أيْ مِنَ الشِّرْكِ.

chapter

The Protection Of The Prophets Against Being Ignorant Of Allah And His Qualities In The Pre-Prophethood Period

People of sacred knowledge disagreed as for their infallibility in their Pre-Prophethood era. The truth is that they were protected and safeguarded against being ignorant of Allah and His Qualities or from being doubtful about anything relating to that in Pre-Prophethood period.

The news, narrations and traditions about the Prophets coincided and agreed that they were exalted above that defect since their birth, and that they were brought up proceeding upon the course of Monotheism (the Oneness of Allah) and belief. Further, they rose up with the gleaming light of knowledge and the gifts of the favoured graces.

None of the narrators transmitted that any of the selected Prophets had disbelieved or ascribed partners to Allah before his Prophethood. Yet, some of

those transmitters deduced that the hearts would have veered away from the one who was proceeding formerly upon such a course.

As for me, I say that Quraish [the Prophet's (pbuh) tribe] had reviled and slandered our Prophet (pbuh), and the disbelieving folks of the Prophets had done their utmost and generated all the means with which to humiliate and dishonour their Prophets as stated through Allah's Statement or through the narrators. However, nothing of this signified that one of the Prophets was blamed for rejecting his deities, or was reproached for abandoning what he used to worship of their idols (as all Prophets were brought up upon the principle of Islamic Monotheism; i.e. believing in the Oneness of Allah).

Had anyone of them been so, his folks would have initiated by arguing with him for changing his belief, and they would have launched severe blame on him for prohibiting them from worshipping what he used to worship, and therefore their protest and argument would have been more decisive than his reproof launched against them for ceasing their idol-worship which their ancestors used to worship.

They (the polytheists) all unanimously veered away from the Prophet (pbuh), and this signifies that they had no way to reprove him. Had they found out any way for that, they would not have kept silent the same as they did not on the turning away of the Qiblah (the direction to prayer) since they said as Allah stated, "What has turned them (Muslims) from their Qiblah [Prayer direction (towards Jerusalem)] to which they used to face in prayer"(1).

Al-Qadi Al-Qusheiry inferred that the Prophets were elevated above that (defect of ascribing partners to Allah) based on Allah's Statement, "And (remember) when we took from the Prophets their covenant, and from you [O Muhammad (pbuh)], and from Nuh (Noah), Ibrahim (Abraham), Musa (Moses), and 'Isa (Jesus) son of Maryam (Mary). We took from them a strong covenant "(2). He also inferred so from Allah's Statement, "And (remember) when Allah took the covenant of the Prophets, saying: "Take whatever I gave you from the book and Hikmah (understanding of the laws of Allah), and afterwards there will come to you a Messenger [Muhammad (pbuh)] confirming what is with you; you must, then, believe in him and help him"(3).

Al-Qusheiry commented: Therefore, Allah purified him from that defect in effect of that covenant.

Thus, it is improbable for the Prophet (pbuh) to join partners in worship with Allah (before Prophethood) or to commit any other guilt, since Allah took a covenant from him and then from the other Prophets that they are to believe in him and help him early before his birth. Whoever contradicts that statement is an atheist.

How could the Prophet (pbuh) be like this since Jibril (Gabriel - peace be upon him) came to him while he was still a child and cut open his heart

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(1) [2: 142]. (2) [33: 7]. (3) [3: 81].

extracting out of it a clot (a piece of thick coagulated blood) and saying: this is the satanic portion in yours. Then, Jibril washed his heart and filled it with wisdom, religious knowledge, belief and faith.

Yet, do not be confused at the statement given by Ibrahim (Abraham) as for the planet, moon and sun, namely, "This is my Lord"(1). It is said: this took place during his childhood and at the beginning of sighting and seeking information and before the age of religious responsibility.

Most of the proficient scholars who interpreted the aforementioned phrase went on to say that he (Ibrahim-Abraham) uttered that so as to reproach and reprove his people.

It is also said: That phrase is interrogative signifying the denial of the planet, moon and sun as gods, and meaning: is this my Lord (in a denial tone)?!

Az-Zajjaj said: His statement, "this is my Lord" means: If you say that (this is my Lord). This corresponds with Allah's Statement, "Where are my (so-called) partners, whom you used to assert?"(2).

Therefore, this signifies that he (Ibrahim - Abraham) had not worshipped anything of that nor worshipped others along with Allah even for a twinkling of an eye. This corresponds with Allah's statement concerning him, namely, "When he said to his father and his people: What do you worship"(3).

Then the Statement reads, "Do you observe that which you have been worshipping - you and your ancient fathers. Verily they are enemies to me, save the Lord of the 'Alamin (mankind, jinn and all that exists)"(4).

Allah's Statement also reads, "When he came to his Lord with a pure heart"(5), meaning that his heart is pure from (the filth of) polytheism.

وَقَوْلُهُ تعالى: ﴿وَٱجْنُبْنِي وَبَنِيَّ أَن نَّعْبُدَ ٱلْأَصْنَامَ﴾ [إبراهيم: 35] فَإِنْ قُلْتَ فَمَا مَعْنَى قَولِهِ تعالى: ﴿لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ ٱلْقَوْمِ ٱلضَّآلِّينَ﴾ [الأنعام: 77] قِيلَ إِنَّهُ إِنْ لَمْ يُؤَيِّدْني بِمَعُونَتِهِ أَكُنْ مِثْلَكُمْ فِي ضَلاَلَتِكُمْ وَعِبادَتِكُمْ على مَعْنَى الإِشْفَاقِ وَالحَذَرِ وَإِلاَّ فَهُوَ مَعْصُومٌ فِي الْأَزَلِ مِنَ الضَّلاَلِ فإِنْ قُلْتَ فَمَا مَعْنَى قولِهِ تعالى: ﴿وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِرُسُلِهِمْ لَنُخْرِجَنَّكُم مِّنْ أَرْضِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا﴾ [إبراهيم: 13] ثم قال بَعْدُ عنِ الرُّسُلِ ﴿قَدِ ٱفْتَرَيْنَا عَلَى ٱللَّهِ كَذِبًا إِنْ عُدْنَا فِى مِلَّتِكُم بَعْدَ إِذْ نَجَّىٰنَا ٱللَّهُ مِنْهَا﴾ [الأعراف: 89] فلا يُشْكلُ عليكَ لَفْظَةُ العَوْدِ وَأَنَّهَا تَقْتَضِي أَنَّهُمْ إِنَّمَا يَعُودُونَ إِلَى ما كَانُوا فِيهِ مِنْ مِلَّتِهِم فَقَدْ تَأْتِي هٰذِهِ اللَّفْظَةُ فِي كَلاَمِ العَرَبِ لِغَيْرِ مَا لَيْسَ لَهُ ابْتِدَاءٌ بِمَعْنَى الصَّيْرُورَةِ كَمَا جَاءَ في حدِيثِ الجهنميينَ عَادُوا حُمَماً وَلَمْ يَكُونُوا قَبْلُ كَذٰلِكَ. [وَمِثْلُهُ قَوْلُ الشَّاعِرِ:

تِلْكَ المَكارِمُ لا قَعْبَانِ مِنْ لَبَن ... شِيبَا بِمَاءٍ فَعَادَ بَعْدُ أَبْوَالا

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(1) [6: 76, 77, 78]. (2) [28: 74]. (3) [26: 70].
(4) [26: 76, 77]. (5) [37: 84].

It also reads, "And keep me and my sons away from worshipping idols"(1).

So, if you say: Then what is meant by the verse, "unless my Lord guides me, I shall surely be among the people who went astray"(2), it is said: it means: Unless Allah helps me with His Aid, I shall be like you in going astray and in your worship. His Statement denotes pity and precaution, since he had been safeguarded against going astray.

So, if you say: What is meant by Allah's Statement, "And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion"(3), and then His Statement about the Messengers, "We should have invented a lie against Allah if we returned to your religion after Allah has rescued us from it"(4), then do not be confused by the term 'return', thinking that it imperatively denotes their return to their previous religion, for that term, in Arabic, means turn into, the same as it is in the statement about the people of the Hell-Fire, namely, "They (the people in the Hell) will return to coal (owing to being severely tortured and burnt in the Fire), meaning: They will turn into that though they had not been so.

وَمَا كَانَ قَبْلُ كَذٰلِكَ،] فَإِنْ قُلْتَ فَمَا مَعْنَى قَوْلِهِ: ﴿وَوَجَدَكَ ضَآلًّا فَهَدَىٰ﴾ [الضحى: 7] فَلَيْسَ هُوَ مِنَ الضَّلاَلِ الَّذِي هُوَ الكُفْرُ، قِيلَ ضَالاًّ عَنِ النُّبُوَّةِ فَهَدَاكَ إِلَيْهَا؛ قَالَهُ الطَّبَرِيُّ، وَقِيلَ وَجَدَكَ بَيْنَ أَهْلِ الضَّلاَلِ فَعَصَمَكَ مِنْ ذٰلِكَ وَهَدَاكَ بالإيمانِ وَإِلَى إِرْشَادِهِمْ وَنَحْوُهُ عَنِ السُّدِّيِّ وَغَيْرِ وَاحِدٍ، وَقِيلَ ضالًّا عَنْ شَرِيعَتِكَ أَيْ لاَ تَعْرِفُهَا فَهَدَاكَ إِلَيْهَا، وَالضَّلاَلُ هٰهُنَا التَّحَيُّرُ وَلِهٰذَا كَانَ ﷺ يَخْلُو بِغَارِ حِرَاءٍ في طَلَب مَا يَتَوَجَّهُ بِهِ إِلَى رَبِّهِ وَيَتَشَرَّعُ بِهِ حَتَّى هَدَاهُ الله إلى الإِسْلاَمِ؛ قال مَعْنَاهُ الْقُشَيْرِيُّ، وَقِيلَ: لاَ تَعْرِفُ الْحَقَّ فَهَدَاكَ إِلَيْهِ، وَهٰذَا مِثْلُ قَوْلِهِ تَعَالَى: ﴿وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ﴾ [النساء: 113] قَالَهُ عَلِيُّ بنُ عِيسَى، قَالَ ٱبْنُ عَبَّاسٍ: لَمْ تَكنْ لَهُ ضَلاَلَةُ مَعْصِيَةٍ، وَقِيلَ: هَدَى: أَيْ بَيَّنَ أَمْرَكَ بِالْبَرَاهِين وَقِيلَ: ﴿وَوَجَدَكَ ضَآلًّا﴾ [الضحى: 7] بَيْنَ مَكَّةَ وَالْمَدِينَةِ فَهَدَاكَ إِلَى المَدِينَةِ، وَقِيلَ: الْمَعْنَى وَجَدَكَ فَهَدَى بِكَ ضَالاًّ. وَعَنْ جَعْفَرِ بْنِ محمدٍ ﴿وَوَجَدَكَ ضَآلًّا﴾ عَنْ مَحَبَّتِي لَكَ في الْأَزَلِ أَيْ لاَ تَعْرِفُهَا فَمَنَنْتُ عَلَيْكَ بِمَعْرِفَتي؛ وَقَرأَ الحسَنُ بنُ عَلِيٍّ ﴿وَوَجَدَكَ ضَالٌّ فَهَدَىٰ﴾ أي ٱهْتَدَى بِكَ، وقال ابنُ عَطاءٍ: ﴿وَوَجَدَكَ ضَآلًّا﴾ أي: مُحِبًّا لِمَعْرِفَتِي والضَّالُّ الْمُحِبُّ كما قال: ﴿إِنَّكَ لَفِى ضَلَٰلِكَ ٱلْقَدِيمِ﴾ [يوسف: 95] أي مَحَبَّتِك الْقَدِيمَة وَلَمْ يُرِيدُوا هٰهُنا في الدِّينِ إِذْ لَوْ قالُوا ذٰلِكَ في نَبِيِّ الله لَكَفَرُوا وَمِثْلُهُ عِنْدَ هٰذَا قَوْلُهُ إِنَّا لَنَرَاهَا في ضَلاَلٍ مُبِينٍ أَيْ مَحَبَّةٍ بَيِّنَةٍ، وَقَالَ الْجُنَيْدُ: وَوَجَدَكَ مُتَحَيِّراً في بَيَانِ مَا أُنْزِلَ إِلَيْكَ فَهَدَاكَ لِبَيَانِهِ لِقَوْلِهِ: ﴿وَأَنزَلْنَآ إِلَيْكَ

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(1) [14: 35].
(2) [6: 77].
(3) [14: 13].
(4) [7: 88].

ٱلذِّكۡرِ﴾ [النحل: 43] الآيَة، وَقِيلَ: وَوَجَدَكَ لَمْ يَعْرِفْكَ أَحَدٌ بالنُّبُوَّةِ حَتَّى أَظْهَرَكَ فَهَدَى بِكَ السُّعَدَاءَ ولا أَعْلَمُ أَحَداً قالَ مِنَ الْمُفَسِّرِينَ فِيها ضالاً عَنِ الإيمانِ؛ وَكَذَلِكَ في قِصَّةِ مُوسَى عَلَيْه السَّلامَ قَوْلُهُ: ﴿فَعَلۡتُهَآ إِذٗا وَأَنَا۠ مِنَ ٱلضَّآلِّينَ﴾ [الشعراء: 20] أيْ مِنَ الْمُخْطِئِينَ الْفَاعِلِينَ شَيْئاً بِغَيْرِ قَصْدٍ. قالَهُ ابنُ عَرَفَةَ.

So, if you say: then what is meant by Allah's Statement, "And He found you unaware and guided you"(1), Let you know that the unawarence does not denote going astray which is disbelief, but it means: You [O Muhammad (pbuh)] were unaware of Prophethood, so Allah guided you to it. That statement is adopted by At-Tabary.

As well, it is said: He (Allah) found you among the straying people, so he safeguarded and protected you from that and guided you to belief and to guiding them (to the straight path of Allah).

As-Sudi and more than one uttered similar speech to the aforementioned one.

It is said: He (Allah) found you unaware of His Law which you do not know, so he guided you to it.

'Straying' (or unawarence) herein means 'confusion'. So, the Prophet (pbuh) used to be in seclusion in the cave of Hira' seeking the thing with which he could trend for his Lord and could follow in religion till Allah guided him to Islam. The meaning of the aforementioned statement is related by Al-Qusheiry.

It is said: You [O Muhammad (pbuh)] are not aware of the truth, so he (Allah) guided you to it. This corresponds with Allah's Statement, "and taught you that which you knew not"(2). That statement is adopted by 'Ali bin 'Isa.

Ibn 'Abbas said: That straying (or awarence) was not sinful for the Prophet (pbuh).

It is said: 'He guided you' means: He evinced your matter by the evident proofs.

It is said: He (Allah) found you astray (confused) between Mecca and Medina, so he guided you to Medina.

It is said: the meaning is: He found you and guided a straying one through you.

Ja'far bin Muhammad said: He (Allah) found you unaware of His Love since ancient times (before your birth), so he conferred upon you [O Muhammad (pbuh)] the knowledge of him.

Al-Hasan bin 'Ali said: A straying one found you [O Muhammad (pbuh)] and then was guided by you.

Ibn 'Ata' said: "He found you astray" means: He found you loving of knowing Me (Allah), and the straying one is the lover as in Allah's Statement, "Certainly, you are in your old error"(3), meaning: In your old love, and it does not mean: your straying from religion, and if anyone says so about Allah's

(1) [93: 7]. (2) [4: 113]. (3) [12: 95].

Prophet (Pbuh), he will be an atheist.

The like of that is the verse, "Verily we see her in plain error"(1), meaning: in plain love.

Abul-Qasim bin Al-Junaid said (it means): He (Allah) found you [O Muhammad (pbuh)] confused as for explaining what was revealed to you, so he guided you to its explanation, as in Allah's Statement, "And We have also sent down unto you [O Muhammad (pbuh)] the Dhikr [reminder and the advice (i.e. the Qur'an)], that you may explain clearly to men what is sent down to them, and that they may give thought"(2).

It is said: He (Allah) found that no one knew of your Prophethood, so he brought you to light and guided the happy ones through you. Yet, I do not know that any of the interpreters says that it means: He was straying from faith.

Al-Hasan bin 'Arafah said: Likewise, Allah's Statement concerning the story of Musa (Moses - peace be upon him), namely, "I did it then when I was ignorant"(3), means: I did wrong unintentionally.

وقالَ الْأَزْهَرِيُّ: مَعْنَاهُ مِنَ النَّاسِينَ وَقَدْ قِيلَ ذٰلِكَ في قَوْلِهِ: ﴿وَوَجَدَكَ ضَآلًّا فَهَدَىٰ﴾ أيْ ناسِياً كما قَالَ تَعَالَى: ﴿أَن تَضِلَّ إِحْدَىٰهُمَا﴾ [البقرة: 282] فإنْ قُلْتَ فَمَا مَعْنَى قَوْلِه: ﴿مَا كُنتَ تَدْرِى مَا ٱلْكِتَٰبُ وَلَا ٱلْإِيمَٰنُ﴾ [الشورى: 52] فالجَوَابُ: أنَّ السَّمَرْقَنْدِيَّ قَالَ: مَعْنَاهُ مَا كُنْتَ تَدْرِي قَبْلَ الْوَحْيِ أنْ تَقْرَأَ الْقُرْآنَ وَلاَ كَيْفَ تَدْعُو الخَلْقَ إلى الإيمَانِ، وقالَ بَكْرٌ القَاضِي نَحْوَهُ؛ قَالَ وَلاَ الإيمَان الَّذِي هُوَ الْفَرَائِضُ وَالأحْكامُ، قالَ: فَكَانَ قَبْلُ مُؤْمِناً بِتَوْحِيدِهِ ثُمَّ نَزَلَتِ الْفَرَائِضُ الَّتِي لَمْ يَكُنْ يَدْرِيهَا قَبْلُ فَزَادَ بالتَّكْلِيفِ إيمَاناً [وَهُوَ أحْسَنُ وَجُوهِهِ قُلْتُ فَمَا مَعْنَى قَوْلِهِ: ﴿وَإِن كُنتَ مِن قَبْلِهِۦ لَمِنَ ٱلْغَٰفِلِينَ﴾ [يوسف: 3] فاعْلَمْ أنَّهُ لَيْسَ بِمَعْنَى قَوْلِهِ: ﴿وَٱلَّذِينَ هُمْ عَنْ ءَايَٰتِنَا غَٰفِلُونَ﴾ [يونس: 7] بَلْ حَكَى أَبُو عَبْدِ الله الهَرَوِيُّ أن مَعْنَاهُ لَمِنَ الْغَافِلِينَ عَنْ قصَّةِ يُوسُفَ إذْ لَمْ تَعْلَمهَا إلاَّ بِوَحْيِنَا] وَكَذٰلِكَ الحَدِيثُ الَّذِي يَرْوِيهِ عُثْمَانُ بْنُ أبي شَيْبَةَ بِسَنَدِهِ عَنْ جَابِرٍ رَضِيَ الله عَنْهُ أن النبي ﷺ قَدْ كَانَ يَشْهَدُ مَعَ الْمُشْرِكِينَ مَشَاهِدَهُمْ فَسَمِعَ مَلَكَيْنِ خَلْفَهُ أَحَدُهُمَا يَقُولُ لِصَاحِبِهِ اذْهَبْ حَتَّى تَقُومَ خَلْفَهُ فَقَالَ الآخَرُ كَيْفَ أقُومُ خَلْفَهُ وَعَهْدُهُ باسْتِلاَمِ الْأَصْنَامِ؟ فَلَمْ يشْهَدْهُمْ بَعْدُ؛ فَهٰذَا حَدِيثٌ أنْكَرَهُ أحْمَدُ بْنُ حَنْبَلٍ جِدّاً وَقَالَ هُوَ مَوْضُوعٌ أَوْ شَبِيهٌ بالمَوْضُوعِ.

Muhammad bin Ahmad Al-Azhary said: It means that he (Moses) did it while he was unmindful.

This was also stated concerning Allah's Statement, "And he found you unaware and guided you"; that is he (Allah) found you unmindful. This corresponds with Allah's Statement, "So that if one of them (two women) errs,

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(1) [12: 30]. (2) [16: 44]. (3) [26: 20].

the other can remind her"[1].

So, if you say: What is meant by Allah's Statement, "And thus We have sent to you [O Muhammad (pbuh)] Ruh (a revelation and a mercy) of our command. You knew not what is the book, nor what is faith?"[2].

Then the answer quotes the comment stated by As-Samarqandi, namely: the verse means: You [O Muhammad (pbuh)] did not know how to read the Qur'an or call the creation to faith before the advent of the Divine Revelation.

Bakr bin Al-'Ala' Al-Qadi gave a similar comment to the above-mentioned one and said: It means: You [O Muhammad (pbuh)] did not know the enjoined duties and ordinances of faith.

He Added: the Prophet (pbuh) was formerly a believer in the Oneness of Allah, and then the obligations, which he had not known, were revealed to him, so his faith increased through the religious responsibility he assumed. That comment is the best aspect of interpretation.

So, if you say: So what is meant by Allah's Statement, "And before this (i.e. before the coming of the Divine Revelation to you), you were among those who knew nothing about it?"[3].

Let you know that it does not have the same meaning of Allah's Statement, "And those who are heedless of our Ayat (proofs, evidences, verses, lessons, signs, revelations)"[4].

Abu 'Ubaid Al-Harwy stated that the first verse means that he [Muhammad (pbuh)] was one of the ignorant of the story of Yusuf (Joseph) which he did not know except through the Divine Revelation.

وَقَالَ الدَّارَقُطْنِي : يُقَالُ إِنَّ عُثْمَانَ وَهِمَ فِي إِسْنَادِهِ، وَالحَدِيثُ بالجُمْلَةِ مُنْكَرٌ غَيْرُ مُتَّفَقٍ عَلَى إِسْنَادِهِ فَلاَ يُلْتَفَتُ إِلَيْهِ، وَالْمَعْرُوفُ عَنِ النَّبِيِّ صلى الله عليه وآلِهِ وسَلَم خِلاَفُهُ عِنْدَ أَهْلِ الْعِلْمِ مِنْ قَوْلِهِ: «**بُغِّضَتْ إِلَيَّ الأَصْنَامُ**» وَقَوْلِهِ فِي الحَدِيثِ الآخَرِ الَّذِي رَوَتْهُ أُمُّ أَيْمَنَ حِينَ كَلَّمَهُ عَمُّهُ وَآلُهُ فِي حُضُورِ بَعْض أَعْيَادِهِمْ وَعَزَمُوا عَلَيْهِ بَعْدَ كراهَتِهِ لِذٰلِكَ فَخَرَجَ مَعَهُمْ وَرَجَعَ مَرْعُوباً فَقَالَ: «**كُلَّمَا دَنَوْتَ مِنْهَا مِنْ صَنَمٍ تَمَثَّلَ لِي شَخْصٌ أَبْيَضُ طَوِيلٌ يَصِيحُ بِي وَرَاءَكَ لاَ تَمَسَّهُ**» فَمَا شَهِدَ بَعْدُ لَهُمْ عِيداً؛ وَقَوْلِهِ فِي قِصَّة بَحِيرَا حِينَ اسْتَحْلَفَ النبي ﷺ باللاَّتِ وَالْعُزَّى إِذْ لَقِيَهُ بالشَّام فِي سَفْرَتِهِ مَعَ عَمِّهِ أَبي طَالِبٍ وَهُوَ صَبيٌّ وَرَأى فِيهِ عَلاَمَاتِ النُّبُوَّة فاخْتَبَرَهُ بِذٰلِكَ فَقَالَ لَهُ النبي ﷺ: «**لاَ تَسْأَلْنِي بِهِمَا فَوَالله مَا أَبْغَضْتُ شَيْئاً قَطُّ بُغْضَهُمَا**» فقالَ لَهُ بَحِيرا فَبِالله إلاَّ مَا أَخْبَرْتَنِي عمَّا أَسْأَلُكَ عَنْهُ؛ فَقَال: «**سَلْ عَمَّا بَدَا لَكَ**» وكَذٰلِكَ الْمَعْرُوفُ مِنْ سِيرَتِهِ ﷺ وَتَوْفيق الله لَهُ أَنَّهُ كَانَ قَبْلَ نُبُوَّتِهِ يُخَالِفُ الْمُشْرِكِينَ فِي وُقُوفِهِمْ

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(1) [2: 282].
(2) [42: 52].
(3) [12: 3].
(4) [10: 7].

بِمُزْدَلِفَةَ فِي الْحَجِّ فَكَانَ يَقِفُ هُوَ بِعَرَفَةَ لأَنَّهُ كَانَ مَوْقِفُ إِبْرَاهِيمَ عليهِ السلامُ.

Umm Ayman narrated: When the Prophet's uncle and family told him to attend a feast of theirs and invited him to come with them despite his hatred for that, he went out with them and came back while having been frightened. [When they inquired of him about that], He said: When I approached an idol of theirs, a tall, fair man appeared to me calling: Go back. Don't touch it. Thereby, he did not witness any of their feasts since then.

As for the story of Buhaira (the monk), Buhaira besought the Prophet [(pbuh) before his Prophethood] by Lat and 'Uzza (the idols worshipped by Quraish), when he had met him in the Levant during his journey with his uncle Abu Talib, while he was still a boy. Buhaira witnessed the qualities of Prophethood in him, so he intended to test him. Therein, the Prophet (pbuh) said to him, "Don't beseech me by them, as by Allah I have not detested anything more than them". Thereupon, Buhaira said to him: so, by Allah, tell me about what I am going to ask you. So, he said: Then ask whatever you want.

As well, through the Prophet's biography, it is well-known that Allah guided him to success and right-guidance before his Prophethood, and that he used to oppose the polytheists on their standing at Al-Muzdalipha during their performance of Hajj (pilgrimage), and he used to stand meanwhile at 'Arafah (Mount) as it had been the standing place of Ibrahim (Abraham - peace be upon him).

فصل

قَالَ الْقَاضِي أبو الْفَضْلِ رَضِيَ الله عَنْهُ قَدْ بَانَ بِمَا قَدَّمْنَاهُ عُقُودُ الْأَنْبِيَاءِ فِي التَّوْحِيدِ وَالإِيمَانِ وَالْوَحْيِ وَعِصْمَتُهُمْ في ذٰلِكَ عَلَى مَا بَيَّنَّاهُ، فَأَمَّا مَا عَدَا هٰذَا الْبَابَ مِنْ عُقُودِ قُلُوبِهِمْ فَجِمَاعُهَا أَنَّهَا مَمْلُوءَةٌ عِلْماً وَيَقِيناً على الْجُمْلَةِ، وَأَنَّهَا قَدِ احْتَوَتْ مِنَ الْمَعْرِفَةِ وَالعِلْمِ بِأُمُورِ الدِّينِ وَالدُّنْيَا مَا لاَ شَيْءٌ فَوْقَهُ وَمَنْ طَالَعَ الْأَخْبَارَ وَاعْتَنَى بِالحَدِيثِ وَتَأَمَّلَ مَا قُلْنَاهُ وَجَدَهُ وَقَدْ قَدَّمْنَا مِنْهُ في حَقِّ نَبِيِّنَا ﷺ في الْبَابِ الرَّابِعِ أَوَّلَ قِسْمٍ مِنْ هٰذَا الكِتَابِ مَا يُنَبِّهُ على مَا وَرَاءَهُ إلاَّ أنَّ أَحْوَالَهُمْ في هٰذِهِ المَعَارِفِ تَخْتَلِفُ؛ فَأَمَّا مَا تَعَلَّقَ مِنْهَا بِأَمْرِ الدُّنْيَا فَلاَ يُشْتَرَطُ في حَقِّ الْأَنْبِيَاءِ العِصْمَةُ مِنْ عَدَمِ مَعْرِفَةِ الْأَنْبِياءِ بِبَعْضِهَا أَوِ اعْتِقَادِهَا عَلَى خِلاَفِ ما هِيَ عَلَيْهِ وَلاَ وَصْمَ عَلَيْهِمْ فِيهِ إِذْ هِمَمُهُمْ مُتَعَلِّقَةٌ بالآخِرَةِ وَأَنْبَائِهَا وَأَمْرِ الشَّرِيعَةِ وَقَوَانِينِهَا، وَأُمُورُ الدُّنْيَا تُضَادُّهَا بِخلاَف غَيْرِهِمْ مِنْ أَهْلِ الدُّنْيَا الّذِينَ يَعْلَمُونَ ظَاهِراً مِنَ الحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الآخِرَةِ هُمْ غَافِلُونَ كما سَنُبَيِّنُ هٰذَا في الْبَابِ الثَّانِي إِنْ شَاءَ الله وَلٰكِنَّهُ لاَ يُقَالُ إِنَّهُمْ لاَ يَعْلَمُونَ شَيْئاً مِنْ أَمْرِ الدُّنْيَا فإِنَّ ذٰلِكَ يُؤَدِّي إلى الْغَفْلَة وَالْبَلَه وَهُمُ الْمُنَزَّهُونَ عنْهُ بَلْ قَدْ أُرْسِلُوا إِلَى أَهْلِ الدُّنْيَا وَقُلِّدُوا سِيَاسَتَهُمْ وَهِدَايَتَهُمْ وَالنَّظَرَ في مَصَالح

دينِهِمْ وَدُنْيَاهُمْ، وَهٰذَا لا يَكُونُ مَعَ عَدَمِ العِلْمِ بِأُمُورِ الدُّنْيَا بِالْكُلِّيَّةِ، وَأَحْوَالُ الْأَنْبِيَاءِ وَسِيَرُهُمْ فِي هٰذَا الْبَابِ مَعْلُومَةٌ وَمَعْرِفَتُهُمْ بِذٰلِكَ كُلِّهِ مَشْهُورَةٌ وَأَمَّا إِنْ كَانَ هٰذَا الْعَقْدُ مِمَّا يَتَعَلَّقُ بِالدِّينِ فَلاَ يَصِحُّ مِنَ النَّبِيِّ ﷺ إِلاَّ العِلْمُ بِهِ وَلا يَجُوزُ عَلَيْهِ جَهْلُهُ جُمْلَةً لأَنَّهُ لاَ يَخْلُو أَنْ يَكُونَ حَصَلَ عِنْدَهُ ذٰلِكَ عَنْ وَحْيٍ مِنَ اللهِ فَهُوَ مَا لاَ يَصِحُّ الشَّكُّ مِنْهُ فِيهِ على ما قَدَّمْنَاهُ فَكَيْفَ الجَهْلُ؟ بَلْ حَصَلَ لَهُ الْعِلْمُ الْيَقِينُ أَوْ يَكُونَ فَعَلَ ذٰلِكَ بِاجْتِهَادِهِ فِيمَا لَمْ يَنْزِلْ عَلَيْهِ فِيهِ شَيْءٌ عَلَى الْقَوْلِ بِتَجْوِيزِ وُقُوعِ الاجْتِهَادِ مِنْهُ فِي ذٰلِكَ عَلَى قَوْلِ الْمُحَقِّقِينَ وَعَلَى مُقْتَضَى حَدِيثِ أُمِّ سَلَمَةَ: «**إِنِّي إِنَّمَا أَقْضِي بَيْنَكُمْ بِرَأْيِي فِيمَا لَمْ يُنْزَلْ عَلَيَّ فِيهِ شَيْءٌ**» خَرَّجَهُ الثِّقَاتُ، وَكَقِصَّةِ أَسْرَى بَدْرٍ وَالإِذْنِ لِلْمُتَخَلِّفِينَ عَلَى رَأْيِ بَعْضِهِمْ فَلاَ يَكُونُ أَيْضاً مَا يَعْتَقِدُهُ مِمَّا يُثْمِرُهُ اجْتِهَادُهُ إِلاَّ حَقّاً وَصَحِيحاً.

chapter

The Judgment As To Attaching The Prophet's Heart To Monotheism, Revelation And Religious Knowledge & Matters

Al-Qadi Abul-Fadl - may Allah be pleased with him - said: It is evinced through what we have formerly presented that the Prophets' hearts were attached to Monotheism, belief and the Divine Revelation and that they were all safeguarded (against polytheism). It is clarified that their hearts were filled with knowledge and conviction on the whole, and that they comprised the knowledge pertaining to religion and the worldly-life which surpassed all boundaries. Whoever reads the narrations, becomes interested in the hadith (Prophetic Saying) and speculates at what we have said, will realize that. In the fourth section in the first section of that book, we have presented that concerning our Prophet (pbuh), which have drawn attention to what comes after it. Yet, their conditions differed as for that knowledge.

As for the worldly-matters, it is not preconditioned that the Prophets are to be guarded against knowing about some of it or thinking about it in a different way to its nature, and they are not to be blamed for that as their wills are attached to the Hereafter and its matters as well as the matters relating to religious legislation and its laws, and that contradicts the worldly-matters. Therefore, they are different from the people of the worldly-life who "know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.) and they are heedless of the Hereafter" [1].

We shall explain that in the second section, if Allah wills. However, it is not permissible to say: they know nothing about the worldly-matters. As this may lead to idiocy and heedlessness; whereas they were exalted above all that. They had been sent to the people of the world. They assumed the administration of

(1) [30: 7].

their affairs, understood the responsibility of guiding them and cared for their religious and worldly interests.

Yet, this would not have been done without their knowledge about the worldly matters as a whole. The biography and conditions of the Prophets are known in this section and their knowledge about all that is well-known.

As for attaching the Prophet's heart to belief (away from faults) in the domain of religion, it is proper that the Prophet (pbuh) was knowing of any of the religious matters inspired divinely to him, for it is inappropriate that he was ignorant or doubtful about any of these affairs, since he was full of conviction, belief and certainty. Maybe he proceeded in effect of that, upon independent reasoning as regards what was not revealed to him, which was permissible as adopted by the commentators, and based on the hadith of Umm Salama, in which the Prophet (pbuh) said, "Verily, I adjudge you based on my view as regards the matters which were not revealed to me." That hadith was reported by trustworthy narrators. This corresponds with the story of the prisoners of Badr war and his permission given to those who left behind having abandoned holy fighting during the expedition of Tabuk. Thereby his independent reasoning produced the fruits of the truth and trueness. Yet, he was waiting for the Divine Revelation to settle these matters religiously and had not died till having settled them and established them all, and they were devoid of suspicion, doubt and ignorance.

هٰذَا هُوَ الحَقُّ الَّذِي لاَ يُلْتَفَتُ إِلَى خِلاَفِ مِنْ خَالَفَ فِيه مِمَّنْ أَجَازَ عَلَيْهِ الخَطَأَ في الاجْتِهَادِ لاَ عَلَى الْقَوْل بِتَصْوِيبِ المُجْتَهِدِينَ الَّذي هُو الحَقُّ وَالصَّوَابُ عِنْدَنَا وَلاَ عَلَى الْقَوْلِ الآخَرِ بأَنَّ الحَقَّ في طَرَفٍ وَاحِدٍ لِعِصْمَةِ نبي ﷺ مِنَ الخَطَإِ في الاجْتِهَادِ في الشَّرْعِيَّاتِ وَلأَنَّ الْقَوْلَ في تَخْطِئَةِ المُجْتَهِدِينَ إِنَّمَا هُوَ بَعْدَ اسْتِقْرَارِ الشَّرْعِ وَنَظَرُ النَّبِيِّ ﷺ وَاجْتِهَادُهُ إِنَّمَا هُوَ فِيمَا لَمْ يُنْزَلْ عَلَيْهِ فِيهِ شَيْء وَلَمْ يُشْرَعْ لَهُ قَبْلُ، هٰذَا فِيمَا عَقَدَ عَلَيْهِ النَّبِيُّ ﷺ قَلْبَهُ فَأَمَّا مَا لَمْ يَعْقِدْ عَلَيْهِ قَلْبَهُ مِنْ أَمْرِ النَّوَازِلِ الشَّرْعِيَّةِ فَقَدْ كَانَ لاَ يَعْلَمُ مِنْهَا أَوَّلاً إِلاَّ مَا عَلَّمَهُ الله شَيْئاً شَيْئاً حَتَّى اسْتَقَرَّ عِلْمُ جُمْلَتِهَا عِنْدَهُ إِمَّا بِوَحْيٍ مِنَ الله أَوْ إِذْنٍ أَنْ يَشْرَعَ فِي ذٰلِكَ وَيَحْكُمَ بِمَا أَرَاهُ الله وَقَدْ كَانَ يَنْتَظِرُ الْوَحْيَ في كَثِيرٍ مِنْهَا وَلٰكِنَّهُ لم يَمُتْ حَتَّى اسْتَفْرَغَ عِلْمَ جَمِيعِهَا عِنْدَهُ ﷺ وَتَقَرَّرَتْ مَعَارِفُهَا لَدَيْهِ عَلَى التَّحْقِيقِ وَرَفْعِ الشَّكِّ وَالرَّيْبِ وَانْتِفَاءِ الجَهْلِ وَبالجُمْلَةِ فَلاَ يَصِحُّ مِنْهُ الجَهْلُ بِشَيْءٍ مِنْ تَفَاصِيل الشَّرْعِ الَّذي أُمِرَ بالدَّعْوَةِ إِلَيْهِ إِذْ لاَ تَصِحُّ دَعْوَتُهُ إِلَى مَا لاَ يَعْلَمُهُ وَأَمَّا مَا تَعَلَّقَ بِعَقْدِهِ مِن مَلَكُوتِ السَّمٰواتِ والأَرْض وَخَلْقِ الله وَتَعْيِين أَسْمَائِهِ الْحُسْنَى وَآيَاتِهِ الْكُبْرَى وأُمُورِ الآخِرةِ وَأَشْرَاط السَّاعَةِ وأَحْوَالِ السُّعَدَاءِ وَالأَشْقِيَاءِ وَعِلْم مَا كَانَ وَمَا يَكُونُ مِمَّا لَمْ يَعْلَمْهُ إِلاَّ بِوَحْيٍ فَعَلَى مَا تَقَدَّمَ مِنْ أَنهُ مَعْصُومٌ فِيهِ لاَ يَأْخُذُهُ فِيما أُعْلِمَ مِنْهُ شَكٌّ ولا رَيْبٌ بلْ هُوَ فِيه عَلَى غَايَة اليَقِين لَكِنَّهُ لاَ يُشْتَرَطُ لَهُ الْعِلْمُ بِجَمِيع تَفَاصِيلِ ذٰلِكَ وَإِنْ كَانَ عِنْدَهُ مِنْ عِلْمِ ذٰلِكَ مَا لَيْسَ عِنْدَ جَمِيعِ الْبَشَرِ

لِقَوْلِهِ ﷺ: «إِنِّي لاَ أَعْلَمُ إلاَّ مَا عَلَّمَنِي رَبِّي» وَلِقَوْلِهِ: «وَلاَ خَطَرَ عَلَى قَلْبِ بَشَرٍ» ﴿فَلَا تَعۡلَمُ نَفۡسٞ مَّآ أُخۡفِيَ لَهُم مِّن قُرَّةِ أَعۡيُنٖ﴾ [السجدة: 17] وَقَوْلِ مُوسَى لِلخَضر ﴿هَلۡ أَتَّبِعُكَ عَلَىٰٓ أَن تُعَلِّمَنِ مِمَّا عُلِّمۡتَ رُشۡدٗا﴾ [الكهف: 66] وقولِهِ ﷺ: «أَسْأَلُكَ بِأَسْمَائِكَ الحُسْنَى مَا عَلِمْتُ مِنْهَا وَمَا لَمْ أَعْلَمْ» وَقَوْلِهِ: «أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوِ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ» وَقَدْ قَالَ اللهُ تَعَالَى: ﴿وَفَوۡقَ كُلِّ ذِي عِلۡمٍ عَلِيمٞ﴾ [يوسف: 76] قال زيدُ بنُ أسلم وَغَيْرُهُ: حَتَّى يَنْتَهِي الْعِلْمُ إلى الله وَهٰذَا مَا لاَ خَفَاءَ بِهِ إِذْ مَعْلُومَاتُهُ تَعَالَى لاَ يُحَاطُ بِهَا وَلاَ مُنْتَهى لَهَا؛ هٰذَا حُكْمُ عَقْدِ النبيِّ ﷺ في التَّوْحِيدِ وَالشَّرْعِ وَالْمَعَارِفِ وَالأُمُورِ الدِّينِيةِ.

On the whole, it was not right that the Prophet (pbuh) was not knowing of the details of the religious ordinances, for his call (to Islam) would not have been authentic.

The Prophet's heart was attached (accurately and truly) to the matters pertaining to the world of heavens and earth and defining Allah's Noble Names and Greatest Signs as well as the affairs of the Hereafter and the portents of the Hour (of Doomsday) and the conditions of the pleased and wretched ones, along with knowing what was and what would be through the Divine Revelation. So, he was protected against suspicion, but was full certain. Yet, it is not stipulated that he was to have full knowledge about the details of these matters, though he had knowledge unmatched by that of mankind, owing to his statements; "I know nothing but that which my Lord made me know," and, "which has not struck the mind of a human being," as well as the Qur'anic verse, "No person knows what is kept hidden for them of joy as a reward for what they used to do," as well as the speech given by Musa (Moses) to Khadir, namely, "May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allah)?", along with the Prophet's statement, "[O Allah,] I ask You by each one of the Names You nominated for Yourself and made peculiar for You in the knowledge of the Unseen with You."

Allah the Supreme said, "but over all those endowed with knowledge is the All-Knowing (Allah)." Zaid bin Aslam and others said: then the whole knowledge is ascribed originally and finally to Allah. This is apparent, for His Information is endless and absolute.

Thus, this is the Prophet's heart which is attached to monotheism, (Islamic) law, knowledge and religious ordinances and matters.

فصل

وَاعَلمْ أَنَّ الْأُمَّةَ مُجْمعةٌ عَلَى عِصْمة النبيِّ ﷺ مِن الشَّيْطَانِ وَكِفَايَتِهِ مِنْهُ لاَ فِي جِسمِهِ بِأَنْوَاعِ الأَذى وَلاَ عَلى خَاطِرِهِ بِالْوَسَاوِسِ وَقَدْ حَدَّثَنَا القَاضِي الحافِظ أبو عَلِيٍّ رَحِمهُ الله قال: حَدَّثَنَا أبو الفضلِ بن خَيْرُونَ العَدْلُ حَدَّثَنَا أبو بكر البَرْقَانِيُّ وَغَيْرُهُ حَدَّثَنَا أبو الحَسَنِ

حَدَّثَنَ محمدُ بنُ يُوسُفَ حَدَّثَنَ عباسٌ التَّرْقُفِي حَدَّثَنَا الصَّفَّارُ إِسْمَعِيلُ حَدَّثَنَ الدَّارَقُطْنِي
قال: قل بنِ مسعودٍ عن عبدِ الله عن مَسْرُوقٍ عن الْجَعْدِ بنِ أبي سالِمِ عن مَنْصُورٍ عن سُفْيَانُ
رسولُ الله ﷺ: «**مَا مِنْكُمْ مِنْ أحَدٍ إلاَّ وُكِّلَ بِهِ قَرِينُهُ مِنَ الْجِنِّ وَقَرِينُهُ مِنَ الْمَلاَئِكَةِ**» قَالُوا
وَإِيَّاكَ يا رسولَ الله؟ قال: «**وَإِيَّايَ وَلٰكِنَّ الله تعالى أعَانَنِي عَلَيْهِ فَأسْلَمَ**»، زَادَ غَيْرُهُ عن
منصورٍ «**فَلاَ يَأْمُرُنِي إلاَّ بِخَيْرٍ**» وعن عائِشَةَ بِمَعْنَاهُ رُوِيَ فَأَسْلَمُ بِضَمِّ المِيم أيْ فَأَسْلَمُ أَنَا مِنْهُ
وَصَحَّحَ بَعْضُهُمْ هٰذِهِ الرِّوَايَةَ وَرَجَّحَهَا، وَرُوِيَ فَأَسْلَمَ يَعْنِي القَرِينَ أَنَّهُ انْتَقَلَ عَنْ حَالِ كُفْرِهِ
إِلَى الإِسْلاَمِ فَصَارَ لاَ يَأْمُرُ إلاَّ بِخَيْرٍ كَالمَلَكِ، وَهُوَ ظَاهِرُ الحَدِيثِ، وَرَوَاهُ بَعْضُهُمْ
فَاسْتَسْلَمَ، قَالَ الْقَاضِي أبو الفَضْلِ رَضِيَ الله عَنْهُ: فَإِذَا كَانَ هٰذَا حُكْم شَيْطَانِهِ وَقَرِينِهِ
المُسَلَّطِ على بَنِي آدَمَ فَكَيْفَ بِمَنْ بَعُدَ مِنْهُ وَلَمْ يَلْزَمْ صُحْبَتَهُ وَلاَ أُقْدِرَ عَلَى الدُّنُوِّ مِنْهُ؟ وَقَدْ
جَاءَتِ الآثَارُ بِتَصَدِّي الشَّيَاطِينِ لَهُ فِي غَيْرِ مَوْطِنٍ رَغْبَةً فِي إِطْفَاءِ نُوره وَإِمَاتَة نَفْسِهِ وَإِدْخَال
شُغْلٍ عَلَيْهِ إذْ يَئِسُوا مِنْ إِغْوَائِهِ فانْقَلَبُوا خَاسِرِينَ كَتَعَرُّضِهِ لَهُ فِي صَلاَتِهِ فَأخَذَهُ النَّبِيُّ ﷺ
وَأَسَرَهُ؛ فَفِي الصِّحَاحِ قل أبو هُرَيْرَةَ عنه ﷺ: «**إنَّ الشَّيْطَانَ عَرَضَ لِي**» ـ قال عبدُ الرَّزَّاقِ:
في صُورَة هِرٍّ «**فَشَدَّ عَلَيَّ يَقْطَعُ عَلَيَّ الصَّلاَةَ فَأَمْكَنَنِي الله مِنْهُ فَذَعَتُّهُ وَلَقَدْ هَمَمْتُ أَنْ أُوثِقَهُ
إِلَى سَارِيَةٍ حَتَّى تُصْبِحُوا تَنْظُرُونَ إِلَيْهِ فَذَكَرْتُ قَوْلَ أَخِي سُلَيْمَانَ** ﴿رَبِّ ٱغْفِرْ لِي وَهَبْ لِي مُلْكًا﴾
[ص: 35] **الآيَةَ؛ فَرَدَّهُ الله خَاسِئاً**».

chapter

The Consensus Of The Muslim Nation That The Prophet (pbuh) Was Protected From Satan

Behold that the (Muslim) nation unanimously agree that the Prophet (pbuh) was protected and safeguarded against the satanic physical harms and devilish mental whispering.

'Abdullah bin Mas'ud narrated: Allah's Messenger (pbuh) said, "Everyone of you has his appointed Qareen [the one united dissolubly with every man; either a demon or an angel] from amongst the jinn and Qareen from amongst the angels".

They said: And is it the same with you, O Allah's Messenger? He said, "And it is the same thing with me, but Allah the Supreme assisted me against him (the jinni fellow) and he embraced Islam".

In another version, the Prophet (pbuh) said, "So he tells me to do nothing but the good".

It is also related that the Prophet (pbuh) said: So, I became safe; that is I got safe from him.

It is said: His Qareen (jinni one united dissolubly with him) committed himself; that is he converted from atheism to Islam, so he told him about nothing but the good. The same as the angel (Qareen) did.

Yet, it is narrated: He (the jinni Qareen) submitted and yielded.

The traditions related that the devils faced the Prophet (pbuh) in many situations, intending to extinguish his light, dispirit and frustrate him as they lost hope for misleading him, but they missed the point and became losers. One of then came to the Prophet (pbuh) in his prayer, but the Prophet (pbuh) seized and captivated him.

In the Sahih, Abu Hurairah (may Allah be pleased with him) related that the Prophet (pbuh) said, "devil appeared to me".

'Abdur-Razaq said: He (the devil) appeared in the image of a cat and intended to invalidate my prayer, but Allah enabled me to seize him. So, I seized and thrust him and then intended to tie him to a post in the mosque so that you could see him. Yet, I mentioned the statement of my fellow brother (in Islam) Sulaiman (Solomon), namely, "My Lord! Forgive me, and bestow upon me a Kingdom such as shall not belong to any other after me: Verily, you are the Best Owner"(1), therein, Allah drove him away.

وَفِي حَدِيثِ أَبِي الدَّرْدَاءِ عَنْهُ ﷺ «**إِنَّ عَدُوَّ اللهِ إِبْلِيسَ جَاءَنِي بِشِهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِي وَجْهِي**» والنبيُّ ﷺ فِي الصَّلاَةِ وَذَكَرَ تَعَوُّذَهُ بِاللهِ مِنْهُ وَلَعْنَهُ لَهُ «**ثُمَّ أَرَدْتُ أَخْذَهُ**»، وَذَكَرَ نَحْوَهُ وقالَ: «**لأَصْبَحَ مُوثَقاً يَتَلاَعَبُ بِهِ وِلْدَانُ أَهْلِ الْمَدِينَةِ**» وَكَذَلِكَ فِي حَدِيثِهِ فِي الإِسْرَاءِ وَطَلَبِ عِفْرِيتٍ لَهُ بِشُعْلَةِ نَارٍ فَعَلَّمَهُ جِبْرِيلُ مَا يَتَعَوَّذُ بِهِ مِنْهُ؛ ذَكَرَهُ فِي الْمُوَطَّإِ، وَلَمَّا لَمْ يَقْدِرْ عَلَى أَذَاهُ بِمُبَاشَرَتِهِ تَسَبَّبَ بِالتَّوَسُّطِ إِلَى عِدَاهُ كَقَضِيَّتِهِ مَعَ قُرَيْشٍ فِي الائْتِمَارِ بِقَتْلِ النَّبِيِّ ﷺ وَتَصَوُّرِهِ فِي صُورَةِ الشَّيْخِ النَّجْدِيِّ وَمَرَّةً أُخْرَى فِي غَزْوَةِ يَوْمِ بَدْرٍ فِي صُورَةِ سُرَاقَةَ بنِ مَالِكٍ وَهُوَ قَوْلُهُ: ﴿وَإِذْ زَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ﴾ [الأنفال: 48] الآيةَ، وَمَرَّةً يُنْذِرُ بِشَأْنِهِ عِنْدَ بَيْعَةِ الْعَقَبَةِ؛ وَكلُّ هٰذَا فَقَدْ كَفَاهُ اللهُ أَمْرَهُ وَعَصَمَهُ ضُرَّهُ وَشَرَّهُ وَقَدْ قالَ ﷺ: «**إِنَّ عِيسَى عَلَيْهِ السَّلاَمُ كُفِيَ مِنْ لَمْسِهِ فَجَاءَ لِيَطْعَنَ بِيَدِهِ فِي خَاصِرَتِهِ حِينَ وُلِدَ فَطَعَنَ فِي الْحِجَابِ**» وقالَ ﷺ حِينَ لُدَّ فِي مَرَضِهِ وَقِيلَ لَهُ خَشِينَا أَنْ يَكُونَ بِكَ ذَاتُ الجَنْبِ فَقَالَ: «**إِنَّهَا مِنَ الشَّيْطَانِ وَلَمْ يَكُنِ اللهُ لِيُسَلِّطَهُ عَلَيَّ**» فَإِنْ قِيلَ فَمَا مَعْنَى قَوْلِهِ تَعَالَى: ﴿وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ﴾ [الأعراف: 200] الآيةَ؟ فَقَدْ قَالَ بَعْضُ الْمُفَسِّرِينَ: إِنَّهَا رَاجِعَةٌ إِلَى قَوْلِهِ: ﴿وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ﴾ [الأعراف: 199] ثُمَّ قَالَ: وَإِمَّا يَنْزَغَنَّكَ أَيْ يَسْتَخِفَّنَّكَ غَضَبٌ يَحْمِلُكَ عَلَى تَرْكِ الإِعْرَاضِ عَنْهُمْ فَاسْتَعِذْ بِاللهِ.

Abu Ad-Darda' narrated that the Prophet (pbuh) said: Iblis, the enemy of Allah came to me (while I was offering the prayer) bearing a flaming fire to set it at my face".

(1) [38: 35].

Abu Ad-Darda' stated that the Prophet (pbuh) sought refuge in Allah from Satan and cursed him. He related that the Prophet (pbuh) mentioned that he intended to seize him and said, "He would have been tied so that the children in Medina could tamper with him".

Likewise, the hadith about Al-Isra' (the Prophet's nocturnal journey) reads: A demon bearing a flaming torch intended to harm him, so Jibril (Gabriel) taught him the words with which he could seek refuge from him. It is stated in 'Al-Muwatta' (the A hadith book of Imam Malik).

Owing to his disability to harm the Prophet (pbuh) directly, Satan sought hurting him indirectly when he schemed a conspiracy with Quraish (pagans and polytheists) to kill the Prophet (pbuh). He appeared to them (during the conspiracy) in the image of a man from Najd (inciting them against him).

Satan appeared also in the image of Suraqa bin Malik during the Badr Battle. This corresponds with Allah's Statement, "And (remember) when Shaitan (Satan) made their (evil) deeds seen fair to them and said, "No one of mankind can overcome you this Day (the Battle of Badr)"(1).

In Bai'atul-'Aqaba [when the people gathered to pledge allegiance to Allah's Messenger (pbuh)], Satan appeared to incite the people against him.

Despite all that, Allah sufficed him and guarded him against Satan's harms and evil deeds.

The Prophet (pbuh) said, 'Isa (Jesus - peace be upon him) was kept from being touched by Satan. After the delivery of 'Isa, Satan came to him intending to prick him in his flank, but he pricked the screen [i.e. the placenta or the screen put on him by Allah to protect him from Iblis].

Having had gargle during his illness, the Prophet (pbuh) said to the people who feared lest he may be afflicted with pleurisy: "It is from Satan, and Allah will not let me be dominated by him".

So, if it is said: Then what is meant by Allah's Statement, "And if an evil whisper comes to you from Shaitan (Satan) then seek refuge with Allah. Verily, He is All-Hearer, All-Knower"(2), then it is replied that some commentators said: The meaning of aforementioned verse is traced back to the verse, "And turn away from the foolish"(3), for after it, it is said "And if an evil whisper.....", meaning: If your anger urges you [O Muhammad (pbuh)] to cease turning away from them (the foolish disbelievers), then seek refuge in Allah the Supreme.

وَقِيلَ النَّزْغُ هُنَا الْفَسَادُ كَمَا قَالَ: ﴿مِنۢ بَعْدِ أَن نَّزَغَ ٱلشَّيْطَٰنُ بَيْنِي وَبَيْنَ إِخْوَتِيٓ﴾ [يوسف: 100] وَقِيلَ: يَنْزَغَنَّكَ يُغْرِيَنَّكَ وَيُحَرِّكَنَّكَ، وَالنَّزْغُ أَدْنَى الْوَسْوَسَةِ فَأَمَرَهُ الله تَعَالَى أَنَّهُ مَتَى تَحَرَّكَ عَلَيْهِ غَضَبٌ عَلَى عَدُوِّهِ أَوْ رَامَ الشَّيْطَانُ مِنَ إِغْرَائِهِ بِهِ وَخَوَاطِر أَدْنَى وَسَاوِسِهِ

(1) [8: 48]. (2) [7: 200]. (3) [7: 199].

مَا لَمْ يُجْعَلْ لَهُ سَبِيلٌ إِلَيْهِ أَنْ يَسْتَعِيذَ مِنْهُ فَيُكْفَى أَمْرَهُ وَيَكُونَ سَبَبَ تَمَامِ عِصْمَتِهِ إِذْ لَمْ يُسَلَّطْ عَلَيْهِ بِأَكْثَرَ مِنَ التَّعَرُّضِ لَهُ وَلَمْ يُجْعَلْ لَهُ قُدْرَةٌ عَلَيْهِ، وَقَدْ قِيلَ فِي هٰذِهِ الآيَةِ غَيْرُ هٰذَا، وَكَذٰلِكَ لاَ يَصِحُّ أَنْ يَتَصَوَّرَ لَهُ الشَّيْطَانُ فِي صُورَةِ المَلَكِ وَيُلَبِّسَ عَلَيْهِ لاَ فِي أَوَّلِ الرِّسَالَةِ وَلاَ بَعْدَهَا وَالاعْتِمَادُ فِي ذٰلِكَ دَلِيلُ الْمُعْجِزَةِ بَلْ لاَ يَشُكُّ النَّبِيُّ أَنَّ مَا يَأْتِيهِ مِنَ اللهِ المَلَكُ وَرَسُولُهُ حَقِيقَةً إِمَّا بِعِلْمٍ ضَرُورِيٍّ يَخْلُقُه اللهُ لَهُ أو بِبُرْهَانٍ يُظْهِرُهُ لَدَيْهِ لِتَتِمَّ كَلِمَةُ رَبِّكَ صِدْقاً وَعَدْلاً لاَ مُبَدِّلَ لِكَلِمَاتِهِ. فَإِنْ قِيلَ فَمَا مَعْنَى قَوْلِهِ تَعَالَى: ﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ إِلَّآ إِذَا تَمَنَّىٰٓ أَلْقَى ٱلشَّيْطَٰنُ فِيٓ أُمْنِيَّتِهِۦ﴾ [الحج: 52] الآيَةَ؟ فَاعْلَمْ أَنَّ لِلنَّاسِ فِي مَعْنَى هٰذِهِ الآيَة أقاوِيلَ مِنْهَا السَّهْلُ وَالْوَعْثُ وَالسَّمِينُ والغَثُّ، وَأَوْلَى ما يُقَالُ فيهَا ما عَلَيْهِ الجُمْهُورُ مِنَ المُفَسِّرِين أن التَّمَنِّي هٰهُنَا التِّلاَوَةُ وَإِلْقَاءُ الشَّيْطَانِ فِيهَا إِشْغَالُهُ بِخَوَاطِرَ وَأَذْكَار مِنْ أُمُورِ الدُّنْيَا لِلتَّالي حَتَّى يُدْخِلَ عَلَيْهِ الْوَهْمَ وَالنِّسْيَانَ فِيما تَلاهُ أَوْ يُدْخِلَ غَيْرَ ذٰلِكَ عَلى أَفْهَامِ السَّامِعِينَ مِنَ التَّحْرِيفِ وَسُوءِ التَّأْوِيلِ مَا يُزِيلُهُ اللهُ وَيَنْسَخُهُ وَيَكْشِفُ لَبْسَهُ وَيُحْكِمُ آيَاتِهِ وَسَيَأْتِي الكَلاَمُ عَلَى هٰذِهِ الآيَةِ بَعْدُ بِأَشْبَعَ مِنْ هٰذَا إِنْ شَاءَ الله، وَقَدْ حَكَى السَّمَرْقَنْدِيُّ إِنْكَارَ قَوْلِ مَنْ قَالَ بِتَسَلُّطِ الشَّيْطَانِ على مُلْكِ سُلَيْمَان وَغَلَبَتِهِ عَلَيْهِ وَأَنَّ مِثْلَ هٰذَا لاَ يَصِحُّ، وَقَدْ ذَكَرْنَا قِصَّةَ سُلَيْمَانَ مُبَيَّنَةً بَعْدَ هٰذَا، وَمَنْ قَالَ إِنَّ الجَسَدَ هُوَ الْوَلَدُ الَّذِي وُلِدَ لَهُ، وقال أبو محمدٍ مَكِّيٌّ في قِصَّةِ أَيُّوبَ وَقَوْلِهِ: ﴿أَنِّي مَسَّنِيَ ٱلشَّيْطَٰنُ بِنُصْبٍ وَعَذَابٍ﴾ [ص: 41] إِنَّهُ لا يَجُوزُ لأَحَدٍ أَنْ يَتَأَوَّلَ أَنَّ الشَّيْطَانَ هُوَ الَّذِي أَمْرَضَهُ وَأَلْقَى الضُّرَّ في بَدَنِهِ وَلاَ يَكُونُ ذٰلِكَ إِلاَّ بِفِعْلِ اللهِ وَأَمْرِهِ لِيَبْتَلِيَهُمْ وَيُثَبِّتَهُمْ.

It is said: Evil whispering, herein means "Mischief", as it corresponds with Allah's Statement, "After Shaitan (Satan) had sown enmity between me and my brothers"(1).

It is said: 'Whisper evil to you' means: (He) tempts and stirs you. 'Whispering evil' is the minimum limit of insinuating evil. So, Allah commanded the Prophet (pbuh), when being in rage with his enemy or induced by the Satanic whispering which is the minimum limit of scruples, to seek Allah's Refuge against that, and thereby Allah would suffice and safeguard him perfectly. This is because Satan would not be able to dominate him by anything but withstanding him (by whispering). Yet, Satan would not be able to harm him.

Yet, it is not right that Satan could appear to the Prophet (pbuh) in the image of an angel and then he would be perplexed and confused by that, either at the beginning or at the end of his Messengership.

Further, the Prophet (pbuh) would not have been doubtful that Allah had

(1) [12: 100].

sent to him a real angel and a true emissary. This is due to essential knowledge created for him by Allah or out of an evident proof manifested to him so that Allah's word (Islam) shall be truly and fairly perfect, and nothing could alternate Allah's Words.

So, if it is said: So, what is meant by Allah's Statement, "Never did we send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoke, Shaitan (Satan) threw (some falsehood) in it. But Allah abolishes that which Shaitan (Satan) throws in. then Allah is All-Knower, All-Wise?"(1).

Then, behold that there are easy and hard, and rich and poor comments concerning the meaning of that verse. The prior one to be shown is that stated by the majority of commentators, namely: It (the verse) refers to the recitation (of the revelation) where Satan throws into the reciter's mind the thoughts pertaining to the worldly matters so as to make him indulge in fantasies and forget what he recites, or to make it (the recitation) distorted in the minds of the hearers and then they will misunderstand it. Yet, Allah abolishes and drives all that away, disclosing the confusion, removing the ambiguity, and perfecting and elaborating its verses.

The speech as for that verse will revolve abundantly later on, if Allah wills.

As-Samarqandi related about the denial of the statement that Satan predominated the kingdom of Sulaiman (Solomon), and stated that this is not right.

We have already mentioned the story of Sulaiman (Solomon) clearly and the statement of those who said that the disfigured body was hid the child which was born to him.

Concerning the story of Ayyub (Job) and Allah's Statement, "Verily, Shaitan (Satan) has touched me with distress (by ruining my health) and torment (by ruining my wealth)"(2).

Abu Muhammad Makki said: It is not allowed for anyone to say that it is Satan who ruined his health and brought about sickness in his body, for this would not have been done except by Allah's Command and Act so as to put him to trial and make him stand firm (in faith).

قال مَكِّيٌّ: وَقِيلَ إنَّ الَّذِي أَصَابَهُ الشَّيْطَانُ مَا وَسْوَسَ بِهِ إلى أَهْلِهِ. فَإنْ قُلْتَ: فَمَا مَعْنَى قَولِهِ تَعَالَى عن يوشَعَ: ﴿وَمَآ أَنسَىٰنِيهُ إِلَّا ٱلشَّيْطَٰنُ﴾ [الكهف: 63] وقولِهِ عن يُوسُفَ: ﴿فَأَنسَىٰهُ ٱلشَّيْطَٰنُ ذِكْرَ رَبِّهِۦ﴾ [يوسف: 42] وقَوْلِ نَبِيِّنَا ﷺ حِينَ نَامَ عنِ الصَّلاَةِ يَوْمَ الْوَادِي: «**إِنَّ هٰذَا وَادٍ بِهِ شَيْطَانٌ**» وَقَوْلِ مُوسَى عليهِ السَّلامُ في وَكْزَتِهِ: ﴿هَٰذَا مِنْ عَمَلِ ٱلشَّيْطَٰنِ﴾ [القصص: 65] فاعْلَمْ أنَّ هٰذَا الكَلاَمَ قَدْ يَرِدُ في جَمِيعِ هٰذَا على مَوْرِدِ مُسْتَمِرّ

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(1) [22: 52]. (2) [38: 41].

كَلام العَرَبِ في وَصْفِهِمْ كُلّ قَبِيحٍ مِنْ شَخْصٍ أوْ فَعْلٍ بالشَّيْطَانِ أوْ فِعْلِهِ كما قال تعالى: ﴿طَلْعُهَا كَأَنَّهُۥ رُءُوسُ ٱلشَّيَٰطِينِ﴾ [الصافات: 65] وقال ﷺ: «**فَلْيُقَاتِلْهُ فَإِنَّمَا هُوَ شَيْطَانٌ**» وَأَيْضاً فَإنّ قوْلَ يُوشَعَ لاَ يَلْزَمُنَا الجَوَابُ عَنْهُ، إذْ لَمْ يَثْبُتْ لَهُ في ذٰلِكَ الْوَقْتِ نُبُوَّةٌ مَعَ مُوسٰى، قال الله تعالى: ﴿وَإِذْ قَالَ مُوسَىٰ لِفَتَىٰهُ﴾ [الكهف: 60] والمَرْوِيُّ أنَّهُ إنَّمَا نُبِّىءَ بَعْدَ مَوْتِ مُوسٰى، وَقِيلَ: قُبَيْلَ مَوْتِهِ؛ وَقَوْلُ مُوسٰى كانَ قَبْلَ نُبُوَّتِهِ بِدَلِيلِ القُرْآنِ وَقِصَّةُ يُوسُفَ قَدْ ذُكِرَ أَنَّهَا كانَتْ قَبْلَ نُبُوَّتِهِ؛ وَقَدْ قالَ الْمُفَسِّرُونَ في قولِهِ: ﴿فَأَنسَىٰهُ ٱلشَّيْطَٰنُ﴾ [يوسف: 42] قَوْلَيْنِ: أَحَدُهُمَا: أنّ الَّذِي أنْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ أَحَدُ صَاحِبِي السِّجْنِ وَرَبُّهُ المَلكُ؛ أيْ أنْسَاهُ أنْ يَذْكُرَ لِلْمَلِكِ شَأْنَ يُوسُفَ عليهِ السلامُ، وأيْضاً فإنّ مِثْلَ هٰذَا مِنْ فِعْلِ الشَّيْطَانِ لَيْسَ فِيهِ تَسَلُّطٌ على يُوسُفَ وَيُوشَعَ بِوَسَاوِسَ وَنَزْغٍ وَإِنَّمَا هُوَ بِشُغْلِ خَوَاطِرِهِمَا بِأُمُورٍ أُخَرَ وَتَذْكِيرِهِمَا مِنْ أُمُورِهِمَا مَا يُنْسِيهِمَا مَا نَسِيَا؛ وَأَمَّا قَوْلُهُ ﷺ: «**إِنَّ هٰذَا وَادٍ بِهِ شَيْطَانٌ**» فَلَيْسَ فِيهِ ذِكْرُ تَسَلُّطِهِ عَلَيْهِ وَلاَ وَسْوَسَتِهِ لَهُ بَلْ إنْ كانَ بِمُقْتَضٰى ظَاهِرِهِ فَقَدْ بَيَّنَ أَمْرَ ذٰلِكَ الشَّيْطَانِ بِقَولِهِ: «**إِنَّ الشَّيْطَانَ أَتٰى بِلاَلاً فَلَمْ يَزَلْ يُهَدِّئُهُ كما يُهَدَّأُ الصَّبِي حَتَّى نَامَ**» فَاعْلَمْ أنَّ تَسَلُّطَ الشَّيْطَانِ في ذٰلِكَ الْوَادِي إنّمَا كَانَ على بلال الْمُوَكَّلِ بِكَلاَءَةِ الْفَجْرِ، هٰذَا إنْ جَعَلْنَا قَوْلَهُ: «**إِنَّ هٰذَا وَادٍ بِهِ شَيْطَانٌ**» تَنْبِيهاً عَلى سَبَبِ النَّوْمِ عَنِ الصَّلاَةِ؛ وَأمّا إنْ جَعَلْنَاهُ تَنْبِيهاً على سَبَبِ الرَّحِيلِ عن الْوَادِي وَعِلَّةً لِتَرْكِ الصَّلاَةِ بِهِ وَهُوَ دَلِيلُ مَسَاقِ حديثِ زَيْدِ بنِ أَسْلَمَ فَلاَ اعْتِرَاضَ بِهِ في هٰذَا الْبَابِ لِبَيَانِهِ وَارْتِفَاعِ إشْكَالِهِ.

Makki said: It is said: The thing which Satan did to him (to Ayyub - Job) was that he whispered to his wife.

So, if you say: Then what is meant by Allah's Statement about Yusha' (Joshua) bin Nun[1], namely, "None but Shaitan (Satan) made me forget to remember it"[2], and His Statement respecting Yusuf (Joseph), namely, "But Shaitan (Satan) made him forget to mention it to his Lord"[3], as well as the Prophet's saying, when he slept during the prayer time on the day of the valley (of Tabuk Battle), "That is a valley in which there is a devil", and also the statement of Musa (Moses - peace be upon him) when he struck a foe, who was fighting against one of his party, with his fist and killed him, "This is Shaitan's (Satan) doing"[4], then behold that such speech used to be uttered by Arabs on describing any misdeed done by a person to be attributed to the Satanic doing (i.e. like the devilish deeds). This corresponds with Allah's Statement, "The shoots of its fruit-stalks are like the heads of Shayatin (devils)"[5].

(1) He was one Musa's (Moses') boy-servant and one of the Prophets of the children of Israel who fought the tyrants after him. He accompanied Musa in his journey along with Al-Khadir.

(2) [18: 63].

(3) [12: 42].

(4) [28: 15].

(5) [37: 65].

As well, Allah's Messenger (pbuh) said, "He is to fight him as he is Satan".

As well, the statement uttered by Yusha' (Joshua) need not to be echo replied as it had not meanwhile proven to him that Musa (Moses) would be a Prophet.

Allah the Supreme said, "And (remember) when Musa (Moses) said to his boy-servant....."(1).

It is narrated that he became a Prophet after the death of Musa (Moses), or by his death. And the statement of Musa (Moses) was uttered early before he became a Prophet as evidenced by the Glorious Qur'an. As for the statement of Yusuf (Joseph), it was also early before his Prophethood.

Concerning Allah's Statement, "But Shaitan (Satan) made him forget"(2), the commentators gave two statements.

First: The one whom Satan caused him to forget was one of the two men who were imprisoned with Yusuf (Joseph), and that his Lord was the king. So, it (the verse) means that he (Satan) made him forget to speak to the king concerning Yusuf (Joseph - peace be upon him).

As well, such that which was attributed to the Satanic doing does not mean that he (Satan) dominated over Yusuf, nor involve that he whispered evil to Yusha', but he (Satan) made their minds preoccupy with the other matters which led them to forgetting what they had forgot.

As for the Prophet's statement, "That is a valley in which there is a devil", it does not imply that he either dominated over him or whispered to him, Yet, he only illustrated the matter of that devil as in his statement, "Satan came to Bilal (who was entrusted with awakening the Prophet (pbuh) and his companions for the Fajr prayer, but sleep overcame him), and kept lulling him the same as the baby is being lulled till it sleeps".

So, behold that Satan's dominant influence in that valley, in which he inhabited, was on Bilal who was entrusted with awakening them for offering the Fajr prayer in its due time.

This is in case his saying, 'that is a valley in which there is a Satan refers to the cause of their sleep during the due time of the Fajr prayer (and consequently delayed it).

Yet, if it refers to the cause of their departure from that valley and the reason for not having performed the prayer in it - as proved by the hadith of Zaid bin Aslam - then there is no objection to that in this section due to its being clear and unambiguous.

فـــصل

وَأَمّا أَقْوَالُهُ ﷺ فَقَدْ قَامَتِ الدَّلاَئِلُ الْوَاضِحَةُ بصحّةِ الْمُعْجِزَةِ على صِدْقِهِ وَأَجْمَعَتِ

(1) [18: 60].

(2) [12: 42].

الْأُمَّةُ فيما كَانَ طَرِيقُهُ البَلاَغَ أَنَّهُ مَعْصُومٌ فِيهِ مِنْ الإِخْبَارِ عَنْ شَيْءٍ مِنْهَا بِخِلاَف مَا هُوَ بِهِ لاَ قَصْداً وَلاَ عَمْداً وَلاَ سَهْواً وَلاَ غَلَطاً أَمَّا تعَمُّدُ الخلْفِ في ذٰلِكَ فمنْتَفٍ بِدَلِيلِ المُعجزَةِ القَائِمَةِ مَقَامَ قَوْلِ الله صَدَق فِيمَا قال اتِّفَاقاً، وَبِإطْبَاقِ أَهْلِ المِلَّةِ إجْماعاً وَأَمَّا وُقُوعُهُ على جِهَةِ الغَلَطِ في ذٰلِكَ فَبِهٰذِهِ السَّبِيلِ عِنْدَ الأُسْتَاذِ أبي إسْحَاقَ الإِسْفَرَائِنِي وَمَنْ قَالَ بِقَوْلِهِ وَمِنْ جِهَةِ الإِجْمَاعِ فَقَطْ وَوُرُودِ الشَّرْع بانْتِفَاءِ ذٰلِكَ وَعِصْمَة النَّبِيِّ لاَ مِنْ مُقْتَضَى المُعْجِزَةِ نَفْسِهَا عِنْدَ القَاضِي أبي بَكْر البَاقِلانِيِّ وَمَنْ وَافَقَهُ لاخْتِلاَفٍ بَيْنَهُمْ فِي مُقْتَضَى دَلِيل الْمُعْجِزَةِ لاَ نُطَوّلُ بِذِكْرِهِ فَنَخْرُجُ عن غَرَض الْكِتَابِ فَلْنَعْتَمدْ على مَا وَقَعَ عليْه إجْمَاعُ المُسْلِمِينَ أَنَّهُ لاَ يَجُوزُ عَلَيْه خُلْفٌ في القَوْلِ إبْلاَغِ الشَّرِيعَةِ وَالإعْلام بِمَا أَخْبَرَ بِهِ عن رَبِّهِ وَمَّا أَوْحَاهُ إلَيْهِ مِنْ وَحْيِهِ لاَ عَلَى وَجْهِ العَمْد وَلاَ عَلَى غَيْرِ عَمْدٍ وَلاَ فِي حَالي الرِّضَى وَالسَّخْطِ وَالصِّحَّةِ وَالمَرض، وَفي حديث عبدِ الله بنِ عَمْرو قُلْتُ يَا رَسُولَ الله أَأَكْتُبُ كُلَّ مَا أَسْمَعُ مِنْكَ؟ قال: «نَعَمْ» قُلْتُ في الرِّضَى وَالْغَضَبِ؟ قال: **«نَعَمْ فَإِنِّي لاَ أَقُولُ في ذٰلِكَ كُلِّه إلاَّ حَقًّا»** وَلْنزِدْ مَا أَشَرْنَا إلَيْهِ مِنْ دَلِيلِ الْمُعْجِزَةِ عَلَيْهِ بَيَاناً فَنَقُولُ: إذَا قَامَت الْمُعْجِزَةُ على صِدْقِهِ وَأَنَّهُ لاَ يَقُولُ إلاَّ حَقّاً وَلاَ يُبَلِّغُ عن الله إلاّ صِدْقاً وَأَنَّ المُعْجِزَةَ قَائِمةٌ مَقَامَ قَوْلِ الله لَهُ صَدَقْتَ فِيمَا تَذْكُرُهُ عَني وَهُوَ يَقُولُ إني رسولُ الله ﷺ إلَيْكُمْ لأُبَلغكم مَا أُرْسِلْتُ بِهِ إلَيْكُمْ أُبَيِّنُ لَكُمْ مَا نُزِّلَ عَلَيْكُمْ ﴿وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ إِنْ هُوَ إِلَّا وَحْىٌ يُوحَىٰ﴾ [النجم: 3 ـ 4] وَقَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ، وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فانْتَهُوا؛ فَلاَ يَصِحُّ أَنْ يُوجَدَ مِنْهُ فِي هٰذَا البَابِ خَبرٌ بِخِلاَفِ مُخْبَرِهِ على أيِّ وَجْهٍ كَانَ، فَلَوْ جَوَّزْنا عَلَيْهِ الغَلَطَ وَالسَّهْوَ لَمَا تَمَيَّزَ لَنَا مِنْ غَيْرِهِ ولاخْتَلَطَ الْحَقُّ بِالباطِلِ؛ فَالْمُعْجِزَةُ مُشْتَمِلَةٌ عَلى تَصْدِيقِهِ جُمْلَةً وَاحِدَةً مِنْ غَيْرِ خُصُوصٍ فَتَنْزِيهُ النبيِّ ﷺ عَنْ ذٰلِكَ كُلِّهِ وَاجِبٌ بُرْهَاناً وَإجْماعاً كما قالَهُ أَبُو إسْحَاقَ.

chapter

The Prophet's Infallibility As To His Saying And Acting

The proofs are evident as for the miracle of the truthfulness of the Prophet's sayings, and the scholars of profound knowledge unanimously agreed that he was infallible and safeguarded against telling about the things in a contrary or inaccurate way whether on purpose or out of forgetfulness or erring.

Thereby, it is invalid that he fabricated the things other than they were intentionally. What evinces and evidences that is the miracle standing for Allah's Statement according to the consensus of scholars.

It is also invalid, according to the statement of Abu Ishaq Al-Isfra'iny and the consensus of scholars and what is stated in the Qur'an, that he contradicted the things out of erring.

According to the view of Al-Qadi Abu Bakr Al-Baqelany and who accorded with him, the Prophet's infallibility was not out of the miracle itself, since they

disaccorded as for the essence of the evidence of the miracle which we will not engage in speaking a lot about it so as not to deviate from the objective of the book. So, we are to rely on the consensus of the profound Muslim scholars, namely - It is not permissible for the Prophet (pbuh) to give contrary statement as to telling about the Islamic law or informing about his Lord and the Divine Revelation whether intentionally or intentionally; in the state of pleasure or displeasure; or in the state of good health or sickness.

'Abdullah bin 'Amr related: I said: O Allah's Messenger! Shall I write all that I hear from you? He replied: Yes. I wondered: Shall I do so while you are pleased and angry? He answered: Yes, for I say nothing but the truth during all these conditions.

What is added to that is the miracle to which we indicated to explain that clearly. So, we say: The miracle is set as an evidence for his truthfulness, and signifies that he said nothing but the truth and his information about Allah was true. It stands for the statement given by Allah to him, namely: You have been true as regards what you tell about me.

The Prophet (pbuh) himself said: I am Allah's Messenger to you to convey to you what I have been sent down with and explain to you what has been revealed to you: "Nor does he speak of (his own) desire. It is only a revelation revealed"[1], and, "Verily, there has come to you the Messenger [Muhammad (pbuh)] with the truth from your Lord"[2], and, "And whatsoever the Messenger [Muhammad (pbuh)] gives you, take it, and whatsoever he forbids you, abstain (from it)". So, it is invalid for him to tell about anything in a contrary way at any rate.

If we made it permissible for him to err or forget, he would not be distinguished to us from others, and thereby the truth would be intermingled with falsehood. Therefore, the miracle implies believing him entirely, since exalting the Prophet (pbuh) above all that is an incumbent duty by the proofs and of one's accord as stated by Abu Ishaq[3].

فصل

وَقَدْ تَوَجَّهَتْ هٰهُنا لِبَعْضِ الطاعِنِينَ سُؤَالاَتٌ مِنْهَا مَا رُوِيَ مِنْ أنّ النَّبيَّ ﷺ لَمَّا قَرَأَ سُورَةَ وَالنَّجْمِ وَقالَ: ﴿أَفَرَءَيْتُمُ ٱللَّٰتَ وَٱلْعُزَّىٰ وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ﴾ [النجم: 19 ـ 20] قال تِلْكَ الغَرَانِيقُ العُلى وَإنّ شَفَاعَتَهَا لِتُرْتَجى وَيُرْوَى تُرْتَضَى، وفي رِوايةٍ إنّ شَفَاعَتَهَا لَتُرْتَجى، وَإنَّهَا لمَعَ الغَرَانِيقِ العُلَى وَفِي أُخْرَى وَالغَرَانِقَةُ العُلَى تِلْكَ الشَّفَاعَةُ تُرْتَجى، فَلَمَّا خَتَمَ السُّورَةَ سَجَدَ وَسَجَدَ مَعَهُ الْمُسْلِمُونَ وَالكُفَّارُ لَمَّا سَمِعُوهُ أثْنى على آلِهَتِهِمْ وَمَا وَقَعَ فِي بَعْضِ الرِّوَايَاتِ أنّ الشَّيْطَانَ أَلْقَاهَا عَلى لِسَانِهِ وَأنّ النبيّ ﷺ كانَ يَتَمَنَّى أنْ لَوْ نَزَلَ عَلَيْهِ شَيْءٌ يُقَارِبُ بَيْنَهُ وَبَيْنَ

(1) [53: 3,4]. (2) [4: 170]. (3) [59: 7].

قَوْمِهِ. وفي رِوايةٍ أُخْرَى أَنْ لاَ يَنْزِلَ عَلَيْه شَيْءٌ يُنفِّرُهُمْ عَنْهُ وَذَكَرَ هذِه القِصّةَ وَأَنّ جِبْرِيلَ عَلَيْهِ السَّلامُ جَاءَهُ فَعَرَضَ عَلَيْه السُّورَةَ فَلَمَّا بَلَغَ الْكَلِمَتيْنِ قالَ لَهُ مَا جِئْتُكَ بِهاتَيْنِ. فَحَزِنَ لِذٰلِكَ النّبيُّ ﷺ فأَنْزَلَ الله تعالى تَسْلِيَةً لَهُ ﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ﴾ [الحج: 52] الآيَةَ وَقَوْلُهُ تعالى: ﴿وَإِن كَادُوا۟ لَيَفْتِنُونَكَ﴾ [الإسراء: 73] الآيَةَ.

chapter

The Questions Were Set Forth By Some Malignant Ones, Comprising The Hereinafter Narrations

Some malignant ones related there hereinafter narrations: On reciting 'by the star' and saying, "Have you then considered Al-Lat and Al-'Uzza (two idols of the Pagan Arabs), and Manat (another idol of the pagan Arabs), the other third?"(1).

The Prophet (pbuh) said: "Those are the lofty cranes, whose intercession is to be hoped - or accepted (as related in another version)".

In another narration, he said: Their (the idols) intercession is to be hoped, and they are along with the lofty cranes".

In another version: He said: "Those lofty cranes are hoped for the intercession".

So, hardly had he concluded reciting the verse when he prostrated and the Muslims as well as the infidels prostrated. The polytheists prostrated owing to having heard him praising their idols.

Some narrations related that Satan made him pronounce that, and the Prophet (pbuh) wished if he had something revealed to him with which he could be close to his people.

In another version, it was narrated that the Prophet (pbuh) wished nothing to make them veer away from him. The hereinafter story was stated therein and implied that Jibril (Gabriel - peace be upon him) came and demonstrated the Surah (An-Najm) to him. So, when he came to the two words, he said: I have never revealed these two words to you. Thereupon, the Prophet (pbuh) got sad about that, so Allah the Supreme revealed the hereinafter statement to drive away his grief,l namely, "Never did we send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoke, Shaitan (Satan) threw (some falsehood) in it. But Allah abolishes that which Shaitan (Satan) throws in. Then, Allah establishes his revelations. And Allah is All-Knower, All-Wise"(2).

He also revealed the Statement, "Verily, they were about to tempt you away from that which we have revealed (the Qur'an) unto you [O Muhammad (pbuh)], to fabricate something other than it is against us, and then they would certainly have taken you a khalil (an intimate friend). And had we not made you stand firm, you would nearly have inclined to them a little"(3).

(1) [53: 19-20]. (2) [22: 52]. (3) [17: 73].

فاعْلَمْ أَكْرَمَك الله أنّ لَنَا في الْكَلاَم عَلَى مُشْكل هذَا الْحَدِيثِ مَأْخَذَيْنِ أَحَدُهُمَا في تَوْهِينِ أَصْلِهِ وَالثَّاني عَلَى تَسْلِيمِهِ، أمَّا الْمَأْخَذُ الأَوّلُ فَيَكْفِيكَ أنّ هٰذَا حَدِيثٌ لَمْ يُخَرِّجْهُ أَحَدٌ مِنْ أَهْلِ الصِّحَّةِ وَلاَ رَوَاهُ ثِقَةٌ بِسَنَد سَلِيم مُتَّصِل وَإِنَّمَا أُولِعَ بِهِ وَبِمِثْلِهِ الْمُفَسِّرُونَ وَالْمُؤَرِّخُونَ الْمُولَعُون بِكُلِّ غَرِيبِ الْمُتَلَقِّفُونَ مِنَ الصُّحُفِ كُلَّ صَحِيحٍ وَسَقِيمٍ وَصَدَقَ الْقَاضِي بَكْرُ بْنُ العَلاَءِ الْمَالِكِيُّ حَيْثُ قالَ: لَقَدْ بُلِيَ النَّاسُ بِبَعْضِ أَهْلِ الأَهْوَاءِ وَالتَّفْسِيرِ وَتَعَلَّقَ بِذٰلِكَ الْمُلحِدُونَ مَعَ ضَعْفِ نَقَلَتِهِ وَاضْطِرَابِ رِوَايَاتِهِ وَانْقِطَاع إِسْنَادِهِ وَاختِلاَفِ كَلِمَاتِهِ فَقَائِلٌ يَقُولُ إِنَّهُ في الصَّلاَةِ، وَآخَرُ يَقُولُ قالَهَا في نَادِي قَوْمِهِ حِينَ أُنْزِلَتْ عَلَيْهِ السُّورَةُ؛ وَآخَرُ يَقُولُ: قَالَهَا وَقَدْ أَصَابَتْهُ سِنَةٌ، وَآخَرُ يَقُولُ: بَلْ حَدَّثَ نَفْسَهُ فَسَهَا، وَآخَرُ يَقُولُ: مِن الشَّيْطَان قَالَهَا عَلَى لِسَانِهِ وَأنّ النبي ﷺ لَمَّا عَرَضَهَا عَلَى جِبْرِيلَ قالَ مَا هٰكَذَا أَقْرَأْتُكَ؛ وَآخَرُ يَقُولُ: بَلْ أَعْلَمَهُمُ الشَّيْطَانُ أَنَّ النبي ﷺ قَرَأَهَا؛ فَلَمَّا بَلَغَ النبي ﷺ ذٰلِكَ قَالَ: واللهِ مَا هٰكَذَا نَزَلَتْ؛ إِلَى غَيْرِ ذٰلِكَ مِنَ اخْتِلاَفِ الرُّوَاةِ؛ وَمَنْ حُكِيَتْ هٰذِهِ الحِكَايَةُ عَنْهُ مِنَ الْمُفَسِّرِينَ وَالتَّابِعِينَ لَمْ يُسْنِدْهَا أَحَدٌ مِنْهُمْ وَلاَ رَفَعَهَا إِلَى صَاحِبٍ وَأَكْثَرُ الطُّرُقِ عَنْهُمْ فِيهَا ضَعِيفَةٌ وَاهِيَة وَالمَرْفُوعُ فِيه حدِيث شُعْبَةَ عن أَبِي بِشْرٍ عن سعِيدِ بنِ جُبَيْرٍ عنِ ابنِ عباسٍ قال فِيمَا أَحْسِبُ الشَّكُّ في الحدِيثِ أَنَّ النبي ﷺ كَانَ بِمَكَّةَ وَذَكَرَ القِصَّةَ قال أبو بَكْرٍ الْبَزَّارُ: هٰذَا الحدِيثِ لاَ نَعْلَمُهُ يُرْوَى عنِ النبيِّ ﷺ بِإِسْنَادٍ مُتَّصِلٍ يَجُوزُ ذِكْرُهُ إلاَّ هٰذَا وَلَمْ يُسْنِدْهُ عن شُعْبَةَ إلاَّ أُمَيَّةُ بن خالِدٍ وَغَيْرُهُ يُرْسِلُهُ عن سَعِيدِ بنِ جُبَيْرٍ وَإِنَّمَا يُعْرَفُ عنِ الْكَلْبِيِّ عن أَبِي صَالِحٍ عنِ ابنِ عَبَّاسٍ فَقَدْ بَيَّنَ لَكَ أبو بَكْرٍ رَحِمَهُ الله أَنَّهُ لاَ يُعْرَفُ مِنْ طَرِيقٍ يَجُوزُ ذِكْرُهُ سِوَى هٰذَا وَفِيهِ مِنَ الضَّعْفِ مَا نَبَّهَ عَلَيْهِ مَعَ وُقُوع الشَّكِّ فِيهِ كَمَا ذَكَرْنَاهُ الذِي لاَ يُوثَقُ بِهِ وَلاَ حَقِيقَة مَعَهُ، وَأَمَّا حدِيث الْكَلْبِي فمِمَّا لاَ تَجُوزُ الرِّوَايَةُ عَنْهُ وَلاَ ذِكْرُهُ لِقُوَّةِ ضَعْفِهِ وَكَذِبِهِ كَمَا أَشَار إِلَيْهِ الْبَزَّارُ رَحِمَهُ الله وَالَّذِي مِنْهُ في الصَّحِيحِ أَنَّ النبيَّ ﷺ قَرَأَ وَالنَّجْمِ وَهُوَ بِمَكَّةَ فَسَجَدَ مَعَهُ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْجِنُّ وَالإِنْسُ.

So, behold - may Allah honour you - that our echo reply to the obscurity of that hadith (Prophetic saying) is of two approaches: First: To deem it to be weak. Second: To deem it to be approved.

As for the first approach, it is sufficient for you that the aforementioned hadith is not reported by anyone of the trustworthy narrators nor narrated by anyone of the reliable transmitters with sound, connected chain of transmission. Yet, it as well as its like, appeals to the commentators and chroniclers who are fond of every eccentric thing, and those who read everything in the newspapers and approve it, whether it is right or bad.

Al-Qadi Bakr bin Al-'Ala' Al-Maliki was true when he said: The people have been afflicted with some commentators who proceeded upon their whims and passions, and the atheists adhered to that hadith despite its weak transmission,

disordered narrations, disconnected chain of transmission and different words. One of them said that it was stated as for the paryer; another said that he (pbuh) uttered it while he was gathering with his people when the Surah (Qur'anic chapter of An-Najm) was revealed to him; a third one said that he (pbuh) pronounced it while a nap overcame him; a fourth one said he (pbuh) spoke to himself and forgot; a fifth one said that Satan vocalized it on his (the Prophet's) tongue and when the Prophet (pbuh) exposed it to Jibril (Gabriel), he said: I have not recited it like that; and the other one said: Yet, Satan informed them (the polytheists) that the Prophet (pbuh) recited it, so when the Prophet (pbuh) knew that, he said: 'By Allah, it has not been revealed in such a way". Thus, the narrators differed as for that hadith.

None of the interpreters or At-Tabi'ien (the successors), to whom that narration was attributed, transmitted it or ascribed it to another one, and most of the ways of the narrations are weak. As for the Marfu' Hadith[1], narrated by Shu'aba through Abu Bashr through Sa'id bin Jubair on the authority of Ibn 'Abbas, he said: As I think - Doubting about the hadith - that the Prophet (pbuh) was in Mecca, and he stated the story.

Abu Bakr Al-Bazzar said: We don't know that hadith to be connected to the Prophet (pbuh) as for its narration with a connected transmission except in that way we mentioned.

No one transmitted it on the authority of Shu'ba but Ummayya bin Khalid, and another one narrated it through the Mursal hadith[2], on the authority of Sa'id bin Jubair. Yet, it is known through Al-Kalbi through Abu Saleh's authority on the authority of Ibn 'Abbas. So, Abu Bakr - may Allah have mercy upon him, illustrated to you that it is not known except in this way of transmission.

According to what we have previously mentioned, that hadith is proven weak, doubtful, unreliable and devoid of the truth.

As for the hadith related by Al-Kalbi, it is not permitted to either narrate or state it due to being extremely weak and untrue as indicated by Al-Bazzar - may Allah have mercy upon him.

What is mentioned as for that hadith in As-Sahih (by Al-Bukhari and Muslim) is that the Prophet (pbuh) recited Surat (Qur'anic chapter), By the star while he was in Mecca and thereupon the Muslims the polytheists, the jinn and humans prostrated along with him.

هٰذَا تَوْهِينُهُ مِنْ طَرِيقِ النَّقْلِ، فَأَمَّا مِنْ جِهَةِ الْمَعْنَى فَقَدْ قَامَتِ الْحُجَّةُ وَأَجْمَعَتِ الْأُمَّةُ

(1) It is that in which the narration of the companion does not connect to the Prophet (pbuh), so it is restricted to the companion alone.

(2) It is that in which the link between successor (Tabi'i) and the Prophet (pbuh) is missing.

على عِصْمَتِهِ ﷺ وَنَزَاهَتِهِ عَنْ مِثْلِ هٰذِهِ الرَّذِيلَةِ إِمَّا مِنْ تَمَنِّيهِ أَنْ يُنْزَلَ عليهِ مِثْلُ هٰذا مِنْ مَدْحِ آلِهَةٍ غَيْرِ الله وَهُوَ كُفْرٌ أَوْ أَنْ يَتَسَوَّرَ عَلَيْه الشَّيْطَانُ وَيُشَبِّهَ عَلَيْهِ القُرْآنَ حَتَّى يَجْعَلَ فِيهِ مَا لَيْسَ مِنْهُ وَيَعْتَقِدَ النبيُّ ﷺ أَنَّ مِنَ القُرْآنِ مَا لَيْسَ مِنْهُ حَتَّى يُنَبِّهَهُ جِبْرِيلُ عليه السلامُ وَذٰلِكَ كُلُّهُ مُمْتَنِعٌ في حَقِّهِ ﷺ أَوْ يَقُولَ ذٰلِكَ النبيُّ ﷺ مِنْ قِبَلِ نَفْسِهِ عَمْداً ـ وَذٰلِكَ كُفْرٌ ـ أَوْ سَهْواً وَهُوَ مَعْصُومٌ مِنْ هٰذَا كُلِّهِ وَقَدْ قَرَّرْنا بِالبَرَاهِينِ وَالإِجْماعِ عِصْمَتَهُ ﷺ مِنْ جَرَيانِ الْكُفْرِ عَلَى قَلْبِهِ أَوْ لِسَانِهِ لاَ عَمْداً وَلاَ سَهْواً أَوْ أَنْ يَتَشَبَّهَ عَلَيْهِ مَا يُلْقِيهِ المَلَكُ مِمَّا يُلْقِي الشَّيْطَانُ أَوْ يَكُونَ لِلشَّيْطَانِ عَلَيْهِ سَبِيلٌ أَوْ أَنْ يَتَقَوَّلَ عَلَى الله لاَ عَمْداً وَلاَ سَهْواً مَا لَمْ يُنْزَلْ عَلَيْه وَقَدْ قَالَ الله تَعَالَى: ﴿وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ ٱلْأَقَاوِيلِ﴾ [الحاقة: 44] الآيَةَ.

Thereby, that hadith is graded as weak as for its chain of narrators. Concerning it sense, the proof and the consensus of the profound scholars agreed that the Prophet (pbuh) was protected and exalted above committing such a vice, namely to wish such praise to be revealed as for the idols of the polytheists since this is deemed to be disbelief; or to be dominated by Satan, who made him delude and think that statement to be of the Qur'an while it was not, till Jibril (Gabriel) drew his attention to that, for all that is impossible to be stated concerning the Prophet (pbuh).

Moreover, the Prophet (pbuh) was safeguarded against saying so whether intentionally or out of forgetfulness as this is regarded as disbelief.

Through the proofs and the consensus of scholars, we have decided on the protection of the Prophet (pbuh) against being touched in his heart or tongue by the stream of disbelief either intentionally or due to forgetfulness; or being perplexed by Satan as for what was revealed to him by the angel; or being controlled by Satan; or fabricating the untruth about Allah either on purpose or out of being forgetful.

Allah the Supreme said, "And if he [Muhammad (pbuh)] had forged a false saying concerning Us (Allah), We surely would have seized him by his right hand (or with power and might), and then we certainly would have cut off his life artery (aorta)"[1].

[وقالَ تَعَالَى: ﴿إِذًا لَّأَذَقْنَٰكَ ضِعْفَ ٱلْحَيَوٰةِ وَضِعْفَ ٱلْمَمَاتِ﴾ [الإسراء: 75] الآية؛]
وَوَجْهٌ ثانٍ وَهُوَ اسْتِحَالَةُ هٰذِهِ القِصَّةِ نَظَراً وَعُرْفاً وَذٰلِكَ أَنَّ هٰذَا الْكَلاَمَ لَوْ كَانَ كما رُوِيَ لَكانَ بَعِيدَ الالْتِئَامِ مُتَنَاقِضَ الأَقْسَامِ مُمْتَزِجَ المَدْحِ بِالذَّمِّ مُتَخاذِلَ التَّأْلِيفِ وَالنَّظْمِ وَلَمَّا كَانَ النَّبِيُّ ﷺ وَلاَ مَنْ بِحَضْرَتِهِ مِنَ الْمُسْلِمِينَ وَصَنَادِيدِ المُشْرِكِينَ مِمَّنْ يَخْفَى عَلَيْهِ ذٰلِكَ وَهٰذَا لاَ يَخْفَىٰ عَلَى أَدْنَى مُتَأَمِّلٍ فَكَيْفَ بِمَنْ رَجَحَ حِلْمُهُ وَاتَّسَعَ في بابِ الْبَيَانِ وَمَعْرِفَةِ فَصِيحِ الْكَلاَمِ

(1) [59: 44-46].

عِلْمُهُ، وَوَجْهٌ ثالثٌ أَنَّهُ قَدْ عُلِمَ مِنْ عَادَةِ الْمُنَافِقِينَ وَمُعَانِدِي الْمُشْرِكِينَ وَضَعَفَةِ الْقُلُوبِ وَالْجَهَلَةِ مِنَ الْمُسْلِمِينَ نُفُورُهُمْ لِأَوَّلِ وَهْلَةٍ وَتَخْلِيطُ الْعَدُوِّ عَلى النبيِّ ﷺ لِأَقَلِّ فِتْنَةٍ وَتَعْيِيرُهُمُ الْمُسْلِمِينَ وَالشَّمَاتَةُ بِهِمُ الْفَيْنَةَ بَعْدَ الْفَيْنَةِ وَارْتِدَادُ مَنْ في قَلْبِهِ مَرَضٌ مِمَّنْ أَظْهَرَ الإِسْلَامَ لِأَدْنَى شُبْهَةٍ وَلَمْ يَحْكِ أَحدٌ في هٰذِهِ القِصَّةِ شَيْئاً سِوَى هٰذِهِ الرِّوَايَةِ الضَّعِيفَةِ الْأَصْلِ وَلَوْ كَانَ ذٰلِكَ لَوَجَدَتْ قُرَيْشٌ بِهَا عَلَى الْمُسْلِمِينَ الصَّوْلَةَ وَلَأَقَامَتْ بِهَا الْيَهُودُ عَلَيْهِم الْحُجَّةَ كَمَا فَعَلُوا مُكَابَرَةً في قِصَّةِ الإِسْرَاءِ حَتَّى كانَتْ في ذٰلِكَ لِبَعْضِ الضُّعَفَاءِ رِدَّةٌ وَكَذٰلِكَ مَا رُوِيَ في قِصَّةِ القَضِيَّةِ وَلاَ فِتْنَةَ أَعْظَمُ مِنْ هٰذِهِ البَلِيَّةِ لَوْ وُجِدَتْ وَلاَ تَشْغِيبَ لِلْمُعَادِي حِينَئِذٍ أَشَدُّ مِنْ هٰذِهِ الحَادِثَةِ لَوْ أَمْكَنَتْ فَمَا رُوِيَ عَنْ مُعَانِدٍ فِيهَا كَلِمَةٌ وَلا عنْ مُسْلِمٍ بِسَبَبِهَا بِنْتُ شَفَةٍ فَدَلَّ على بُطْلِهَا واجْتِثَاثِ أَصْلِهَا وَلا شَكَّ في إِدْخَالِ بَعْضِ شَيَاطِينِ الإِنْسِ أَوِ الجِنِّ هٰذَا الحدِيثَ عَلى بَعْضِ مُغَفَّلِي المُحَدِّثِينَ لِيُلَبِّسَ بِهِ على ضُعَفَاءِ المُسْلِمِينَ.

As well, Allah the Supreme said, "In that case we would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death"[1].

A second aspect implies the impossibility of that narration theoretically and conventionally, for that speech of that narration is not harmonious since its parts are full of discrepancy; its praise is intermingled with dispraise; and its composition and compilation are failing. So, since this shall not be regarded as true on the part of the Prophet (pbuh) as well as the Muslims and the polytheists, it is also known for any one of the most inferior thought to be unreal. So, how about the one whose forbearance was great and who was versed and proficient in the knowledge of rhetoric and eloquent speech?

A third aspect implies that it was the habit of the hypocrites, the stubborn polytheists, the weak-hearted ones and the ignorant among the Muslims to veer away at the first blur; to mix up with the enemy against the Prophet (pbuh) at any trial; to dishonour the Muslims and to disappoint them recurrently.

As well, the weak-hearted (full of hypocrisy and doubt) Muslims used apostatize from Islam on having been suspicious about anything. Furthermore, no one related anything about that issue save that narration of weak authenticity. Had it been right, Quraish would have overcome the Muslims and set it as a proof against the Jews, the same as they did out of haughtiness during the story of Al-Isra' (the Nocturnal journey of the Prophet (pbuh)] where some of the weak Muslims fell into the whirl of apostasy.

The same thing is applicable to what was related regarding the case (of Al-Hudaibiyah truce), where there was not severer trial, than that evidence if found, and the enemy would be more able to make use of that incident against the Prophet if possible, but such a narration in the interim of that case was not

(1) [17: 75].

related by any obstinate disbeliever, nor vocalized by any Muslim. Thereby, this is a token of its invalidity and eradicated source.

It is no doubt that some of the devils from amongst the humans and the jinn brought about that false narration to the dumb mod narrators to cause the weak Muslims to be doubtful.

﴿وَإِن كَادُواْ لَيَفْتِنُونَكَ﴾ وَوَجْهٌ رَابِعٌ ذَكَرَ الرُّوَاةُ لِهَذِهِ الْقَضِيَّةِ أَنَّ فِيهَا نَزَلَتْ
[الإسراء: 73] الآيَتَيْنِ، وَهَاتَانِ الآيتانِ تَرُدَّان الخَبَرَ الَّذِي رَوَوْهُ لأَنَّ الله تَعَالَى ذَكَرَ أَنَّهُمْ
كَادُوا يَفْتِنُونَهُ حَتَّى يَفْتَرِي وَأَنَّهُ لَوْلا أَنْ ثَبَّتَهُ لَكَادَ يَرْكَنُ إِلَيْهِمْ فَمَضْمُونُ هٰذَا وَمَفْهُومُهُ أَنَّ الله
تَعَالَى عَصَمَهُ مِنْ أَنْ يَفْتَرِي وَثَبَّتَهُ حَتَّى لَمْ يَرْكَنْ إِلَيْهِمْ قَلِيلاً فَكَيْفَ كَثِيراً وَهُمْ يَرْوُونَ فِي
أَخْبَارِهِمُ الْوَاهِيَةِ أَنَّهُ زَادَ عَلَى الرُّكُونِ وَالافْتِرَاءِ بِمَدْحِ آلِهَتِهِمْ وَأَنَّهُ قال ﷺ: «افْتَرَيْتُ على
الله وَقُلْتُ ما لَمْ يَقُلْ» وَهٰذَا ضِدُّ مَفْهُومِ الآيَةِ وَهِيَ تُضَعِّفُ الحدِيث لَوْ صَحَّ فَكَيْفَ وَلاَ
صِحَّةَ لَهُ؟ وَهٰذَا مِثْلَ قوله تَعَالَى فِي الآيَةِ الأُخْرَى ﴿وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكَ وَرَحْمَتُهُۥ لَهَمَّت
طَّآئِفَةٌ مِّنْهُمْ أَن يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمْ وَمَا يَضُرُّونَكَ مِن شَيْءٍ﴾ [النساء: 113]
وَقَدْ رُوِيَ عَنِ ابنِ عَبَّاسٍ كُلُّ مَا فِي الْقُرْآن كَدَ فَهُوَ مَا لاَ يَكُونُ قَلَ الله تَعَالَى: ﴿يَكَادُ سَنَا
بَرْقِهِۦ يَذْهَبُ بِٱلْأَبْصَٰرِ﴾ [النور: 43] وَلَمْ يَذْهَبْ وَأَكَادُ أُخْفِيهَا وَلَمْ يَفْعَلْ، قالَ الْقُشَيْرِيُّ
الْقَاضِي: وَلَقَدْ طَالَبَهُ قُرَيْشٌ وَثَقِيفٌ إِذْ مَرَّ بِآلِهَتِهِمْ أَنْ يُقْبِلَ بِوَجْهِهِ إِلَيْهَا وَوَعَدُوهُ الإِيمَانَ بِهِ
إِنْ فَعَلَ فما فَعَلَ وَلاَ كَانَ لِيَفْعَلَ، قالَ ابْنُ الانْبَارِيِّ: مَا قَارَبَ الرَّسُولُ وَلاَ رَكَنَ وَقَدْ
ذُكِرَتْ فِي مَعْنَى هٰذِهِ الآيَةَ [تَفَاسِيرُ أُخَرُ مَا ذَكَرْنَاه مِنْ نَصِّ الله على عِصْمَةِ رَسُولِهِ تَرُدُّ
سِفْسَافَهَا فَلَمْ يَبْقَ فِي الآيَةِ] إِلاَّ أَنَّ الله تَعَلَى امْتَنَّ عَلَى رَسُولِهِ بِعِصْمَتِهِ وَتَثْبِيتِهِ بِمَا كَادَهُ بِهِ
الكُفَّارُ وَرَامُوا مِنْ فِتْنَتِهِ وَمُرَادُنَا مِنْ ذٰلِكَ تَنْزِيهُهُ وَعِصْمَتُهُ ﷺ وَهُوَ مَفْهُومُ الآيَةِ.

A fourth aspect implies: the narrators stated that the hereinafter two verses were revealed concerning that issue, namely, "Verily, they were about to tempt you away from that which we have revealed (the Qur'an) unto you [O Muhammad (pbuh)] to fabricate something other than it against us (Allah), and then they would certainly have taken you a Khalil (an intimate friend)! And had we not made you stand firm, you would nearly have inclined to them a little".

Those two verses are an echo reply refuting their narration, since Allah the Supreme stated that they were about to tempt him to fabricate something other than it was against Allah and that He made him stand firm without having been inclined to them.

So, what is deduced and understood from that is that Allah the Supreme protected him from fabricating the things (revealed to him) and made him stand firm so that he would not incline to them a little, thereby how comes that he could incline to them a lot?

They related their forged narration involving that he was inclined to them and fabricated the speech praising their idols, in addition to his statement: I fabricated something against Allah other than it was. Yet, their speech is contradictory to the sense of the verse which grades the hadith as weak if it has been true, but it is invalid and groundless.

This corresponds with Allah's Statement in the other verse, "Had not the Grace of Allah and His Mercy been upon you [O Muhammad (pbuh)], a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least"[1].

It was narrated on the authority of Ibn 'Abbas: the common term throughout the Qur'an is 'nearly', meaning that it (i.e. the inclination, the forged speech,... etc.) did not take place. Allah the Supreme says, "The vivid flash of its (clouds) lightning nearly blinds the sight"[2].

Yet, it did not cause the sight to be blinded. As well, Allah's Statement reads, "Verily, the hour is coming - and I am almost hiding it from myself"[3], but he did not do that.

Al-Qadi Al-Qusheiry said: Quraish and Thaqif (tribes) asked the Prophet (pbuh) to approach with his face towards their idols on passing by them, and promised to have faith in him in case of doing so. Yet, he did not do that and would not do that.

Ibn Al-Anbary said: the Prophet (pbuh) neither cajoled the disbelievers nor inclined to their religion or idols.

Concerning the meaning of that verse (17: 73-74), many other commentaries were yielded involving what we stated, namely: the Statement of Allah the Supreme which implies the protection of His Messenger, and which are echo replies to the degradation of that false narration. So, nothing remains in those verses but the indication that Allah conferred protection upon His Messenger and made him stand firm against the conspiracies plotted by the polytheists who aimed at tempting him away from what had been revealed to him.

Thereby, our objective through that is to exalt him above all that and show that he was protected by Allah against all that by virtue of the meaning of those verses.

وَأَمَّا المَأْخَذُ الثَّانِي فَهُوَ مَبْنِي عَلَى تَسْلِيمِ الْحَدِيثِ لَوْ صَحَّ وَقَدْ أعاذَنَا الله مِنْ صِحَّتِهِ وَلٰكِنْ عَلَى كُلِّ حَالٍ فَقَدْ أَجَابَ عَنْ ذٰلِكَ أَئِمَّةُ الْمُسْلِمِينَ بِأَجْوِبَةٍ مِنْهَا الغَثُّ وَالسَّمِينُ فَمِنْهَا مَا رَوَى قَتَادَةُ وَمُقَاتِلٌ أَنَّ النَّبِيّ ﷺ أَصَابَتْهُ سِنَةٌ عِنْدَ قِرَاءَتِهِ هذهِ السُّورَةَ فَجَرَى هٰذَا الْكَلاَمُ عَلَى لِسَانِهِ بِحُكْمِ النَّوْمِ وَهٰذَا لاَ يَصِحُّ إِذْ لاَ يَجُوزُ عَلَى النَّبِيِّ ﷺ مِثْلُهُ فِي حَالَةٍ مِنْ أَحْوالِهِ

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(1) [4: 113]. (2) [24: 43]. (3) [20: 15].

وَلاَ يَخْلُقُهُ الله عَلَى لِسَانِهِ وَلاَ يَسْتوْلي الشَّيطانُ عَلَيْهِ في نَوْمٍ وَلاَ يَقَظَةٍ لِعِصْمَتِه في هٰذَا الْبَابِ مِنْ جمِيعِ الْعَمْدِ وَالسّهْوِ وفي قوْلِ الْكلْبِيِّ أنَّ النّبيَّ ﷺ حَدّث نَفْسهُ فقالَ ذٰلِكَ الشَّيْطَانُ عَلَى لِسَانِهِ، وَفِي رِوَايَةِ ابنِ شِهَابٍ عَنْ أبي بَكْرِ بنِ عبدِ الرَّحْمٰنِ قالَ: وَسَهَا فَلمّا أُخْبِرَ بِذٰلِكَ قالَ: إنَّمَا ذٰلِكَ مِنَ الشَّيْطَانِ، وَكُلُّ هٰذَا لاَ يَصِحُّ أنْ يَقُولَهُ النَّبيُّ ﷺ لاَ سَهْواً وَلاَ قَصْداً وَلاَ يَتَقَوَّلُهُ الشَّيْطَانُ عَلَى لِسَانِهِ وَقِيلَ لَعَلَّ النَّبيَّ ﷺ قالَهُ أثْنَاءَ تِلاَوَتِهِ عَلَى تَقْدِيرِ التَّقْرِيرِ وَالتَّوْبِيخِ لِلْكُفَّارِ كَقَوْلِ إبْرَاهِيم عَلَيْهِ السَّلاَمُ ﴿هَذَا رَبِّي﴾ [الأنعام: 76] [عَلَى أحَدِ التَّأْوِيلاَتِ وَكَقَوْلِهِ ﴿بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا﴾ [الأنبياء: 63]] بَعْدَ السَّكْتِ وَبَيَانِ الْفَصلِ بيْنَ الْكَلاَمَيْنِ ثُمَّ رَجَعَ إلَى تِلاوَتِهِ وَهٰذَا مُمْكِنٌ مَعَ بَيَانِ الْفَصلِ وَقَرِينَةٍ تَدُلُّ عَلَى الْمُرَادِ وَأنَّهُ لَيْسَ مِنَ الْمَتْلُوِّ وَهُوَ أحَدُ مَا ذَكَرَهُ الْقَاضِي أبُو بَكْرٍ، وَلاَ يُعْتَرَضُ عَلَى هٰذَا بِمَا رُوِيَ أنَّهُ كانَ في الصَّلاةِ فَقَدْ كانَ الْكَلاَمُ قَبْلُ فِيهَا غَيْرَ مَمْنُوعٍ وَالَّذِي يَظْهَرُ وَيَتَرَجَّحُ في تأْوِيله عِنْدَهُ وَعِنْدَ غَيْرِهِ مِنَ الْمُحَقِّقِينَ عَلَى تَسْلِيمِهِ أنَّ النَّبيَّ ﷺ كَانَ كما أمَرَهُ رَبُّهُ يُرَتِّلُ الْقُرآنَ تَرْتِيلاً وَيُفَصِّلُ الآيَ تَفْصِيلاً في قِرَاءَتِهِ كما رَوَاهُ الثِّقَاتُ عَنْهُ فَيُمْكِنُ تَرَصُّدُ الشَّيْطَانِ لِتِلْكَ السَّكَتَاتِ وَدَسُّهُ فِيهَا مَا اخْتَلَقَهُ مِنْ تِلْكَ الْكَلِمَات مُحَاكِياً نَغْمَةَ النَّبيِّ ﷺ بحَيْثُ يَسْمَعُهُ مَنْ دَنَا إلَيْهِ مِنَ الْكُفَّار فَظَنُّوهَا مِنْ قَوْلِ النَّبيِّ ﷺ وَأشَاعُوهَ وَلَمْ يَقْدَحْ ذٰلِكَ عِنْدَ الْمُسْلِمِينَ بِحفْظِ السُّورَةِ قَبْلَ ذٰلِكَ عَلَى ما أنْزَلَهَا الله وَتَحَقُّقِهِمْ مِنْ حالِ النَّبيِّ ﷺ في ذَمِّ الأَوْثَانِ وَعَيْبِهَا مَا عُرِفَ مِنْهُ وَقَدْ حَكَى مُوسَى بْنُ عُقْبَةَ في مَغَازِيهِ نَحْوَ هٰذَا.

Respecting the other approach, it focuses on approving that hadith, if it was true. Yet, we seek refuge in Allah against its being true. Any how, the Muslim scholar of sacred knowledge grave echo replies to that, comprising the weak and strong ones. Of it was that which was related by Qatada and Muqatel, namely: the Prophet (pbuh) took a nap on reciting that Surah (An-Najm), so he uttered that speech by the force of sleep.

Yet, this is not deemed to be true, for it is not possible for the Prophet (pbuh) to vocalize it at any rate, or to be wholly-dominated by Satan during sleep or wakefulness, for he was protected against all aspects of forgetfulness and premeditated faults.

Al-Kalbi narrated that the Prophet (pbuh) said that privately to himself, so Satan vocalized it at his tongue.

Ibn shehab narrated through Ibn Shehab on the authority of Abu Bakr bin 'Abdur-Rahman and said: He (pbuh) uttered it absent-mindedly. So, when he was told about that, he said: that was the doing of Satan.

Yet, all that is not valid for the Prophet (pbuh) to utter either due to forgetfulness or out of willfulness. It is not right that Satan vocalized it at his tongue.

It is said: Perphaps the Prophet (pbuh) pronounced so during the (Qur'anic) recitation so as to lay emphasis and reproach the infidels, as in Ibrahim's

(Abraham - peace be upon him) statement, "This is my Lord". This is one of the interpretations exposed in this respect. This also corresponds with Allah's Statement, "Nay, this one, the biggest of them (idols) did it" , which he recited after keeping silent for a while and showing the separation between the two statements, and after which he resumed the Qur'anic recital.

So, this is possible on showing the separation supplemented by the link signifying the objective, and illustrating that it is not on the part of the reciter. That comment was adopted by Al-Qadi Abu Bakr Al-Baqelany.

Thus, this is not contradicted by what was narrated that it took place during the prayer, for talking during it was not forbidden since then.

The apparent and more probable commentary subjected by Bakr and the other commentators is that the Prophet (pbuh) as he was ordained by his Lord, used to recite the Qur'an elaborately, having short pauses in between the verses, as related by the authoritative narrators about him. So, Satan may have lain in wait for these stopping pauses (during the Qur'anic recital) and fabricated the forged words while having simulated the Prophet's tone so that he could be heard by the infidels who were close to him and then they would think his speech to be uttered by the Prophet (pbuh) and thereby make it common at a large scale.

Yet, this did not affect the Muslims who memorized the Surah (the Qur'anic chapter) the same as it was revealed by Allah, and verified what was known about the Prophet (pbuh) for dispraising the idols and its defects.

وقالَ إنَّ الْمُسْلِمِينَ لَمْ يَسْمَعُوهَا وَإِنَّمَا أَلْقَى الشَّيْطَانُ ذٰلِكَ في أَسْماعِ الْمُشْرِكِينَ وَقُلُوبِهِمْ وَيَكُونُ مَا رُوِيَ مِنْ حُزْنِ النبيِّ ﷺ لِهٰذِهِ الإشَاعَةِ وَالشُّبْهَةِ وَسَبَبِ هذِهِ الفِتْنَة وقَدْ قال الله تَعالَى: ﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ﴾ [الحج: 52] الآيَةَ فَمَعْنَى تَمَنَّى: تلا، قال الله تعالى: ﴿لَا يَعْلَمُونَ ٱلْكِتَٰبَ إِلَّآ أَمَانِيَّ﴾ [البقرة: 78] أيْ تِلاَوَةً وَقَوْلُهُ تعالى: ﴿فَيَنسَخُ ٱللَّهُ مَا يُلْقِى ٱلشَّيْطَٰنُ﴾ [الحج: 52] أيْ يُذْهِبُهُ وَيُزِيلُ اللَّبْسَ بِهِ وَيُحْكِمُ آياتِهِ؛ وَقِيلَ مَعْنَى الآيَةِ هُوَ مَا يَقَعُ للنبيِّ ﷺ مِنَ السَّهْوِ إذا قَرَأَ فَيَنْتَبِهُ لِذٰلِكَ وَيَرْجِعُ عَنْهُ وَهٰذَا نَحْوُ قَوْلِ الكلْبِيِّ في الآية أنهُ حَدَّثَ نَفْسَهُ وَقَالَ إذَا تَمَنَّى أيْ حَدَّثَ نَفْسَهُ، وفي روايةِ أبي بكرِ بنِ عبدِ الرَّحْمٰنِ نَحْوُهُ وَهٰذَا السَّهْوُ في القِرَاءَةِ إنَّمَا يَصِحُّ فِيمَا لَيْسَ طَرِيقُهُ تَغْيِيرَ المَعَانِي وَتَبْدِيلَ الألْفَاظِ وَزِيَادَةَ مَا لَيْسَ مِنَ القُرْآنِ بَلِ السَّهْوُ عَنْ إسْقَاطِ آيَةٍ مِنْهُ أوْ كَلِمَةٍ وَلٰكِنَّهُ لاَ يُقَرُّ على هٰذَا السَّهْوِ بَلْ يُنَبَّهُ عليهِ وَيُذَكَّرُ بِهِ لِلحِينِ على ما سَنَذْكُرُهُ في حُكْمِ مَا يَجُوزُ عليهِ مِنَ السَّهْوِ وَمَا لاَ يَجُوزُ وَمِمَّا يَظْهَرُ في تأْوِيلِهِ أيْضاً أنَّ مُجَاهِداً رَوَى هٰذه القِصَّةَ وَالغَرَانِقَةُ العُلَى فإنْ سَلَّمْنا القِصّةَ قُلْنا لاَ يَبْعُدُ أنّ هٰذَا كانَ قُرْآناً وَالمُرَادُ بالغَرانِقَةِ العُلَى وَأنّ

[21: 63].

شَفَاعَتَهُنَّ لَتُرْتَجَى المَلائِكَةُ على هٰذِهِ الرِّوَايَةِ وَبِهٰذَا فَسَّرَ الكلبيُّ الغَرَانِقَةَ أَنَّهَا المَلائِكَةُ وَذٰلِكَ
أَنَّ الْكُفَارَ كَانُوا يَعْتَقِدُونَ أَنَّ الْأَوْثَانَ وَالمَلائِكَةَ بَنَاتُ الله كما حَكى الله عَنْهُمْ وَرَدَّ عَلَيْهِمْ
في هٰذِهِ السُّورَةِ بِقَولِهِ تعالى: ﴿أَلَكُمُ ٱلذَّكَرُ وَلَهُ ٱلْأُنثَىٰ﴾ [النجم: 21] فأنكَرَ الله كُلَّ هٰذَا مِنْ
قَوْلِهِمْ وَرَجَاءُ الشَّفَاعَةِ مِنَ المَلائِكَةِ صَحِيحٌ فَلَمَّا تَأَوَّلَهُ المُشْرِكُونَ على أَنَّ المُرَادَ بِهٰذَا الذِّكْرِ
آلِهَتُهُمْ وَلَبَّسَ عَلَيْهِمُ الشَّيْطَانُ ذٰلِكَ وَزَيَّنَه في قُلُوبِهِمْ وَأَلْقَاهُ إِلَيْهِمْ نَسَخَ الله مَا أَلْقَى الشَّيْطَانُ
وأَحْكَمَ آياتِهِ وَرَفَعَ تِلاَوَةَ تِلْكَ اللَّفْظَتَيْنِ اللَّتَيْنِ وَجَدَ الشَّيْطَانُ بِهِمَا سَبيلاً للإِلْبَاسِ كما نُسِخَ
كَثِيرٌ مِنَ القُرْآنِ وَرُفِعَتْ تِلاَوَتُهُ وَكانَ في إِنْزَالِ الله تَعَالَى لِذٰلِكَ حِكْمَةٌ وفي نَسْخِهِ حِكْمَةٌ
لِيُضِلَّ بِهِ مَنْ يَشَاءُ وَيَهْدي مَنْ يَشَاءُ وَمَا يُضِلُّ بِهِ إلاَّ الفاسِقِينَ وَ ﴿لِّيَجْعَلَ مَا يُلْقِى ٱلشَّيْطَٰنُ
فِتْنَةً لِّلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ ٱلظَّٰلِمِينَ لَفِى شِقَاقٍ بَعِيدٍ وَلِيَعْلَمَ ٱلَّذِينَ
أُوتُوا۟ ٱلْعِلْمَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّكَ فَيُؤْمِنُوا۟ بِهِۦ فَتُخْبِتَ لَهُۥ قُلُوبُهُمْ﴾ [الحج: 53 ـ 54] الآيَةَ -

Musa bin 'Uqba related a similar narration to that in his book about the Prophet's expeditions. He said: The Muslims had not heard so (the speech forged by Satan), but Satan instilled it into the ears and hearts of the polytheists. Thereby, it was narrated that the Prophet (pbuh) was stricken with grief due to that rumour and suspicious thing and the cause of that trial and affliction.

Allah, the Supreme said, "Never did we send a Messenger or a Prophet before you but when he Tamana (did recite the revelation or narrated or spoke), Shaitan (Satan) threw (some falsehood) in it. But Allah abolishes that which Shaitan (Satan) throws in. Then Allah establishes His Revelations. And Allah is All-Knower, All-Wise"(1).

So, 'Tamana' means 'recited'. As well He said, "Who know not the Book, but they trust upon false desires and they but guess"(2). So, the term 'desires' mean: The recitation.

As for Allah's Statement, "But Allah abolishes that which Shaitan (Satan) throws in, it means: Allah eliminates it, causes the obscurity to be wiped out, and sets up the Qur'anic verses.

It is said: What is meant by the verse is that the Prophet (pbuh) is to pay attention if he became absent-minded during the Qur'anic recital, and he is to refrain from that.

Thus, that statement is similar to that of Al-Kalbi with regard to the verse, namely: He spoke to himself. He added: 'Tamana' means: spoke to himself.

Abu Bakr bin 'Abdur-Rahman related a similar narration to that.

Yet, forgetfulness during the Qur'anic recital could not be right as for changing the meaning, distorting the terms and adding something which was not in the Qur'an.

Yet, it could be right concerning the obliteration of a verse or a word, but in such a case he was to be exhorted to pay attention and was to be reminded of it

(1) [22: 52].
(2) [2: 78].

instantly according to what we will mention as for the ruling pertaining to what was permissible and what was not for him to be absent-minded.

Further interpretation to that was subjected through the narration of Mujahid, 'the lofty cranes'. So, if we approve of it, we will say: This could have been recited within the text of the Qur'an, and thereby the statement, "Those are the lofty cranes, whose intercession is to be hoped" may refer to the angels in effect of that narration.

By virtue of that, Al-Kalbi interpreted 'the cranes' to be 'the angles', this is because the disbelievers used to think that the idols and the angels are the daughters of Allah, and this corresponds with what Allah stated as an echo reply to them in that Surah (of An-Najm), namely, "Is it for you the males and for him the females?"(1).

Thereby, Allah disproved their speech. Yet, hoping for the intercession of the angels (with Allah) was valid, but the polytheists explained that the term 'males' referred to their idols. Satan made it obscure for them, ornamented that in their hearts and threw it to them. So, Allah abolished what Satan threw in (of falsehood); established his verses; and annulled the recital of the two terms which Satan made use of so as to cause them fall in the whirl of obscurity, the same as he abrogated a lot of the Qur'anic verses and nullified its recital.

Allah the Supreme revealed (abolished) verses and abrogated them due to latent wise knowledge, so as to misguide whomsoever He wishes and guide whomsoever He wishes. Yet, He misleads thereby only those who are rebellious, disobedient ones and "That He (Allah) may make what is thrown in by Shaitan (Satan) a trial for those in whose heart is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the Zalimun (polytheists and wrong-doers) are in an opposition far off (from the truth against Allah's Messenger and the believers). And that those who have been given knowledge may know that it (this Qur'an) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allah is the Guide of those who believe, to the Straight Path"(2).

وَقِيلَ إنَّ النبيَّ ﷺ لَمَّا قَرَأ هذِهِ السُّورَةَ وَبَلَغَ ذِكْرَ اللاتِ وَالعُزَّى وَمَنَاةَ الثَّالِثَةَ الأُخْرَى خَافَ الكُفَّارُ أنْ يَأتِيَ بِشَيْءٍ مِنْ ذَمِّهَا فَسَبَقُوا إلَى مَدْحِهَا بِتِلْكَ الكلِمَتَيْنِ لِيُخَلِّطُوا في تِلاوَةِ النَّبيِّ ﷺ وَيُشَنِّعُوا عليهِ على عَادِتِهِمْ وقوْلِهِمْ ﴿لَا تَسْمَعُوا لِهَٰذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ﴾ [فصلت: 26] ونُسِبَ هٰذَا الفِعْلُ إلَى الشَّيْطَانِ لِحَمْلِهِ لَهُمْ عليهِ وَأشَاعُوا ذٰلِكَ وَأذَاعُوهُ وأنَّ النبيّ ﷺ قالَهُ فَحَزِنَ لِذٰلكَ مِنْ كَذِبِهِمْ وَافتِرَائِهِمْ عَلَيْه فَسَلاّهُ الله تَعالَى بِقَوْلِهِ: ﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ﴾ [الحج: 52] الآيَة، وَبَيَّنَ لِلنَّاسِ الحَقَّ مِنْ ذٰلِكَ مِنَ الْبَاطِلِ وَحَفِظَ القُرْآنَ وَأحْكَمَ آياتِهِ وَدَفَعَ مَا لَبَّسَ بِهِ العَدُوُّ كما ضَمِنَهُ تَعَالَى مِنْ قَوْلِهِ: ﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ

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(1) [53: 21].

(2) [22: 53-54].

لَحَٰفِظُونَ﴾ [الحجر: 9] ومِن ذٰلِكَ ما رُوِيَ مِنْ قِصَّةِ يُونُسَ عليهِ السلامُ أنهُ وَعَدَ قَوْمَهُ الْعذَابَ عَنْ رَبِّهِ فَلَمَّا تَابُوا كُشِفَ عَنْهُمُ الْعَذَابُ فقال لا أَرْجِعُ إِلَيْهِمْ كَذَّاباً أَبداً فَذَهَبَ مُغَاضِباً. فاعْلَمْ أَكْرَمَكَ الله أنْ لَيْسَ في خَبَرٍ مِنَ الْأَخْبَارِ الْوَارِدَةِ في هٰذَا البابِ أنَّ يُونُسَ عليهِ السلامُ قالَ لَهُمْ إنَّ الله مُهْلِكَهُمْ وَإِنَّمَا فِيهِ أَنَّهُ دَعَا عَلَيْهِم بالْهَلاكِ، وَالدُّعَاءُ لَيْسَ بِخَبَرٍ يُطْلَبُ صِدْقُهُ مِنْ كَذِبِهِ، لٰكِنَّهُ قال لَهُمْ إنّ العَذَابَ مُصَبِّحُكُمْ وَقْتَ كَذَا وَكَذَا فَكَانَ ذٰلِكَ كما قال ثُمَّ رَفَعَ الله تَعَالَى عَنْهُمْ العَذَابَ وَتَدَارَكَهُمْ؛ قال الله تَعَالَى: ﴿إِلَّا قَوْمَ يُونُسَ لَمَّآ ءَامَنُوا۟ كَشَفْنَا عَنْهُمْ عَذَابَ ٱلْخِزْيِ﴾ [يونس: 98] الآيةَ وَرُوِيَ في الأَخْبَارِ أنهُمْ رَأَوْا دَلَائِلَ العَذَابِ وَمَخَايِلَهُ، قالَهُ ابنُ مَسْعُودٍ، وقالَ سعِيدُ بنُ جُبَيْرٍ غَشَّاهُمُ الْعَذَابُ كما يُغَشِّي الثَّوْبُ الْقَبْرَ.

It is also said: when the Prophet (pbuh) recited that Surah (of An-Najm) and came to the mentioning of Lat and Uzza and Manat (the idols of the Pagan Arabs), the disbelievers feared lest he may say something bad about them, so they initiated by praising them by those two terms (those are the lofty cranes and their intercession is to be hoped)", so that they could be intermingled within the Qur'anic text recited by the Prophet (pbuh), and to make much ado against him as usual, in accordance with their statement, "Listen not to this Qur'an, and make noise in the midst of its (recitation) that you may overcome"(1).

Therefore, that misdeed was traced back to Satan, for he incited them to do that. Therein, they broadcast that (forged speech) and alleged (falsely) that the Prophet (pbuh) uttered it. So, the Prophet (pbuh) was afflicted with grief because of their calumny and untruthful speech. Thereupon, Allah relieved him of grief by His Statement, "Never did We send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoke, Shaitan (Satan) threw (some falsehood) in it". Thereby, he distinguished the truth from falsehood for people; safeguarded the holy Qur'an; established its verses and drove away any vagueness (as for its true sense) that may be misinterpreted by the enemy. Allah guaranteed that in conformity with His Statement, "Verily, We, it is We who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption)"(2).

Of that was what was related concerning the story of Yunus (Jonah - peace be upon him) - in which he promised his people of the punishment that would be inflicted on them by his Lord, so when they turned in repentance to Allah, Allah drove the chastisement away from them and thereby he said: I won't return to them while being untruthful. So, he went away from them in a state of anger.

So, behold - may Allah honour you - that none of the narrations, reported in that section, states that Yunus (Jonah - peace be upon him) told them (their people) that Allah would torture and annihilate them. On the contrary, they comprise the statement that he supplicated (to Allah) for ruining them. Thereby,

(1) [41: 26].   (2) [15: 9].

the supplication is not deemed to be news that is verified as for its being truthful or false. Yet, he said to them: Torture will be inflicted upon you during the so-and-so time. Therein, his speech came true, and then Allah the Supreme removed the torment away from them and permitted them to lead their life without punishment. Allah the supreme said, "Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)? (The answer is none) - except the people of Yunus (Jonah); when they believed, We removed from them torment of disgrace in this life of the (present) world, and permitted them to enjoy for a while"(1).

Ibn Masu'd reported that it was narrated that they (the people of Yunus) witnessed the signs and vision of torment.

Sa'id bin Jubair said: the torment overwhelmed them the same as the garment covers the tomb.

فإنْ قُلْتَ فَمَا مَعْنى ما رُوِيَ أنَّ عَبْدَ الله بنَ أبي سَرْح كانَ يَكْتُبُ لِرَسُولِ الله صلى الله عليه وآلِهِ وسلم ثُمَّ ارْتَدَّ مُشْرِكاً وَصَارَ إلى قُرَيْش فقالَ لَهُمْ إني كُنْتُ أُصَرِّفُ محمداً حَيْثُ أُرِيدُ كانَ يُمْلي عَلَيَّ عَزيزٌ حَكِيمٌ فَأَقُولُ أوْ عَلِيمٌ حَكِيمٌ؟ فَيَقُولُ نَعَمْ كُلٌّ صَوَابٌ؛ وَفِي حدِيثٍ آخَرَ فَيَقُولُ لَهُ النَّبِيُّ ﷺ «**اكْتُبْ كَذَا**» فَيَقُولُ أكْتُبُ كَذَا؟ فيَقُولُ: «**اكْتُبْ كَيْفَ شِئْت**» وَيَقُولُ اكْتُبْ عَلِيماً حَكيماً فَيَقُولُ أكْتُبُ سَمِيعاً بَصِيراً؟ فَيَقُولُ لَهُ اكْتُبْ كَيْفَ شِئْتَ؛ وَفي الصَّحِيحِ عن أنسٍ رَضِيَ الله عَنْهُ أنَّ نَصرَانِيّاً كَانَ يَكْتُبُ لِلنبيِّ ﷺ بَعْدَمَا أسْلَمَ ثُمَّ ارْتَدَّ وَكَانَ يَقُولُ مَا يَدْرِي مُحَمَّدٌ إلاَّ مَا كَتَبْتُ لَهُ. فَاعْلَمْ ثَبَّتَنَا الله وَإِيَّاكَ عَلَى الْحَقِّ وَلاَ جَعَلَ لِلشَّيْطَانِ وَتَلْبِيسِهِ الْحَقَّ بِالبَاطِلِ إلَيْنَا سَبِيلاً أنَّ مِثْلَ هٰذِهِ الحِكَايَةِ أوَّلاً لا تُوقِعُ في قَلْبِ مُؤْمِن رَيْباً إذْ هِيَ حِكَايَةٌ عَمَّنِ ارْتَدَّ وَكَفَرَ بالله وَنَحْنُ لاَ نَقْبَلُ خَبَرَ الْمُسْلِمِ الْمُتَّهَم فَكَيْفَ بِكَافِرٍ افْتَرَى هُوَ وَمِثْلُهُ عَلَى الله ورسولِهِ مَا هُوَ أعْظَمُ مِنْ هٰذَا؟ وَالْعَجَبُ لِسَلِيمِ العَقْلِ يَشْغَلُ بِمِثْلِ هٰذِهِ الحِكَايَةِ سِرَّهُ وَقَدْ صَدَرَتْ مِنْ عَدُوٍّ كَافِرٍ مُبْغِضٍ للدِّينِ مُفْتَرٍ على الله وَرَسُولِهِ وَلَمْ يَرِدْ عَنْ أحَدٍ مِنَ الْمُسْلِمِينَ وَلاَ ذَكَرَ أحَدٌ مِنْ الصَّحَابَةِ أنَّهُ شَاهَدَ مَا قَالَهُ وَافْتَرَاهُ على نَبِيِّ الله وَإِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لاَ يُؤْمِنُونَ بِآياتِ الله وَأُولَئِكَ هُمُ الْكَاذِبونَ، [وَمَا وَقَعَ مِنْ ذِكْرِهَا في حدِيث أنسٍ رضي الله عنه وَظَاهِرِ حِكَايَتِهَا فَلَيْسَ فِيهِ مَا يَدُلُّ عَلى أنَّه شَاهَدَها وَلَعَلَّهُ حَكَى مَا سَمِعَ وَقَدْ عَلَّلَ الْبَزَّارُ حديِثه ذٰلِكَ وقال: رَواه ثَابِتٌ عَنْهُ وَلَمْ يُتَابَعْ عَلَيْهِ، وَرَوَاهُ حُمَيْدٌ عن أنسٍ قال: وَأَظُنُّ حُمَيْداً إنَّمَا سَمِعَهُ مِنْ ثَابِت.

So, if you say: Then what is meant by what was narrated, namely: 'Abdullah bin Sarh used to write what was dictated to him by Allah's Messenger (pbuh) and then he converted to polytheism. Therein, he went to Quraish and said to

(1) [10: 98].

them: I used to direct Muhammad to whatever I wished of the speech. When he dictated to me to write: (Allah is) 'All-Mighty, All-Wise', I would say: Or (am I to write that Allah is) 'All-Knower, All-Wise?', and therein he would say: Alright. All is right.

In another narration, the Prophet (pbuh) would say to him: Write this, and he used to say: Shall I to write that (other word)? When the Prophet (pbuh) told him to write: (Allah is) "All-Knower, All-Wise", he would say: I shall write: (Allah is) "All-Hearing, All-Seer", and therein he would say: write whatever you wished.

As well, it is reported in As-Sahih on the authority of Anas - may Allah be pleased with him - that a Christian man used to write what was dictated to him by the Prophet (pbuh), after he had embraced Islam. Thereafter, he converted from Islam and then used to say: Muhammad did not settle on anything except that which I wrote (after I directed him to let it be written).

So, let you behold - may Allah make you and us stand firm in the course of the truth and shield us against Satan and its doing, which intermingles the truth with falsehood - that such a narration does not cause a believer's heart to be stricken with doubt, since it pertains to the story of a man who apostatized from Islam and converted to the state of atheism. We do not accept any news reported by any suspected Muslim, so what about the infidel, who and his like, launched a grave calumny against Allah and His Messenger (pbuh)?

It is astonishing for the sane one to be occupied with such a forged story, which was originated by a disbelieving enemy, who renounced the (Islam) religion and fabricated lies against Allah and his Messenger (pbuh). Further, it was not related by anyone of the Muslims, and no one of the companions of the Prophet (pbuh) stated that he witnessed what he calumniated or fabricated against Allah's Prophet (pbuh), and that, "It is only those who believe not in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, who fabricate falsehood, and it is they who are liars"[(1)].

Concerning its mention in the hadith reported by Anas, it comprised nothing to signify that he witnessed that story, so he may have narrated what he had heard. Moreover, Al-Bazzar sorted his hadith as weak and said that Thabit narrated it through his authority, and did not trace its chain of narrators. He also said: Humaid narrated it through Anas, and I think Humaid heard it through Thabit.

قال القاضِي أبو الْفَضْلِ وَفَّقَهُ الله: وَلِهٰذَا وَالله أعْلَمُ لَم يُخَرِّجْ أَهْلُ الصَّحِيحِ حدِيث ثَابِت وَلاَ حُمَيْدٍ وَالصَّحِيحُ حَدِيثُ عبدِ الله بن عزيزِ بنِ رفِيعٍ عن أنسٍ رضي الله عنه الَّذي خَرَّجَهُ أهْلُ الصِّحَّة وَذَكَرْنَاهُ وَلَيْسَ فِيهِ عن أنسٍ قَوْلُ شَيْءٍ مِنْ ذٰلِكَ مِنْ قِبَلِ نَفْسِهِ إلاَّ مِن

(1) [16: 105].

حِكَايَتِهِ عَنِ المُرْتَدِّ النَّصْرَانِيِّ] وَلَوْ كَانَتْ صَحِيحَةً لَمَا كَانَ فِيها قَدْحٌ وَلا تَوْهِيمٌ لِلنبي ﷺ فِيما أُوحِيَ إِلَيْهِ وَلاَ جَوازٌ لِلنِّسْيَانِ وَالغَلَطِ عليهِ وَالتَّحْرِيفِ فِيما بَلَّغَهُ وَلاَ طَعْنٌ فِي نَظْمِ القُرْآنِ وَأَنَّهُ مِنْ عِنْدِ الله إِذْ لَيْسَ فِيهِ لَوْ صَحَّ أَكْثَرُ مِنْ أَنَّ الكاتِبَ قال لَهُ عَلِيمٌ حَكِيمٌ أَوْ كَتَبَهُ فقال لَهُ النبيُّ ﷺ كَذٰلِكَ هُوَ فَسَبَقَهُ لِسَانُهُ أَوْ قَلْبُهُ لِكَلِمَةٍ أَوْ كَلِمَتَيْنِ مِمَّا نُزِّلَ عَلى الرَّسُولِ قَبْلَ إِظْهَارِ الرَّسُولِ لَها إِذْ كَانَ مَا تَقَدَّمَ مِمَّا أَمْلاَهُ الرَّسُولُ يَدُلُّ عليها وَيَقْتَضِي وُقُوعَها بِقُوَّةِ قُدْرَةِ الكاتِبِ على الكَلاَمِ وَمَعْرِفَته بِهِ وَجَوْدَةِ حِسِّهِ وَفِطْنَتِهِ كما يَتَّفِقُ ذٰلك لِلْعَارِفِ إِذَا سَمِعَ البَيْتَ أَنْ يَسْبِقَ إِلى قافِيَتِهِ أَوْ مُبْتَدإِ الكلامِ الحَسَنِ إِلى مَا يَتِمُّ بِهِ وَلاَ يَتَّفِقُ ذٰلِكَ فِي جُمْلَةِ الكلامِ كما لاَ يَتَّفِقُ ذٰلِكَ في آيةٍ وَلا سُورَةٍ؛ وَكَذٰلِكَ قَوْلُهُ ﷺ إِنْ صَحَّ كُلٌّ صَوَابٌ فَقَدْ يَكُونُ هٰذا فِيما فِيهِ مِنْ مَقاطِعِ الآيِ وَجْهانِ وَقِراءَتانِ أُنْزِلَتا جَمِيعاً على النَّبِيِّ ﷺ فَأَمْلَى إِحْدَاهُمَا وَتَوَصَّلَ الكاتِبُ بِفِطْنَتِهِ وَمَعْرِفَتِهِ بِمُقْتَضَى الكلامِ إِلى الأُخْرَى فَذَكَرَهَا للنَّبِيِّ ﷺ كَمَا قَدَّمْنَاهُ فَصَوَّبَهَا لَهُ النَّبِيُّ ﷺ ثُمَّ أَحْكَمَ الله مِنْ ذٰلِكَ مَا أَحْكَمَ وَنَسَخَ مَا نَسَخَ كما قَدْ وُجِدَ ذٰلِكَ في بَعْضِ مَقَاطِيعِ الآيِ مِثْلُ قَولِهِ تَعَالَى: ﴿إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ﴾ [المائدة: 118] وَهٰذِهِ قِرَاءَةُ الجُمْهُورِ وَقَدْ قَرَأَ جَماعَةٌ فَإِنَّكَ أَنْتَ الغَفُورُ الرَّحِيمُ وَلَيْسَتْ مِنَ المُصْحَفِ وَكَذٰلِكَ كَلِمَاتٌ جَاءَتْ على وَجْهَيْنِ في غَيْرِ المَقاطِعِ قَرَأَ بِهِمَا مَعاً الْجُمْهُورُ وَثَبَتَا فِي المُصْحَفِ مِثْلُ ﴿وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا﴾ [البقرة: 259] وَنُنْشِرُهَا - وَيَقْضِي الحَقَّ؛ وَيَقُصُّ الحَقَّ وَكُلُّ هٰذا لاَ يُوجِبُ رَيْباً وَلاَ يُسَبِّبُ للنَّبِيِّ ﷺ غَلَطاً وَلاَ وَهْماً وَقَدْ قِيلَ إِنَّ هٰذَا يَحْتَمِلُ أَنْ يَكُونَ فِيمَا يَكْتُبُه عَنِ النَّبِيِّ ﷺ إِلى النَّاسِ غَيْرَ القُرْآنِ فَيَصِفُ الله وَيُسَمِّيهِ في ذٰلِكَ كَيْفَ شَاءَ.

Al-Qadi Abul-Fadl - may Allah grant him success - said: Thereby, Allah knows best, the Imams of the Sahih (Authentic Books) never reported that hadith related by either Thabit or Humaid. The sound hadith is that related by 'Abdel-'Aziz bin Rafi' on the authority of Anas, which was reported by the Imams of the Sahih and was mentioned by us. It did not comprise anything like that to be narrated by Anas, except his narration about the Christian man who apostatized from Islam. Yet, had it been right, it would not have spoken evil of the Prophet (pbuh) as for what was revealed to him. Further, it would not have charged him with forgetfulness, erring, distorting what was revealed to him or maligning the compilation of the holy Qur'an, since it was revealed by Allah.

If that narration was true, it would have indicated that the writer said to him: "All-Knower, All-Wise" and then wrote that statement, so the Prophet (pbuh) said to him: That is right (as it is revealed). Thereby, the writer's tongue or pen was faster than him and rushed to write a word or two words, which had been revealed to Allah's Messenger (pbuh) before he uttered it, since the former speech dictated to him by Allah's Messenger (pbuh) led to deducing the

following words, and this was based on the writer's capability of producing the words; his knowledge about them; his good sensibility and intelligence. This corresponds with the poetic verses whose rhyme can be deduced by the knower (of poetry), or with the complement of the pleasant speech that can be generated, but this derivation and deduction of speech can not be applicable to the whole speech, the same as it can not coincide with the statement of a (whole) Qur'anic verse or Surah (chapter).

As well, if the Prophet's statement, "All is right" was true to be said, this may be due to the verses being sectioned into two expressions with two recitations which were as a whole revealed to the Prophet (pbuh), so he dictated one of them and the writer consequently derived, through his acumen and knowledge, the following speech concluded from the former one. Therein, he set it forth and the Prophet (pbuh) deemed it to be true. Thereafter, Allah established and abrogated what he established and abrogated of the verses. The instance corresponding to that is Allah's Statement, "If you punish them, they are your slaves, and if you forgive them, verily you are the All-Mighty, the All-Wise"(1).

This (aforementioned) recital was adopted by the majority of scholars. Yet, a group read it as, 'Verily, you are the Forgiver, the Merciful', but that statement was not of the Qur'an.

Likewise, there were words which were expressed into two phases, without being included into two sections, and they were recited as a whole by the majority of scholars, and were established in the holy Qur'an, such as, "Look at the bones, how we bring them together"(2). We bring them together, is also expressed as 'We resurrect them", and He (Allah) decrees the truth" - is also expressed as, "He declares the truth"(3) - in the Qur'an.

Therefore, all that shall not stir up doubt, and neither erring nor false speech is to be attributed to the Prophet (pbuh).

It is said: This may have taken place concerning what the Prophet (pbuh) dictated to be written for the people apart from the Qur'an, and in such a case he could describe and nominate whatever he wished of the qualities to be ascribed to Allah.

فصل

هٰذَا الْقَوْلُ فِيمَا طَرِيقُهُ الْبَلاَغُ وَأَمّا مَ لَيْسَ سَبِيلُهُ سَبِيلَ الْبَلاَغِ مِنَ الأَخْبَارِ التي لاَ مُسْتَنَدَ لَهَا إِلَى الأَحْكَامِ وَلاَ أَخْبَارِ الْمَعَادِ وَلاَ تُضَافُ إِلَى وَحْيٍ بَلْ في أُمُورِ الدُّنْيَا وَأَحْوَالِ نَفْسِهِ فالَّذِي يَجِبُ تَنْزِيهُ النَّبِيِّ ﷺ عَنْ أَنْ يَقَعَ خَبَرُهُ في شَيْءٍ مِنْ ذٰلِكَ بِخِلاَفِ مُخْبَرِهِ لاَ عَمْداً وَلاَ سَهْواً وَلاَ غَلَطاً وَأَنَّهُ مَعْصُومٌ مِنْ ذٰلِكَ في حَالِ رِضَاهُ وَفي حَالِ سَخَطِهِ وَجِدِّهِ وَمَزْحِهِ وَصِحَّتِهِ وَمَرَضِهِ وَدَلِيلُ ذٰلِكَ اتِّفَاقُ السَّلَفِ وَإِجْماعُهُم عَلَيْهِ وَذٰلِكَ أَنَّا نَعْلَمُ مِنْ دِينِ

(1) [5: 18].

(2) [2: 259].

(3) [6: 57].

الصَّحَابَةِ وَعَادَتِهِمْ مُبَادَرَتَهُمْ إِلَى تَصْدِيقِ جَمِيعِ أَحْوالِهِ وَالثِّقَةِ بِجَمِيعِ أَخْبَارِهِ في أيِّ بَاب كانَتْ وَعَنْ أيِّ شَيْءٍ وَقَعَتْ وَأنَّهُ لَمْ يَكُنْ لَهُمْ تَوَقُّفٌ وَلاَ تَرَدُّدٌ في شَيْءٍ مِنْهَا وَلاَ اسْتِثْبَاتٌ عَنْ حالِهِ عِنْدَ ذٰلِكَ هَلْ وَقَعَ فِيهَا سَهْوٌ أمْ لاَ، وَلَمّا احْتَجَّ ابْنُ أبي الْحُقَيْقِ الْيَهُودِيُّ عَلَى عُمَرَ حِينَ أجْلاَهُمْ مِنْ خَيْبَرَ بإقْرَارِ رسول الله ﷺ لَهُمْ وَاحْتَجَّ عَلَيْهِ عُمَرُ رضي الله عنه بِقَوْلِهِ ﷺ: «كَيْفَ بِكَ إذَا أُخْرِجْتَ مِنَ خَيْبَرَ؟» فقالَ اليَهُودِيُّ كَانَتْ هُزَيْلَةً مِنْ أبي الْقَاسِمِ فَقَالَ لَهُ عُمَرُ كَذَبْتَ يا عَدُوَّ الله وأيْضاً فإنَّ أخْبَارَهُ وَآثَارَهُ وَسِيرَهُ وَشَمَائِلَهُ مُعْتَنًى بِهَا مُسْتَقْصًى تَفَاصِيلُهَا وَلَمْ يَرِدْ في شَيْءٍ مِنْهَا اسْتِدْرَاكُهُ ﷺ لِغَلَطٍ في قَوْلٍ قالَهُ أوِ اعْتِرَافُهُ بوَهْمٍ في شَيْءٍ أخْبَرَ بِهِ وَلَوْ كَانَ ذٰلِكَ لَنُقِلَ كما نُقِلَ مِنْ قِصَّتِهِ عَلَيْه السَّلاَمُ رُجُوعُهُ ﷺ عَمَّا أشَارَ بِهِ عَلَى الأنْصَارِ في تَلْقِيحِ النَّخْلِ وَكَانَ ذٰلِكَ رَأْياً لاَ خَبَراً وَغَيْرُ ذٰلِكَ مِنَ الأُمُورِ الَّتي لَيْسَتْ مِنْ هٰذَا الْبَابِ كَقَوْلِهِ: **«وَالله لاَ أَحْلِفُ على يَمِينٍ فَأَرَى غَيْرَهَا خَيْراً مِنْهَا إلاَّ فَعَلْتُ الَّذِي حَلَفْتُ عَلَيْهِ وَكَفَّرْتُ عَنْ يَمِينِي»**.

chapter

Concerning The Worldly Matters & The Prophet's (pbuh) Affairs

That statement came through being conveyed. Yet, as for that news which was not reported on the basis of the legal judgments, and the hereafter news, nor added to the divine revelation, but pertained to the worldly matters and the Prophet's affairs, it is to be thought that the Prophet (pbuh) is elevated above saying something other than it was, either due to premeditation, forgetfulness or erring, and that he was guarded against committing so, either in the state of pleasure or displeasure; seriousness or jest; good health or illness.

The evidence set for that is the unanimous agreement and the consensus of the early religious scholars, for we know quite well, through the religion and habits of the companions, that they used to initiate by believing all his conditions and trusting all his news about any issue or anything which took place. Further, they would not hesitate about anything nor verify his conditions in the interim of its occurrence to know if he did it out of being absent-minded or not.

When Ibn Abu Al-Huqaiq, the Jew, protested against 'Umar bin Al-Khattab (may Allah be pleased with him), who evacuated them from Khaibar in effect of the decree of Allah's Messenger (pbuh), 'Umar pleaded against him by the statement of Allah's Messenger (pbuh), namely, "How will you be when you will be banished from Khaibar?". Thereupon the Jew said: Abul-Qasim [i.e. The Prophet (pbuh)] was just jesting. Therein, 'Umar said: You lied, O enemy of Allah.

As well, his news, traditions, sayings and merits are given great interest and examined as for the details, but nothing stated that the Prophet (pbuh) corrected a mistake concerning his statement or admitted that he said something wrong.

Had it been so, it would have been conveyed to us the same it was narrated that Prophet (pbuh) changed his speech given to Al-Ansars concerning the way of pollinating the palm-trees, but that was just a view exposed by him. Added to that are the other matters which are not related to that section, such as the Prophet's statement, "By Allah, if I take an oath to do something, and later on find something else which is better than that one, I will do it and make an expiation for (the dissolution of) my oath".

وَقَوْلِهِ «**إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ**» ـ الْحَدِيثَ ـ وَقَوْلِهِ: «**اسْقِ يَا زُبَيْرُ حَتَّى يَبْلُغَ الْمَاءُ الْجَدْرَ**» كما سَنُبَيِّنُ كُلَّ مَا فِي هٰذَا مِنْ مُشْكِلِ مَا فِي هٰذَا الْبَابِ وَالَّذِي بَعْدَهُ إِنْ شَاءَ اللهُ مَعَ أَشْبَاهِهِمَا وَأَيْضاً فَإِنَّ الْكَذِبَ مَتَى عُرِفَ مِنْ أَحَدٍ فِي شَيْءٍ مِنَ الأَخْبَارِ بِخِلاَفِ مَا هُوَ عَلَى أَيِّ وَجْهٍ كَانَ اسْتُرِيبَ بِخَبَرِه واتُّهِمَ فِي حَدِيثه وَلَمْ يَقَعْ قَوْلُهُ فِي النُّفُوسِ مَوْقعاً وَلِهٰذَا تَرَكَ الْمُحَدِّثُونَ وَالْعُلَمَاءُ الْحَدِيثَ عَمَّنْ عُرِفَ بِالْوَهْمِ وَالْغَفْلَةِ وَسُوءِ الْحِفْظِ وَكَثْرَةِ الْغَلَطِ مَعَ ثِقَتِهِ، وَأَيْضاً فَإِنَّ تَعَمُّدَ الْكَذِبِ فِي أُمُورِ الدُّنْيا مَعْصِيَةٌ وَالإِكْثَارُ مِنْهُ كَبِيرَةٌ بِإِجْمَاعٍ مُسْقِطٌ لِلْمُرُوءَة وَكُلُّ هٰذَا مِمَّا يُنَزَّهُ عَنْهُ مَنْصِبُ النُّبُوَّةِ وَالمَرَّةُ الْوَاحِدَةُ مِنْهُ فِيمَا يُسْتَبْشَعُ وَيُسْتَشْنَعُ مِمَّا يُخِلُّ بِصَاحِبِهَا وَيُزْرِي بِقَائِلِها لاحِقَةٌ بِذٰلِكَ وَأَمَّا فِيما لاَ يَقَعُ هٰذَا المَوْقِعَ فَإِنْ عَدَدْنَاهَا مِنَ الصَّغَائِرِ فَهَلْ تَجْرِي عَلَى حُكْمِهَا فِي الْخِلاَفِ فِيهَا مُخْتَلَفٌ فِيهِ وَالصَّوَابُ تَنْزِيهُ النُّبُوَّةِ عَنْ قَلِيلِهِ وَكَثِيرِهِ وَسَهْوِهِ وَعَمْدِهِ إِذْ عُمْدَةُ النُّبُوَّةِ الْبَلاَغُ وَالإِعْلاَمُ وَالتَّبْيِين وَتَصْدِيقُ مَا جَاءَ بِهِ النبي ﷺ وَتَجْوِيزُ شَيْءٍ مِنْ هٰذَا قَادِحٌ فِي ذٰلِكَ وَمُشَكِّكٌ فِيهِ مُنَاقِضٌ لِلْمُعْجِزَةِ فَلْنَقْطَعْ عَنْ يَقِينٍ بِأَنَّهُ لاَ يَجُوزُ على الأَنْبِيَاءِ خُلْفٌ فِي القَوْلِ فِي وَجْهٍ مِن الْوُجُوهِ لا بِقَصْدٍ وَلاَ بِغَيْرِ قَصْدٍ وَلاَ نَتَسَامَحُ مع مَنْ تَسَامَحَ فِي تَجْوِيزِ ذٰلِكَ عَلَيْهِمْ حَالَ السَّهْوِ فيما لَيْسَ طَرِيقُهُ البَلاَغَ، نَعَمْ وَبِأَنَّهُ لاَ يَجُوزُ عَلَيْهِمُ الكَذِبُ قَبْلَ النُّبُوَّةِ وَلا الاتِّسَامُ بِهِ فِي أُمُورِهِمْ وَأَحْوَالِ دُنْيَاهُمْ لأَنَّ ذٰلِك كانَ يُزْرِي وَيُرِيبُ بِهِمْ وَيُنَفِّرُ القُلُوبَ عَنْ تَصْدِيقِهِمْ بَعْدُ وَانْظُرْ أَحْوَالَ عَصْرِ النبي ﷺ مِنْ قُرَيْشٍ وَغَيْرِها مِنَ الأُمَمِ وَسُؤَالِهِمْ عَنْ حَالِهِ فِي صِدْقِ لِسانِهِ وَمَا عُرِفُوا بِهِ مِنْ ذٰلِكَ وَاعْتَرَفُوا بِهِ مِمَّا عُرِفَ وَاتَّفَقَ النَّقْلُ على عِصْمَةِ نَبِيِّنَا ﷺ مِنْهُ قَبْلُ وَبَعْدُ وَقَدْ ذَكَرْنا مِنَ الآثارِ فِيهِ فِي البابِ الثَّانِي أَوَّلَ الكِتَابِ مَا يُبَيِّنُ لَكَ صِحَّةَ مَا أَشَرْنا إِلَيْهِ.

As well, the Prophet (pbuh) said, "You set forth your disputes to me.... etc."[1].

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(1) The remainder of that hadith is, ", and perhaps some of you are more eloquent in their plea than others, in which case I will give a judgment based on what I heard from him. Therefore, whatever I rule for anyone, which by right belongs to his brother, I am only giving him a portion of Hell". Agreed upon (by Al-Bukhari and Muslim).

Likewise, the Prophet (pbuh) said, "O Zubair, water (the plants) so that water reach (the roots of) the garden". We will illustrate the ambiguity in this present and hereinafter section and the like, if Allah wishes.

If anyone was known to have forged false news other than it was, his news would be doubtful and his statement would be suspected, and his speech would never have an impact on the hearts.

Therefore, the jurisprudents of narrators and profound scholars never classified the one known for his false speech, heedlessness, weak memory and frequent mistakes, into the chain of trustworthy narrators of a hadith (Prophetic Sayings).

As well, telling lies as for the worldly matters is an act of disobedience (to Allah), which if observed frequently, is deemed to be a major sin, according to the consensus of scholars, and topples down the chivalry.

Yet, the position of Prophethood is exalted above all that. The perpetration of such acts even once is considered as a great deal of enormous misdeeds that will outspread, belittling its doer and scolding its sayer as a consequence of that.

Concerning what does not take place in that way, we deem it to be of the minor sins, but is there any disagreement regarding its ruling? It is disagreed upon that.

What is right is that Prophethood is free from committing the few and plentiful of that; and from the forgetful and premeditated acts or sayings, since Prophethood depends on conveying, informing and explaining (the things revealed). So, what is right is to believe what was revealed to the Prophet (pbuh). Yet, regarding anything of that [thought that he (pbuh) gave statement contrary to that of Allah out of erring or forgetfulness] to be true maligns that; causes doubt to be raised about it and contradicts the miracle (of the Qur'an). So, we are to be certain and convicted of the truth that it is not permissible for the Prophets to be thought to fabricate any statement other than it was intentionally or unintentionally, on any account. You are not to tolerate anyone who made it permissible for them (the Prophets) to do that out of forgetfulness even as for the matters that were not revealed to them. Certainly, it is not allowed to make it permitted for them to tell the untruth before their Prophethood or to be characterized by it in their worldly affairs, since that used to be found faulty and suspected and would thereby result in veering the hearts away from believing.

Behold the circumstances of the people during the Prophet's lifetime, either the Quraishites or the other nations, whose questions were set forth as for the truthfulness of his speech, and who knew that he was truthful and confessed that. The whole narrations agreed unanimously upon the protection of our Prophet (pbuh) against that [erring, forged speech out of forgetfulness] before and after his Prophethood. We have previously mentioned the narrations and traditions about that in the second section at the beginning of the book, which evince for you that we are true concerning what we have indicated to.

فـــصل

فإنْ قُلْتَ فَمَا مَعْنَى قولِهِ ﷺ في حديثِ السَّهْوِ الَّذِي حدثنا بِهِ الفَقِيهُ أبو إسْحَاق إبْرَاهِيمُ بنُ جَعْفَر حَدَّثَنَا القَاضِي أبو الأصْبَغ بنُ سَهْل حَدَّثَنَا حاتمُ بنُ محمدٍ، قال: حَدَّثَنَا أبو عبدِ الله بنُ الفَخَّارِ، حَدَّثَنَا أبو عِيسى، حَدَّثَنَا عُبَيْدُ الله، نا يَحْيَى عَنْ مَالِكٍ، عَنْ دَاوُدَ بنِ الحُصَيْنِ، عن أبي سُفْيَانَ مَوْلَى ابنِ أبي أحْمَدَ أنهُ قال: سَمِعْتُ أبا هُرَيْرَةَ رَضِيَ الله عَنْهُ يَقُولُ صلَّى رسول الله ﷺ [صَلاَةَ العَصْرِ فَسَلَّمَ في رَكْعَتَيْنِ فَقَامَ ذُو اليَدَيْنِ فَقَالَ يا رسُولَ الله أقَصُرَتِ الصَّلاَةُ أمْ نَسِيتَ؟ فقال رسولُ الله ﷺ] كُلُّ ذٰلِكَ لَمْ يَكُنْ وفي الرِّوَايةِ الأُخْرَى ما قَصُرَتِ الصَّلاَةُ وَمَا نَسِيتُ ـ الحديثَ بِقِصَّتِهِ ـ فأخْبَرَ بِنَفْيِ الحَالَتَيْنِ وَأنَّهَا لَمْ تَكُنْ وَقَدْ كانَ أحَدُ ذٰلِكَ كما قالَ ذُو اليَدَيْنِ قَدْ كانَ بَعْضُ ذٰلِكَ يا رسولَ الله. فاعْلَمْ وَفَّقَنَا الله وَإيَّاكَ أنَّ لِلْعُلَمَاءِ في ذٰلِكَ أجْوِبَةً بَعْضُهَا بِصَدَدِ الإنْصَافِ وَمِنْهَا ما هُوَ بِنِيَّةِ التَّعَسُّفِ والاعْتِسَافِ وَهَا أنا أقُولُ أمّا على القَوْلِ بِتَجْوِيزِ الْوَهْمِ وَالغَلَطِ مِمَّا لَيْسَ طَرِيقُهُ مِنَ القَوْلِ البَلاَغُ وَهُوَ الَّذِي زَيَّفْنَاهُ مِنَ القَوْلَيْنِ فَلاَ اعْتِرَاضَ بِهٰذَا الحدِيثِ وَشِبْهِهِ وَأمَّا على مَذْهَبِ مَنْ يَمْنَعُ السَّهْوَ وَالنِّسْيَانَ في أفْعَالِهِ جُمْلَةً وَيَرَى أنهُ في مِثْلِ هٰذَا عَامِدٌ لِصُورَةِ النِّسْيَانِ لِيَسُنَّ فَهُوَ صَادِقٌ في خَبَرِهِ لأنَّهُ لَمْ يَنْسَ ولا قَصُرَتْ وَلٰكِنَّهُ على هٰذَا القَوْلِ تَعَمَّدَ هٰذَا الفِعْلَ في هٰذِهِ الصُّورَةِ لِيَسُنَّهُ لِمَنِ اعْتَرَاهُ مِثْلُهُ وَهُوَ قَوْلٌ مَرْغُوبٌ عَنْهُ نَذْكُرُهُ في مَوْضِعِهِ.

[chapter]

If you say: So, what is meant by the Prophet's statement, concerning the hadith of Sujud As-Sahu (prostration due to forgetfulness during the prayer) narrated by Abu Hurairah (may Allah be pleased with him) who said: Allah's Messenger (pbuh) performed the 'Asr (Afternoon) prayer and he prayed only two Rak'at (prayer units) and then concluded the prayer by making Taslim (finishing the prayers with the invocations of peace). Thereupon, Dhul-Yadain[1] rose up and said: O Allah's Messenger (pbuh), "Have you forgotten or has the prayer been shortened? Therein, the Prophet (pbuh) said, "All that has not taken place".

In another narration, the Prophet (pbuh) said, "I have not forgotten and the prayer has not been shortened... etc.". the hadith was resumed with its narration. So, the Prophet (pbuh) denied the two conditions to have taken place; whereas one condition matched the speech of Dhul-Yadain, who said: Surely, you have forgotten, O Allah's Messenger.

So, behold - may Allah guide you and us to success - that the scholars have refuting replies concerning that matter; some of which were equitable while

(1) He was called Dhul-Yadain (the man with the two hands) as his hands were long.

others were unfair. Yet, I say: That aforementioned hadith and its like do not object to our echo reply disproving the statement implying the permissibility of giving false speech and erring concerning the matters other than those which were revealed.

As for the religious sect, who made it impossible for the Prophet (pbuh) to be forgetful as to his entire acts and view that he did such a thing while having pretended to be absent-minded so as to legislate (a religious law), they are true, for the Prophet (pbuh) had not forgotten and the prayer had not been shortened. However, based on that view, he did that on purpose in such a way to illustrated the matter for anyone who would do the same thing (i.e. to forget during the prayer). That statement is desirable and we mention it in its place.

وأمّا على إِحَالَةِ السَّهْوِ عليهِ في الْأَقْوَالِ وَتَجْوِيزِ السَّهْوِ عليهِ فيما لَيْسَ طَرِيقُهُ القَوْلَ كما سَنَذْكُرُهُ فَفِيهِ أَجْوِبَةٌ مِنْهَا أنّ النبي ﷺ أَخْبَرَ عَنِ اعْتِقَادِهِ وَضَمِيرِهِ أَمَّا إِنْكَارُ القَصْرِ فَحَقٌّ وصِدْقٌ بَاطِناً وَظَاهِراً وَأَمَّا النِّسْيَانُ فأَخْبَرَ ﷺ عنِ اعْتِقَادِهِ وأَنَّهُ لَمْ يَنْسَ في ظَنِّهِ فَكأَنهُ قَصَدَ الخَبَرَ بِهٰذَا عَنْ ظَنِّهِ وَإِنْ لَمْ يَنْطِقْ بِهِ وَهٰذَا صِدْقٌ أَيْضاً، وَوَجْهٌ ثَانٍ أَنَّ قَوْلَهُ وَلَمْ أَنْسَ رَاجِعٌ إلى السَّلاَمِ أَيْ أَنِّي سَلَّمْتُ قَصْداً وَسَهَوْتُ عَنِ العَدِدِ أَيْ لَم أَسْهُ في نَفْسِ السَّلاَمِ وَهٰذَا مُحْتَمِلٌ وَفِيهِ بُعْدٌ، وَوَجْهٌ ثَالِثٌ وَهُوَ أَبْعَدُهَا ما ذَهَبَ إِلَيْهِ بَعْضُهُمْ وَإِن احْتَمَلَهُ اللَّفْظُ مِنْ قَوْله كُلُّ ذٰلِكَ لَمْ يَكُنْ أَيْ لَمْ يَجتمعِ القَصْرُ وَالنِّسْيَانُ بَلْ كانَ أَحَدُهُمَا وَمَفْهُومُ اللَّفْظِ خِلاَفُهُ مَع الرِّوَايَةِ الْأُخْرَى الصَّحِيحَةِ وَهُوَ قَوْلُهُ مَا قَصُرَتِ الصَّلاَةُ وَمَا نَسِيتُ؛ هٰذَا مَا رَأَيْتُ فِيهِ لأَئِمَّتنَا وَكُلٌّ مِنْ هٰذِهِ الْوُجُوهِ مُحْتَمِلٌ لِلَّفْظِ على بُعْد بَعْضِهَا وَتَعَسُّفِ الآخَر مِنْها؛ قال القاضِي أبو الفَضْلِ رَضِيَ الله عَنْهُ: وَالَّذي أَقُولُ وَيَظْهَرُ لي أَنهُ أَقْرَبُ مِنْ هٰذِهِ الْوُجُوه كُلِّهَا أَنْ قولَهُ لَمْ أَنْسَ إِنْكارٌ لِلَّفْظِ الذِي نَفَاهُ عَنْ نَفْسِهِ وَأَنْكَرَهُ على غَيْرِهِ بِقَوْلِهِ: «**بِئْسَمَا لِأَحَدكُمْ أَنْ يَقُولَ نَسِيتُ آيَةَ كَذَا وَكَذَا وَلٰكِنَّهُ نُسِّيَ**» وَبِقَوْلِهِ في بَعْضِ رِوَايات الحديثِ الآخَرِ «**لَسْتُ أَنْسَى وَلٰكِنْ أُنَسَّى**» فَلَمَّا قال لَهُ السَّائِلُ أَقَصُرَتِ الصَّلاَةُ أَمْ نَسِيتَ؟ أَنْكَرَ قَصْرَهَا كما كانَ وَنِسْيَانُهُ هُوَ مِنْ قِبَلِ نَفْسِهِ وَأنه إِنْ كانَ جَرَى شَيْءٌ مِنْ ذٰلِكَ فَقَدْ نُسِّيَ حَتَّى سَأَلَ غَيْرَهُ فَتَحَقَّقَ أَنَّهُ نُسِّيَ وَأُجْرِي عَلَيْهِ ذٰلِكَ لِيَسُنَّ فَقَوْلُهُ على هٰذَا لَمْ أَنْسَ وَلَمْ تُقْصَرْ وَكُلُّ ذٰلِكَ لَمْ يَكُنْ صِدْقٌ وَحَقٌّ لَمْ تُقْصَرْ وَلَمْ يَنْسَ حَقِيقَةً وَلٰكِنَّهُ نُسِّيَ.

With regard to the view adopting that it was impossible for the Prophet (pbuh) to be absent-minded during his sayings, but it was possible as for anything other than statements (revealed to him by Allah) - as we will mention - there are many replies, of which are the hereinafter ones: The Prophet (pbuh) said what he thought and struck his mind. He was right and truthful as for his denial of the shortening of the prayer in the internal and external sense. As to being forgetful, the Prophet (pbuh) said what he believed, namely he had not

been stricken with forgetfulness as he thought, as if he intended to speak about his thought even though he did not utter that, and that is also deemed to be true.

A second aspect is: The Prophet's statement 'I have not forgotten' refers to the conclusion of prayer with the invocations of peace; that is he intended to conclude the prayer by making Taslim (invocations of peace) and was forgetful as regards the number of the Rak'at (units) of the prayer; that is he was not absent-minded on making Taslim. That view is deemed to be possible. But, it is rather improbable.

A third aspect - the most improbable one of them - implies what someone viewed and what was supposed by the term as for his statement, "All that has not taken place", which means: Forgetfulness has not combined with the shortening of the prayer, but only one of the two conditions took place. Yet, the meaning of the term in that way disagrees with what is stated in the other sound narration comprising the Prophet's statement, "I have not forgotten and the prayer has not been shortened".

Thus, this is what has been exposed by our scholars, and each of these aspects may be possible as for its term, though one of them was improbable while the other deviated from the fair route.

Al-Qadi Abul-Fadl, may Allah have mercy upon him, said: What I am going to say, and view to be close to all these aspects, is: The Prophet's statement, "I have not forgotten" implies his denial of the term which he had not ascribed to himself or to other according to his statement, "It is bad for anyone of you to say: I have forgotten the so-and-so verse, but he (is to say that he) has been made to forget", as well as his statement, in some versions of the other hadith, "I do not forget, but I am made to forget". Thereby, when the questioner asked him: Have you forgotten or has the prayer been shortened?, he denied it having been shortened and that he had forgotten. In case of the occurrence of anything of that, then he would be made to forget until another one inquired of him about that, and thereby he verified the truth involving that he was made to forget, and that was inflicted on him so as to be legislated (in the Islamic law). Based on that, his statement, "I have not forgotten and the prayer has not been shortened", which involved that all that had not taken place, was truthful and real, for the prayer had not been shortened, and he had not forgotten in reality, but was made to forget.

وَوَجْهٌ آخَرُ اسْتَثْرْتُهُ مِنْ كَلاَمِ بَعْضِ المَشَايِخِ وَذٰلِكَ أَنَّهُ قال: إنَّ النبيَّ ﷺ كانَ يَسْهُو وَلاَ يَنْسى، وَلِذٰلِكَ نَفَى عَنْ نَفْسِهِ النِّسْيَانَ قال: لأَنَّ النِّسْيَانَ غَفْلَةٌ وَآفَةٌ وَالسَّهْوُ إنَّمَا هُوَ شُغْلٌ بالٍ. قال: فَكَانَ النبيُّ ﷺ يَسْهُو في صَلاَتِهِ ولا يَغْفُلُ عَنْهَا وَكَانَ يَشْغَلُهُ عَنْ حَرَكات الصّلاَة ما في الصَّلاَة شُغْلاً بِها لا غَفْلَةَ عَنْهَا فَهٰذَا إنْ تَحَقَّقَ على هٰذَا المَعْنَى لَمْ يَكُنْ في قَوْلِهِ «**مَا قَصُرَتْ وَمَا نَسِيتُ**» خُلْفٌ في قَوْلٍ، [وَعِنْدي أنَّ قولَهُ: «**ما قَصُرَتِ الصَّلاَةُ وَمَا نَسِيتُ**» بِمَعْنَىٰ التّرْكِ الَّذِي هُوَ أَحَدُ وَجْهَي النِّسْيَانِ أَرَادَ وَالله أَعْلَمُ أَنِّي لَمْ أُسَلِّمْ مِنْ رَكْعَتَيْنِ

تَارِكاً لإِكمَالِ الصَّلاَةِ وَلٰكِنِّي نَسِيتُ وَلَمْ يَكُنْ ذٰلِكَ مِنْ تِلْقَاءِ نَفْسِي وَالدَّلِيلُ على ذٰلِكَ قولُهُ ﷺ في الحدِيثِ الصَّحِيح «**إِنِّي لأَنْسَى أَوْ أُنَسَّى لِأَسُنَّ**»]. وأَمَّا قِصَّةُ كَلِمَاتِ إِبْرَاهِيمَ المَذْكُورَةِ في الحديثِ أَنَّهَا كَذِباتُهُ الثَّلاثُ المَنْصُوصَةُ في القُرْآنِ مِنْهَا اثْنَتَانِ قَوْلُهُ تعالى: ﴿إِنِّي سَقِيمٌ﴾ [الصافات: 89] ﴿بَلْ فَعَلَهُ كَبِيرُهُمْ هَٰذَا﴾ [الأنبياء: 63] وَقَوْلُهُ لِلْمَلِكِ عَنْ زَوْجَتِهِ: إِنَّهَا أُخْتِي.

I extracted another aspect out of the speech given by one of the religious scholars who said: The Prophet (pbuh) was inadvertent, but he was not forgetful, so he disclaimed to have been struck by forgetfulness. This is because 'forgetfulness' denotes heedlessness and impairment; whereas 'inadvertence' points to the preoccupation of the mind. Thereby, the Prophet (pbuh) would be inadvertent during his prayer but without being mindless. He (pbuh) was distracted from the movements of the prayer by what was included in the prayer, due to being preoccupied by it (as for scanning the Qur'anic recital and the meaning of words), not out of being unaware of it. Thereby, if that explanation came true, then there would not be any disagreement as for his statement, "I have not forgotten and the prayer has not been shortened".

As for me, I view that his statement, "I have not forgotten and the prayer has not been shortened", denotes 'the omission'; one of the two aspects of forgetfulness, for he meant - and Allah knows best: I have not concluded the two Rak'at (prayer units) by making Taslim (the invocations of peace) to omit the two remaining Rak'at completing the prayer, but I forgot, and have not done so spontaneously.

The proof set for that is his statement in the other hadith, "I forget or am made to forget so as to legislate (a law)".

Respecting the story of Ibrahim stated in the hadith (Abraham - peace be upon him) involving that he told a lie on three occasions, two of which were prescribed in the Glorious Qur'an as follows: The Qur'anic verse reads, "and he said: "I am sick (with plague)"(1), and the verse reads, "They said: "Are not you the one who has done this to our gods, O Ibrahim (Abraham)? [Ibrahim (Abraham)] said: "Nay, this one, the biggest of them (idols) did it"(2). As well, Ibrahim said to the (tyrant) king (in whose territory he and his wife Sarah had been): She (i.e. Sarah) is my sister.

فاعْلَمْ أَكْرَمَكَ الله أنّ هٰذه كُلَّهَا خَارِجَةٌ عَنِ الكَذِبِ لا في القَصْدِ ولا في غَيْرِهِ، وَهِيَ دَاخِلَةٌ في بابِ المعارِيضِ التِي فيها مَنْدُوحَةٌ عَنِ الكَذِب أَمَّا قَوْلُهُ: ﴿إِنِّي سَقِيمٌ﴾ [الصافات: 89] فقالَ الحَسَنُ وَغَيْرُهُ: مَعْنَاه: سَأَسْقَمُ أيْ: أَنَّ كُلَّ مَخْلُوقٍ مُعَرَّضٌ لِذٰلِكَ فاعْتَذَرَ لِقَوْمِهِ مِنَ الخُرُوجِ مَعَهُمْ إلى عِيدِهِمْ بِهٰذَا وَقِيلَ بَلْ سَقِيمٌ بما قُدِّرَ عَلَيَّ مِنَ المَوْتِ وَقِيلَ سَقِيمْ

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(1) [37: 89].

(2) [21: 63].

الْقَلْبِ بما أُشَاهِدُهُ مِنْ كُفْرِكُمْ وَعِنَادِكُمْ وَقِيلَ بَلْ كَانَت الحُمّى تَأْخُذُهُ عِنْدَ طُلُوعِ نَجم مَعْلُوم فَلَمّا رَآهُ اعْتذَرَ بعادَتِهِ وَكُلُّ هٰذا لَيْسَ فِيه كَذِبٌ بَلْ خَبَرٌ صَحِيحٌ صِدْقٌ، وَقِيلَ: بَلْ عَرَّضَ بِسَقَمِ حُجّتِهِ عَلَيْهِمْ وَضَعْفِ مَا أَرادَ بَيَانَهُ لَهُمْ مِنْ جِهَةِ النُّجُومِ التي كانُوا يَشْتغلُونَ بِهَا وَأَنَّهُ أَثْنَاءَ نَظَرِهِ في ذٰلِكَ وَقَبْلَ اسْتِقَامَةِ حُجَّتِهِ عَلَيْهِمْ في حال سَقَمٍ وَمَرَضٍ مَعَ أَنَّهُ لَمْ يَشُكَّ هُوَ وَلاَ ضَعُفَ إِيمانُهُ وَلٰكِنَّهُ ضَعُفَ في اسْتدْلاَلِهِ عليْهِمْ وَسَقِمَ نَظَرُهُ كما يُقَالُ حُجَّةٌ سَقِيمَةٌ وَنَظَرٌ مَعْلُولٌ حَتَّى أَلْهَمَهُ الله باسْتِدْلاَلِهِ وَصِحَّةِ حُجَّته عَلَيْهِمْ بالكَوَاكِبِ وَالشَّمْسِ وَالْقَمَرِ مَا نَصَّهُ الله تَعالَى وَقَدَّمْنَا بَيانَهُ وَأَمَّا قَوْلُهُ: ﴿بَلْ فَعَلَهُۥ كَبِيرُهُمْ هَٰذَا﴾ [الأنبياء: 63] الآية فإِنَّهُ عَلَّقَ خَبَرَهُ بِشَرْطِ نُطْقِهِ كأَنَّهُ قالَ إنْ كَان يَنْطِقُ فَهُوَ فِعْلُهُ عَلَى طَرِيقِ التَّبْكِيتِ لِقَوْمِهِ وَهٰذَا صِدْقٌ أَيْضاً وَلاَ خُلْفَ فِيهِ؛ وَأَمَّا قَوْلُهُ أُخْتِي فَقَدْ بَيَّنَ في الْحَدِيثِ وَقَالَ: فإِنَّك أُخْتِي في الإِسْلاَمِ وَهُوَ صِدْقٌ وَالله تَعالَى يَقُولُ: ﴿إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ﴾ [الحجرات: 10]

So, behold - may Allah honour you, that all that he told deviates from the route of untruthfulness, either through premeditation or otherwise, but the speech he had given on the three occasions is categorized into the domain of 'equivocation' so as to keep away from untruthfulness.

As for his statement, "I am sick", Al-Hasan and others said: It means: "I will be sick"; that is because each creature is vulnerable to that (sickness), thereby he apologized to his people for not going out with them to their feast in that way.

It is said: It means: I am sick due to the remembrance of death that will be decreed for me.

It is said: It means: I am sick in my heart with what I witness concerning your disbelief and stubbornness.

It is said: He used to be afflicted with fever on the emergence of a specific star, so when he sighted it, he apologized as usual. Thereby all that is devoid of the untruthful speech, and the news about it is true and truthful.

It is said: Yet, he equivocated that speech meaning that his proof set against their belief was sick, and he was weak in what he intended to explain for them as regards the stars with which they were preoccupied. It also implied that he was in a state of weakness and sickness as for setting a decisive proof against them in the interim of his review, though he had not been doubtful nor weak in faith, but he failed in setting evidence against them and thus his examination got ill. This corresponds with what is said, namely: "A sick proof" and "ill review". Thereafter, Allah inspired to him and enabled him to infer the evidence and valid proof against them through the Prophets, the sun and the moon - as prescribed in Allah's Statement.

With respect to Allah's Statement, "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak"[1], he (Ibrahim) attached his statement to the

(1) [21: 63].

stipulation that the biggest one was to speak, as if he said; "If it (the biggest idol) is able to speak, thereby, he has done so as a means of reproving his people, and this is deemed to be truthful and no dispute concerning that.

Regarding his (Ibrahim) statement, "She is my sister", he (Ibrahim) explained that in the hadith when he said: As you are my (fellow) sister in Islam, and that is truthful, for Allah the Supreme says, "The believers are nothing else than brothers (in Islamic religion)"(1).

فإنْ قُلْت: فَهَذَا النَّبيُّ ﷺ قَدْ سَمَّاهَا كَذِبَاتٍ وَقَالَ لَمْ يَكْذِبْ إبْرَاهِيمُ إلاَّ ثَلاَثَ كَذِبَاتٍ وقالَ في حَدِيثِ الشَّفَاعَةِ وَيَذْكُرُ كَذِباتِهِ فَمَعْنَاهُ أنَّهُ لَمْ يَتَكَلَّمْ بِكَلاَم صُورَتُهُ صُورَةُ الْكَذِبِ وَإنْ كَانَ حَقّاً في الْبَاطِنِ إلاَّ هٰذِهِ الْكَلِمَاتِ وَلَمَّا كانَ مَفْهُومُ ظَاهِرِهَا خِلاَفَ باطِنِهَا أشْفَقَ إبْرَاهِيمُ عَلَيْه السَّلاَم بِمُؤَاخَذَتِهِ بِهَا وَأَمَّا الْحَدِيثُ كانَ النَّبيُّ ﷺ إذَا أرَادَ غَزْوَة وَرَّى بِغَيْرِهَا فَلَيْسَ فِيهِ خُلْفٌ في الْقَوْلِ إنَّمَا هُوَ سَتْرُ مَقْصِدِهِ لِئَلاَّ يَأْخُذَ عَدُوُّهُ حِذْرَهُ وَكَتَم وَجْهَ ذَهَابِهِ بِذِكْرِ السُّؤَالِ عَنْ مَوْضِعِ آخَرَ والْبَحْثِ عَنْ أخْبَارِهِ وَالتَّعْرِيضِ بِذِكْرِهِ لاَ أنَّهُ يَقُولُ تَجَهَّزُوا إلَى غَزْوَةِ كَذَا أوْ وِجْهَتُنَا إلَى مَوْضِعِ كَذَا خِلاَفَ مَقْصَدِهِ فَهٰذَا لَمْ يَكُنْ وَالأوَّلُ لَيْسَ فِيهِ خَبَرٌ يَدْخُلُهُ الْخُلْفُ. فإنْ قُلْتَ فَمَا مَعْنَى قَوْلِ مُوسَى عَلَيْهِ السَّلاَمُ، وَقَدْ سُئِلَ أيُّ النَّاسِ أعْلَمُ؟ فقالَ أنا أعْلَمُ فَعَتَبَ الله عَلَيْهِ ذٰلِكَ إذْ لَمْ يَرُدَّ الْعِلْمَ إلَيْهِ - الْحَدِيثَ - وَفِيه قالَ: بَلْ عَبْدٌ لَنَا بِمَجْمعِ الْبَحْرَينِ أعْلَمُ مِنْكَ وَهٰذَا خَبَرٌ قَدْ أنْبَأَ الله أنَّهُ لَيْسَ كَذَلِكَ فاعْلَمْ أنَّهُ وَقَعَ في هٰذَا الْحَدِيثِ مِنْ بَعْض طُرُقِهِ الصَّحِيحَةِ عَنِ ابْنِ عَبَّاسٍ هَلْ تَعْلَمُ أحَداً أعْلَمَ مِنْكَ؟ فإذَا كَانَ جُوَابُهُ عَلَى عِلْمِهِ فَهُوَ خَبَرٌ حَقٌّ وَصِدْقٌ لاَ خُلْفَ فِيهِ وَلاَ شُبْهَةَ؛ وَعَلَى الطَّرِيقِ الآخَرِ فَمَحْمَلُهُ عَلَى ظَنِّهِ وَمُعْتَقَدِهِ كما لَوْ صَرَّحَ بِهِ لأَنَّ حَالَهُ في النُّبُوَّةِ والاصْطِفَاءِ يَقْتَضي ذَلِكَ فَيَكُونَ إخْبَارُهُ بِذٰلِكَ أيْضاً عَنِ اعْتِقَادِهِ وَحُسْبَانِهِ صِدْقاً لاَ خُلْفَ فِيهِ وَقَدْ يُرِيدُ بِقَوْلِهِ أنا أعْلَمُ بِمَا يَقْتَضِيهِ وَظَائِفُ النُّبُوَّةِ مِنْ عُلُوم التَّوْحِيدِ وَأمُورِ الشَّرِيعَةِ وَسِيَاسَةِ الأُمَّةِ وَيَكُونُ الخَضرُ أعْلَمَ مِنْهُ بِأمُورٍ أُخَرَ مِمَّا لاَ يَعْلَمُهُ أحَدٌ إلاَّ بإعْلام الله مِنْ عُلُوم غَيْبِهِ كَالقِصَصِ المَذْكُورَةِ في خَبَرِهِمَا فَكَان مُوسى عَلَيْهِ السَّلاَمُ أعْلَمَ عَلَى الْجُمْلَةِ بِمَا تَقَدَّمُ وَهٰذَا أعْلَمُ عَلَى الْخُصُوصِ بِمَا أُعْلِمَ وَيَدُلُّ عَلَيْهِ قَوْلُهُ تَعَالَى: ﴿وَعَلَّمْنَٰهُ مِن لَّدُنَّا عِلْمًا﴾ [الكهف: 65]

So, if you say: the Prophet (pbuh) called them 'lies' and said, "Ibrahim (Abraham) did not tell a lie except on three occasions", and also said, in the hadith pertaining to the intercession (with Allah for people on Doomsday), he (Ibrahim) will state his lies", then this means that he (Ibrahim) did not utter the

(1) [49: 10].

speech which seemed to be untruthful in the external sense, though indeed it was true to the core, except on those three occasions.

Owing to the difference between its external sense and internal essence, Ibrahim (Abraham - peace be upon him) felt afraid lest he may be punished for that.

Concerning the narration relating that the Prophet (pbuh), on intending to launch any expedition, pretended to trend for another destination, thereby this is not deemed to be contrary to his speech. He aimed at concealing his destination from his enemies so as not to take precaution against him and his troops. He concealed it by pretending to head in another destination, inquiring about its conditions and prevaricating through mentioning it. He did not use to say: Be prepared for the so-an-so expedition, or say: Our destination will be to the so-and-so place, which was the true destination, for that did not take place. Therefore, he did not give different speech full of discrepancy.

If you say: So, what is meant by the statement of Musa (Moses - peace be upon him) when he was asked: Who is the most learned person among the people? and replied: "I am the most learned", and therein Allah admonished him for not ascribing knowledge to Him Alone and said: At the junction of the two seas there is a Slave of Ours who is more learned than you.

So, behold that it is stated in a sound narration related by Ibn 'Abbas that he (Ibrahim) was asked: Do you know anyone who is more learned than you? So, if his reply was based on what he knew, then it was a truthful and right statement, which comprised neither discrepancy nor suspicion.

On the other hand, it was based on what he thought, as if he declared that, because this state of Prophethood and being chosen (by Allah) required so. Thereby, his speech delivered about that was owing to what he believed and thought, and consequently it was truthful and devoid of untruthfulness.

His speech probably means: I am the most learned of the tasks prerequisite for Prophethood, comprising the knowledge items of Monotheism and the matters pertaining to the religious law and the administration of the affairs of the nation. Thereby, Al-Khadir was more learned than him of the other matters pertaining to the unknown, which no one could know except by Allah's information, as in the stories prescribed in the Qur'an concerning them. Therefore, Musa (Moses - peace be upon him) was more learned as regards the general affairs; whereas Al-Khadir was more learned with respect to the private (unknown) matters, about which he was informed (by Allah).

What signifies that is Allah's Statement, "Whom We (Allah) had taught knowledge from Us"[1].

وَعَتَبُ الله ذٰلِكَ عَلَيْهِ فِيما قَالَهُ الْعُلَمَاءُ إِنْكارُ هٰذَا الْقَوْلِ عَلَيْهِ لِأَنَّهُ لَمْ يَرُدَّ الْعِلْمَ إِلَيْهِ

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(1) [18: 65].

كما قَالَتِ الْمَلاَئِكَةُ لاَ عِلم لَنَا إلاَّ مَا عَلَّمْتَنا أوْ لِأَنَّهُ لَمْ يَرْضَ قَوْلهُ شَرْعاً وَذٰلِكَ وَالله أعْلَمُ لِئَلاَّ يَقْتَدي بِهِ فِيهِ مَنْ لَمْ يَبْلُغْ كمالَهُ في تَزْكِيَةِ نَفْسِهِ وَعُلُوِّ دَرَجتهِ مِنْ أُمَّتِهِ فَيَهْلِكَ لمَا تَضَمَّنَهُ مِنْ مَدْحِ الإنْسَانِ نَفْسَهُ وَيُورِثُهُ ذٰلِكَ مِنَ الْكِبْرِ وَالْعُجْبِ والتَّعَاطِي والدَّعْوَى وَإنْ نُزِّهَ عَنْ هٰذِهِ الرَّذَائِلِ الْأَنْبِيَاءُ فَغَيْرُهُمْ بِمَدْرَجَةِ سَبِيلِهَا وَدَرَكِ لَيلِها إلاَّ مَنْ عَصَمَهُ الله فَالتَّحَفُّظُ مِنْهَا أَوْلَى لِنَفْسِهِ وَلِيُقْتَدَى بِهِ، وَلِهٰذَا قال ﷺ تَحَفُّظاً مِنْ مِثْلِ هٰذَا مِمَّا قَدْ عُلِمَ بِهِ: «**أَنا سَيِّدُ وَلَدِ آدَمَ وَلا فَخْرَ**» وَهٰذَا الحَدِيث إحْدى حُجَجِ القَائِلِينَ بِنُبُوَّة الخَضِرِ لقولِهِ فِيهِ أنا أعْلَمُ مِنْ مُوسٰى ولا يَكُونُ الْوَلِيُّ أعْلَمَ مِنَ النَّبِيِّ ﷺ، وَأَمَّا الأَنْبِيَاءُ فَيَتَفَاضَلُونَ في المَعَارِفِ وَبِقَوْلِهِ وَما فَعَلْتُهُ عَنْ أمْرِي؛ فَدَلَّ أنهُ بِوَحْيٍ، وَمَنْ قَالَ إنَّهُ لَيْسَ بِنَبِيٍّ قال يَحْتَمِلُ أنْ يَكُونَ فَعَلَهُ بِأَمْرِ نَبِيٍّ آخَرَ، وَهٰذَا يَضْعُفُ لأَنَّهُ ما عَلِمْنَا أنهُ كانَ فِي زَمَنِ مُوسٰى نَبِيٌّ غَيْرُهُ إلاَّ أخَاهُ هارُونَ وما نَقَلَ أحَدٌ مِنْ أَهْل الأَخْبَارِ فِي ذٰلِكَ شَيْئاً يُعَوَّلُ عَلَيْهِ؛ وَإذا جَعَلْنَا أعْلَمَ مِنْكَ لَيْسَ على العُمُومِ وَإنَّمَا هُوَ على الْخُصُوصِ وَفِي قَضَايا مُعَيَّنَةٍ لَمْ يَحْتَجْ إلى إثْبَاتِ نُبُوَّةِ خَضِرٍ، وَلِهٰذَا قال بَعْضُ الشُّيُوخِ: كانَ مُوسٰى أعْلَمَ مِنَ الخَضِرِ فِيما أَخَذَ عَنِ الله وَالخَضِرُ أعْلَمُ فِيما دُفِعَ إلَيْهِ مِنْ مُوسٰى، وقال آخَرُ إنَّمَا أُلجِىء مُوسٰى إلى الخَضِرِ لِلتَّأْدِيبِ لا لِلتَّعْلِيم.

The scholars of sacred knowledge stated that Allah admonished him (Musa) for not ascribing knowledge to Allah, compared to the angels who had said, "We have no knowledge except what you have taught us"(1). Or he (Allah) may not be pleased with his speech legally - so as no to be imitated by anyone of his followers, who would not attain his degree of perfection and high status, and subsequently exalt himself and be ruined, for anyone, who praises himself, may be afflicted with pride, haughtiness and claiming the untruth. Though the Prophets were exalted above committing these vices, the other people may fall in its whirl apart from those who are protected by Allah. Thereby, it was prior for him to be cautious of that and to guard against being imitated. So, the Prophet (pbuh) said - out of taking precaution against that: "I will be the leader of the children of Adam, without pride".

That hadith was set as a proof by those who viewed that Al-Khadir was a Prophet owing to his statement, "I am more learned than Musa (Moses)". This is because the righteous deputy was not to be more learned than the Prophet (pbuh).

Yet, the Prophets are superior to one another as regards the knowledge.

As for his (Al-Khadir) statement, "And I did them not of my own accord"(2), it signifies that he did so owing to being inspired by the revelation.

Yet, he who said that he was not a Prophet said: May be he did so due to being commanded to do that by another Prophet.

Yet, that is sorted as a weak view, for we have not known that there was a

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(1) [2: 32]. (2) [18: 82].

Prophet other than Musa (Moses) except his brother Harun (Aaron), and none of the narrators transmitted anything proving that.

If we deem the statement, "Who is more learned than you" to be affiliated to the private and specified cases, not to the general ones, it does no need any proof to be set for the Prophethood of Al-Khadir. So, one of the scholars said: Musa (Moses) was more learned than Al-Khadir as regards what was revealed to him from Allah; whereas Al-Khadir was more learned than him with respect to the cases exposed to Musa.

Another one said that Musa (Moses) was asked to go to him for discipline, not for leaning.

فصل

وَأَمَّا ما يَتَعَلَّقُ بالجَوَارِحِ مِنَ الأَعْمَالِ وَلاَ يَخْرُجُ مِنْ جُمْلَتِهَا القَوْلُ باللِّسَانِ فيما عَدَا الْخَبَرَ الَّذِي وَقَعَ فِيهِ الْكَلاَمُ وَلاَ الاعْتِقَادُ بالْقَلْبِ فِيما عَدَا التَّوْحِيدَ وَمَا قَدَّمْنَاهُ مِنْ مَعَارِفِهِ الْمُخْتَصةِ بِهِ فأَجْمَعَ الْمُسْلِمُونَ عَلَى عِصْمَةِ الأنْبِيَاءِ مِنَ الْفَوَاحِشِ وَالْكَبَائِرِ الْمُوبِقاتِ، وَمُسْتَنَدُ الْجُمْهُورِ في ذٰلِكَ الإجماعُ الَّذِي ذَكَرْنَاهُ وَهُوَ مَذْهَبُ الْقَاضِي أبي بَكْرٍ وَمَنَعَها غَيْرُهُ بِدَلِيل الْعَقْلِ مَعَ الإجماعِ وَهُوَ قَوْلُ الكَافَّةِ، وَاخْتَارَهُ الأُسْتَاذُ أبو إسْحَاق وَكَذٰلِكَ لاَ خِلاَفَ أَنَّهُمْ مَعْصُومُونَ مِنْ كِتْمَانِ الرِّسَالَةِ وَالتَّقْصِير في التَّبْلِيغِ، لِأَنَّ كُلَّ ذٰلِكَ يَقْتَضِي الْعِصْمَةَ مِنْهُ الْمُعْجِزَةُ مَعَ الإجْماعِ عَلَى ذٰلِكَ مِنَ الْكَافَّةِ، [وَالْجُمْهُورُ قائِلٌ بِأَنَّهُمْ مَعْصُومُونَ مِنْ ذٰلِكَ مِنْ قِبَلِ الله مُعْتَصِمُونَ باخْتِيَارِهِمْ وَكَسبِهِمْ إلاَّ حُسَيْناً النَّجَّارَ فَإنَّهُ قالَ لاَ قُدْرَةَ لَهُمْ عَلَى المَعَاصِي أصْلاً،] وَأَمَّا الصَّغَائِرُ فَجَوَّزَهَا جَمَاعَةٌ مِنَ السَّلَفِ وَغَيْرِهِمْ عَلَى الأَنْبِيَاءِ وَهُوَ مَذْهَبُ أبي جَعْفَر الطَّبرِيِّ وَغَيْرِهِ مِنَ الْفُقَهَاءِ وَالْمُحَدِّثِينَ وَالْمُتَكَلِّمِينَ، وَسَنُورِدُ بَعْدَ هٰذَا مَا احْتَجُّوا بِهِ، وَذَهَبَتْ طَائِفَةٌ أُخْرَى إلَى الْوَقْف وقَالُوا الْعَقْلُ لاَ يُحِيلُ وُقُوعَها مِنْهُمْ وَلَمْ يَأْتِ في الشَّرْعِ قاطِعٌ بِأَحَدِ الْوَجْهَيْنِ.

[chapter]

Concerning the acts done by the organs, comprising the statement pronounced by the tongue, save that stated and thought by the heart apart from (the matters of) Monotheism as well as what we have previously presented of the specialized knowledge - the Muslim scholars unanimously agreed on that the Prophets were guarded against committing the obscene deeds and heinous sins.

That is the belief adopted by Al-Qadi Abu Bakr Al-Baqelany. Others made it impossible for the Prophets to perpetrate such that based on the logic proof along with the consensus of the scholars. That view is assumed by all scholars, and undertaken by Abu Ishaq Al-Isfra'iny.

It is indisputable that they were guarded against concealing the Message (of

Islamic Monotheism) and being remiss in conveying it, according to the consensus of scholars.

The majority of scholars view that they were protected by Allah against perpetrating that, of their own accord and earning. Apart from them Husain An-Najar said: They were originally unable to commit any act of disobedience (to Allah).

Concerning the minor sins, a group of scholars made them possible for the prophets to commit. This view is adopted by the jurisprudential school of Abu Ja'far At-Tabary as well as the other religious jurists, jurisprudents of narrators and scholastic theologians. We will mention their plea for that later on.

Another sect has preferred not to subject any comment concerning so and viewed that the logic does not make it impossible for them to commit, and there is nothing in religion to be set as a decisive proof for any of the two aspects (i.e. either they committed minor sins or not).

وَذَهَبَتْ طَائِفَةٌ أُخْرَى مِنَ المُحَقِّقِينَ مِنَ الْفُقَهَاءِ وَالْمُتَكَلِّمِينَ إِلَى عِصْمَتِهِمْ مِنَ الصَّغَائِرِ كَعِصْمَتِهِمْ مِنَ الْكَبَائِرِ، قالُوا: لاخْتِلاَفِ النَّاسِ فِي الصَّغَائِرِ وَتَعْيِينِهَا فِي الْكَبَائِرِ وَإِشْكَالِ ذٰلِك وَقَوْلِ ابن عَبَّاسٍ وَغَيْرِهِ إِنَّ كُلَّ مَا عُصِيَ الله بِهِ فَهُوَ كَبِيرَةٌ وَأَنَّهُ إِنَّمَا سُمِّيَ مِنْهَا الصَّغِيرُ بالإِضَافَةِ إِلَى مَا هُوَ أَكْبَرُ مِنْهُ وَمُخَالَفَةُ الْبَارِي فِي أَيِّ أَمْرٍ كانَ يُوجِبُ كَوْنَهُ كَبِيرَةً؛ قالَ القَاضِي أبو محمدٍ عَبْدُ الوَهَّابِ لا يُمْكِنُ أنْ يُقَالَ إنّ في مَعَاصِي الله صَغِيرَةً إلاَّ على مَعْنَى أَنَّهَا تُغْتَفَرُ باجْتِنَابِ الكَبَائِرِ وَلاَ يَكُونُ لَهَا حُكمٌ مَعَ ذٰلِكَ بِخِلافِ الكَبائِرِ إذا لَمْ يُتَبْ منها فلاَ يُحْبِطُهَا شَيْءٌ وَالمَشِيئَةُ فِي العَفْوِ عَنْهَا إلى الله تَعَالَى وَهُوَ قَوْلُ القَاضِي أبي بكرٍ وَجَمَاعَةِ أَئِمَّةِ الأَشْعَرِيَّةِ وَكَثِيرٍ مِنْ أَئِمَّةِ الفُقَهَاءِ، وقال بَعْضُ أئِمَّتِنا: ولا يَجِبُ على القَوْلَيْنِ أَنْ يُخْتَلَفَ أَنَّهُمْ مَعْصُومُونَ عَنْ تَكْرارِ الصَّغَائِرِ وَكَثْرَتِهَا إِذْ يُلْحِقُهَا ذلك بالكَبَائِرِ ولا في صَغِيرَةٍ أَدَّتْ إلى إِزَالَةِ الحِشْمَةِ وأَسْقَطَتِ المُرُوءَةَ وَأَوْجَبَتِ الإِزْرَاءَ وَالخَسَاسَةَ، فَهٰذَا أَيْضاً مِمَّا يُعْصَمُ عَنْهُ الأَنْبِيَاءُ إِجْمَاعاً، لِأَنَّ مِثْلَ هَذَا يَحُطُّ مَنْصِبَ المُتَّسِمِ بِهِ وَيُزْرِي بِصَاحِبِهِ وَيُنَفِّرُ القُلُوبَ عَنْهُ وَالأَنْبِيَاءُ مُنَزَّهُونَ عَنْ ذٰلِكَ، بَلْ يَلْحَقُ بِهٰذَا ما كانَ مِنْ قَبِيلِ المُبَاحِ فَأَدّى إلى مِثْلِهِ لِخُرُوجِهِ بِمَا أَدَّى إِلَيْهِ عَنِ اسْمِ المُبَاحِ إِلى الحَظْرِ، وَقَدْ ذَهَبَ بَعْضُهُمْ إلى عِصْمَتِهِمْ مِنْ مُوَاقَعَةِ المَكْرُوهِ قَصْداً، وَقَدِ اسْتَدَلَّ بَعْضُ الأَئِمَّةِ على عِصْمَتِهِم مِنَ الصَّغَائِرِ بالمَصِيرِ إلى امْتِثَالِ أَفْعَالِهِمْ واتِّبَاعِ آثارِهِمْ وسِيَرِهِمْ مُطْلَقاً، وَجُمْهُورُ الفُقَهَاءِ على ذٰلِكَ مِنْ أَصْحَابِ مَالِكٍ وَالشَّافِعِيِّ وأبي حَنِيفَةَ مِنْ غَيْرِ الْتِزَامِ قَرِينَةٍ بَلْ مُطْلَقاً عِنْدَ بَعْضِهِمْ وَإِنِ اخْتَلَفُوا فِي حُكْمِ ذٰلِكَ.

A sect of the investigators, commentators and scholastic theologians view that they were protected against committing the minor sins as well as the major ones,, owing to the disagreement as for the minor sins, which could be deemed by some people as major sins and the confusion concerning that, and based on

the statement of Ibn 'Abbas and others: Any act of disobedience to Allah is deemed to be a major sin. It is called a 'minor sin' as it is compared to what is more heinous than it, and thereby any act of disobedience to Allah is to be regarded as a 'major sin'.

Al-Qadi Abu Muhammad bin 'Abdel-Wahab said: It is not possible to say that an act of disobedience to Allah is deemed to be 'a minor sin' except if this means that it is forgiven in case of shunning the major sins, and there is no ruling as for it however. On the contrary, the major sins will not be obliterated in case of not seeking repentance for them, and it is Allah's Will which forgives them. That view is adopted by Al-Qadi Abu Bakr and a group of Al-Ash'ariya scholars as well as a plenty of Muslim jurists.

Al-Qadi Abul-Fadl, may Allah have mercy upon him, said: some of our scholars said: Based on the two views, there must not be any disagreement as for their being protected from committing the minor sins frequently or recurrently, for that would affix them to the major sins. They were safeguarded against any minor sin leading to warding off their modesty, driving away their magnanimity, bringing about any contempt against them, or putting them to inferiority. The Prophets were shielded against all that, for such that would degrade the position of the one characterized by committing so, put him to shame and cause the hearts to veer away from him, yet, the Prophets are exalted above all that.

Some scholars went for viewing that they were protected against committing the disliked things intentionally.

Some scholars inferred their being protected against the minor sins from the fact that their acts would be imitated and their traditions would be followed absolutely (so, they would not commit misdeeds, either the minor or the major ones).

The majority of the religious jurists from among the companions of Malik, Ash-Shafi'i and Ibn Hanifa adopted the aforementioned view based on the compliance (of people) with their (the prophets') acts absolutely, but they did not set evidence. However, they disagreed as for the ruling of that.

وَحَكَى ابنُ خُوَيْزمنْدَاذ وأبو الفَرَج عن مالكٍ التِزَامَ ذٰلِكَ وُجُوباً وَهُوَ قَوْلُ الأَبْهَرِيِّ وابنِ القَصَّارِ وأَكْثَرِ أَصْحَابِنا وَقَوْلُ أَكْثَرِ أَهْلِ العِرَاقِ وَابنِ سُرَيْجٍ والإِصْطَخْرِيِّ وابنِ خَيْران مِن الشَّافِعِيَّة وَأَكْثَر الشَّافِعِيَّةِ على أنّ ذٰلِكَ نَدْبٌ، وَذَهَبَتْ طَائِفَةٌ إلى الإباحَةِ. وَقَيَّدَ بَعْضُهُمْ الاتِّبَاعَ فِيما كانَ مِنَ الْأُمُورِ الدِّينِيَّةِ وَعُلِمَ بِهِ مَقْصِدُ الْقُرْبَةِ وَمَنْ قال بالإِبَاحَةِ في أَفْعَالِهِ لَمْ يُقَيِّدْ قال فَلَوْ جَوَّزْنا عليهمُ الصَّغائر لَمْ يُمْكِن الاقْتِدَاءُ بِهِمْ في أَفْعَالِهِمْ، إِذْ لَيْسَ كُلُّ فِعْل مِنْ أَفْعَالِهِ يَتَمَيَّزُ مَقْصدُهُ مِنَ القُرْبَةِ أو الإبَاحَةِ أو الحَظْرِ أَوِ المَعْصِيَةِ، وَلاَ يَصِحُّ أَنْ يُؤْمَرَ المَرءُ بِامْتِثالِ أَمْرٍ لَعَلَّهُ مَعْصِيَةٌ لا سِيَّمَا على مَنْ يَرَى مِنَ الأُصُولِيِّينَ تَقْدِيمَ الفِعْلِ على القَوْلِ إِذَا تَعَارَضَا، نَزِيدُ هٰذَا حُجَّةً بأَنْ نَقُولَ: مَنْ جَوَّزَ الصَّغائر وَمَنْ نَفَاهَا عَنْ نَبِيِّنا ﷺ مُجْمِعُونَ

على أَنَّهُ لا يُقِرُّ على مُنْكَرٍ مِنْ قَوْلٍ أَوْ فِعْلٍ وأَنَّهُ مَتى رأى شَيْئاً فَسَكَتَ عَنْهُ ﷺ دَلَّ على جَوَازِهِ فَكَيْفَ يَكُونُ هٰذَا حالُهُ في حَقِّ غَيْرِهِ ثُمَّ يُجَوِّزُ وُقُوعُهُ مِنْهُ في نَفْسِهِ وَعلى هٰذَا المَأْخَذِ تَجِبُ عِصْمَتُهُ مِنْ مُوَاقَعَةِ المَكْرُوهِ كَمَا قِيلَ إِذِ الحَظْرُ أو النَّدْبُ على الاقْتِدَاءِ بِفِعْلِهِ يُنَافي الزَّجْرَ وَالنَّهْيَ عَنْ فِعْلِ المكْرُوهِ؛ وَأَيْضاً فَقَدْ عُلِمَ مِنْ دِينِ الصَّحَابَةِ قَطْعاً الاقْتِدَاءُ بِأَفْعَالِ النبيِّ ﷺ كَيْفَ تَوَجَّهَتْ وَفي كُلِّ فَنٍّ كالاقْتِدَاءِ بِأَمْوَالِهِ فَقَدْ نَبَذُوا خَواتِيمَهُمْ حِينَ نَبَذَ خَاتَمَهُ، وَخَلَعُوا نِعَالَهُمْ حِينَ خَلَعَ وَاحْتِجَاجُهُمْ بِرُؤْيَةِ ابنِ عُمَرَ إِيَّاهُ جَالِساً لِقَضَاءِ حَاجَتِهِ مُسْتَقْبِلاً بَيْتَ المَقْدِسِ وَاحْتَجَّ غَيْرُ وَاحِدٍ مِنْهُمْ في غَيْرِ شَيْءٍ مِمَّا بابُهُ العِبَادَةُ أَوِ العَادَةُ بِقَوْلِهِ رَأَيْتُ رسولَ الله ﷺ يَفْعَلُهُ وقال: «**هَلاَّ خَبَّرْتِيهَا أَنِّي أُقَبِّلُ وَأَنا صَائِمٌ**» وَقَالَتْ عائِشَةُ مُحْتَجَّةً: «كُنْتُ أَفْعَلُهُ أنا ورسولُ الله ﷺ»

Ibn Khuwaiz and Abul-Faraj narrated on the authority of Malik that it is obligatory for them not to commit such minor sins. This corresponds with the statement of Al-Abhary, Ibn Al-Qasar and a lot of our companions.

The majority of the Iraqi scholars along with Ibn Suraij, Al-Istakhry, Ibn Khairan (from the Shafi'i school of jurisprudence) and most of the religious jurists of Ash-Shafi'i school of jurisprudence, viewed that to be mandatory for them.

A sect went for the permissibility of the minor sins. Some of the scholars restricted the compliance with their acts to the religious matters, through which the close status (with Allah) will be attained.

He who allowed the permissibility of doing so, did not make it exclusive to anything.

Al-Qadi Abul-Fadl added: Had we made the minor sins permissible for them to commit, they could not have been taken as a model example as regards their acts.. this is because each act done by him would not be distinct as regards its objective, namely, if it would cause the closeness to Allah, or be permissible, or prohibited, or sinful. Thereby, it is not right for a person to be commanded to comply with a matter which maybe sinful, especially for the verdict of the religious jurists who view that the act is to precede the saying if they contradict each other.

To that we add a decisive proof by saying: Those, who made it permissible or impermissible for the Prophet (pbuh) to commit the minor sins, agreed unanimously that he had not acknowledged any abominable deed, whether it was saying or acting, and that if he saw something done and overlooked it, this signified that it was permissible to be done. Thereby, if he had not made it permitted for anyone to commit a misdeed, then how could it be possible for him to do so?

Based on that approach, it is incumbent for the Prophets to be protected against committing the abominable deeds, as it was stated.

As well, it is known through the religiousness and devout manners of the

companions that they imitated the Prophet's acts absolutely, however they were, as well as his sayings. They removed their rings when the Prophet (pbuh) did so with his ring, and took off their shoes when he did so with his shoes, and pleaded for one to relieve himself facing the direction of Jerusalem by what Ibn 'Umar stated, namely he saw the Prophet (pbuh) doing so.

More than one of them pleaded for many things concerning the matters of worship or those of the habit by saying: I watched Allah's Messenger (pbuh) doing so. The Prophet (pbuh) said: Have not you told her that I kiss (my wives) while fasting, and 'A'ishah said in plea: I used to do so with Allah's Messenger (pbuh).

وَغَضِبَ رَسُولَ الله ﷺ على الذِي أَخْبَرَ بِمِثْلِ هٰذَا عَنْهُ فَقَالَ يُحِلُّ الله لِرَسُولِهِ مَا يَشَاءُ وَقَالَ: «**إِنِّي لأَخْشَاكُمْ لله وَأَعْلَمُكُمْ بِحُدُودِهِ**» والآثَارُ في هٰذَا أَعْظَمُ مِنْ أَنْ نُحِيطَ بِهَا لٰكِنَّهُ يُعْلَمُ مِنْ مَجْمُوعِهَا عَلَى الْقَطْعِ اتِّبَاعُهُمْ أَفْعَالَهُ وَاقْتِدَاؤُهُمْ بِهَا وَلَوْ جَوَّزُوا عَلَيْهِ الْمُخَالَفَةَ في شَيْءٍ مِنْهَا لَما اتَّسَقَ هٰذَا وَلَنُقِلَ عَنْهُمْ وَظَهَرَ بَحْثُهُمْ عَنْ ذٰلِكَ وَلَما أَنْكَرَ ﷺ عَلَى الآخَرِ قَوْلَهُ وَاعْتِذَارُهُ بِمَا ذَكَرْنَاهُ، وَأَمَّا الْمُبَاحَاتُ فَجَائِزٌ وُقُوعُهَا مِنْهُمْ إِذْ لَيْسَ فِيهَا قَدْحٌ بَلْ هي مَأْذُونٌ فِيهَا وَأَيْدِيهِمْ كَأَيْدِي غَيْرِهِمْ مُسَلَّطَةٌ عَلَيْهَا إِلاَّ أَنَّهُمْ بِمَا خُصُّوا بِهِ مِنْ رَفِيعِ الْمَنْزِلَةِ وَشُرِحَتْ لَهُمْ صُدُورُهُمْ مِنْ أَنْوَارِ الْمَعْرِفَةِ وَاصْطُفُوا بِهِ مِنْ تَعَلُّقِ [بالِهِمْ بالله وَالدَّارِ الآخِرَةِ لاَ يَأْخُذُونَ مِنَ الْمُبَاحَاتِ إِلاَّ الضَّرُورَاتِ مِمَّا يَتَقَوَّوْنَ بِهِ عَلَى سُلُوكِ طَرِيقِهِمْ وَصَلاَحِ دِينِهِمْ وَضَرُورَةِ دُنْيَاهُمْ] وَمَا أُخِذَ عَلَى هٰذِهِ السُّبُلِ الْتَحَقَ طَاعَةً وَصَارَ قُرْبَةً كَما بَيَّنَّا مِنْهُ أَوَّلَ الْكِتَابِ طَرَفاً فِي خِصَالِ نَبِيِّنَا ﷺ؛ فَبَانَ لَكَ عَظِيمُ فَضْلِ الله على نَبِيِّنَا وَعَلَى سَائِرِ أَنْبِيَائِهِ عَلَيْهِمُ السَّلاَمُ بِأَنْ جَعَلَ أَفْعَالَهُمْ قُرُبَاتٍ وَطَاعَاتٍ بَعِيدَةً عَنْ وَجْهِ الْمُخَالَفَةِ وَرَسْمِ الْمَعْصِيَةِ.

Allah's Messenger (pbuh), about whom that was narrated once got angry and said: Allah makes it lawful for His Messenger whatever He wishes: "I am the most fearful of Allah among you and the most knowing of his boundary limits (for the lawful and unlawful things)".

The narrations concerning that issue are countless, which generally assume that they trod in the Prophet's steps absolutely as regards his acts. Had they made it permissible to contradict his deeds concerning anything, that would not have been relevant, and would be related about them. Further, their search for that would have been apparent, and the Prophet (pbuh) would not object to the other one and give excuse for that.

As for the allowable things, they were permitted to do so, for they would not cause them to be reproached. They were permissible for them the same as they were for the other people. Yet, owing to being favoured with the elevated status (with Allah), having the lights of knowledge in their chests, and being chosen with their wills attached to Allah and the hereafter - they did not attain any of the permissible things for them except for the necessary ones which enabled

them to proceed with their way, and put their religion right, and which were prerequisite for their worldly-life. By assuming that way, they adhered to Allah in obedience and became close to him, as we have formerly illustrated at the beginning of the book as a part of the Prophet's qualities. So, it has become outstanding for you the great favours, bestowed upon our Prophet (pbuh) and the remainder of Prophets - peace be upon them, who made their acts cause them to be close to him, and to be of obedience (to Him) away from disobedience and sinful deeds.

فصل

وَقَدِ اخْتُلِفَ فِي عِصْمَتِهِمْ مِنَ الْمَعَاصِي قَبْلَ النُّبُوَّةِ فَمَنَعَهَا قَوْمٌ وَجَوَّزَهَا آخَرُونَ وَالصَّحِيحُ إنْ شَاءَ الله تَنْزِيهُهُمْ مِنْ كُلِّ عَيْبٍ وَعِصْمَتُهُمْ مِنْ كُلِّ مَا يُوجِبُ الرَّيْبَ فَكَيْفَ وَالْمَسْأَلَةُ تَصَوُّرُهَا كَالْمُمْتَنِعِ فإنَّ الْمَعَاصِي وَالنَّوَاهِي إنَّمَا تَكُونُ بَعْدَ تَقَرُّرِ الشَّرْعِ وَقَدِ اخْتَلَفَ النَّاسُ فِي حَالِ نَبِيِّنَا ﷺ قَبْلَ أَنْ يُوحَى إِلَيْهِ هَلْ كَانَ مُتَّبِعاً لِشَرْعٍ مَنْ قَبْلَهُ أَمْ لاَ؟ فقالَ جَمَاعَةٌ لَمْ يَكُنْ مُتَّبِعاً لِشَيْءٍ وَهَذَا قَوْلُ الجُمْهُورِ، فالْمَعَاصِي عَلَى هٰذَا الْقَوْلِ غَيْرُ مَوْجُودَةٍ وَلاَ مُعْتَبَرَةٍ في حَقِّهِ حِينَئِذٍ إذِ الأَحْكَامُ الشَّرْعِيَّةُ إنَّمَا تَتَعَلَّقُ بِالأَوَامِرِ وَالنَّوَاهِي وَتَقَرُّرِ الشَّرِيعَةِ ثُمَّ اخْتَلَفَتْ حُجَجُ الْقَائِلِينَ بِهٰذِهِ الْمَقَالَةِ عَلَيْهَا فَذَهَبَ سَيْفُ السُّنَّةِ وَمُقْتَدَى فِرَقِ الأُمَّةِ الْقَاضِي أَبُو بَكْرٍ إلى أنْ طَرِيقَ الْعِلْمِ بِذٰلِكَ النَّقْلُ وَمَوَارِدُ الخَبَرِ مِنْ طَرِيقِ السَّمْعِ وَحُجَّتُهُ أَنَّهُ لَوْ كَانَ ذٰلِكَ لَنُقِلَ وَلَمَا أَمْكَنَ كَتْمُهُ وَسَتْرُهُ فِي الْعَادَةِ إذْ كَانَ مِنْ مُهِمِّ أَمْرِهِ وَأَوْلَى مَا اهْتُبِلَ به مِنْ سِيرَتِهِ وَلَفَخَر بِهِ أَهْلُ تِلْكَ الشَّرِيعَةِ وَلاَحْتَجُّوا بِهِ عَلَيْهِ وَلَمْ يُؤْثَرْ شَيْءٌ مِنْ ذٰلِكَ جُمْلَةً، وَذَهَبَتْ طَائِفَةٌ إلى امْتِنَاعِ ذٰلِكَ عَقْلاً قالُوا: لأَنَّهُ يَبْعُدُ أَنْ يَكُونَ مَتْبُوعاً مَنْ عُرِفَ تابعاً، وَبَنَوْا هٰذَا عَلَى التَّحْسِينِ وَالتَّقْبِيحِ وَهِيَ طَرِيقَةٌ غَيْرُ سَدِيدَةٍ وَاسْتِنَادُ ذٰلِكَ إلَى النَّقْلِ كَمَا تَقَدَّمَ لِلْقَاضِي أَبِي بَكْرٍ أَوْلَى وَأَظْهَرُ، وَقَالَتْ فِرْقَةٌ أُخْرَى بِالْوَقْفِ في أَمْرِهِ ﷺ وَتَرْكِ قَطْعِ الْحُكْمِ عَلَيْهِ بِشَيْءٍ في ذٰلِكَ إذْ لَمْ يُحِلِ الْوَجْهَيْنِ مِنْهَا الْعَقْلُ وَلاَ اسْتَبَانَ عِنْدَهَا فِي أَحَدِهِمَا طَرِيقُ النَّقْلِ وَهُوَ مَذْهَبُ أَبِي الْمَعَالِي، وَقَالَتْ فِرْقَةٌ ثَالِثَةٌ: إنَّهُ كانَ عَامِلاً بِشَرْعِ مَنْ قَبْلَهُ، ثُمَّ اخْتَلَفُوا هَلْ يَتَعَيَّنُ ذٰلِكَ الشَّرْعُ أَمْ لاَ فَوَقَفَ بَعْضُهُمْ عَنْ تَعْيِينِهِ وَأَحْجَمَ وَجَسَرَ بَعْضُهُمْ عَلَى التَّعْيِينِ وَصَمَّمَ، ثُمَّ اخْتَلَفَتْ هذِهِ الْمُعَيِّنَةُ فِيمَنْ كانَ يَتَّبِعُ فَقِيلَ نُوحٌ وَقِيلَ إبْرَاهِيمُ وَقِيلَ مُوسَى وَقِيلَ عِيسَى صَلَوَاتُ الله عَلَيْهِمْ، فَهٰذِهِ جُمْلَةُ المَذَاهِبِ في هٰذِهِ المَسْأَلَةِ وَالأَظْهَرُ فِيهَا مَا ذَهَبَ إِلَيْهِ القَاضِي أَبُو بَكْرٍ وَأَبْعَدُهَا مَذَاهِبُ الْمُعَيِّنِينَ إذْ لَوْ كانَ شَيْءٌ مِنْ ذٰلِكَ لَنُقِلَ كَمَا قَدَّمْنَاهُ وَلَمْ يَخْفَ جُمْلَةً وَلاَ حُجَّةَ لَهُمْ فِي أَنْ عِيسَى آخِرُ الأَنْبِيَاءِ فَلَزِمَتْ شَرِيعَتُهُ مَنْ جَاء بَعْدَهَا إذْ لَمْ يَثْبُتْ عُمُومُ دَعْوَة عِيسَى بَلِ الصَّحِيحُ أَنَّهُ لَمْ يَكُنْ لنبيّ دَعْوَةٌ عَامَّةٌ إلاَّ لِنَبِيِّنَا ﷺ، وَلاَ حُجَّةَ أَيْضاً لِلآخَرِ في قَوْلِهِ تعالى: ﴿أَنِ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا﴾ [النحل: 123] وَلاَ

للآخَرِينَ في قولِهِ تَعَالَى: ﴿شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا﴾ [الشورى: 13] فَمَحملُ هٰذِهِ الآية على اتِّبَاعِهِمْ في التَّوْحِيدِ كَقَوْلِهِ تَعَالَى: ﴿أُوْلَٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُۖ فَبِهُدَىٰهُمُ ٱقْتَدِهْۗ﴾ [الأنعام: 90] وَقَدْ سَمَّى الله تَعَالَى فيهِمْ مَنْ لَمْ يُبْعَثْ وَلَمْ تَكُنْ لَهُ شَرِيعَةٌ تَخُصُّهُ كَيُوسُفَ بن يَعْقُوبَ على قَوْلِ مَنْ يَقُولُ إِنَّهُ لَيْسَ بِرَسُولٍ وَقَدْ سَمَّى الله تَعَالَى جَمَاعَةً مِنْهُمْ في هٰذِهِ الآية شَرَائِعُهُمْ مُخْتَلِفَةٌ لا يُمْكِنُ الجَمْعُ بَيْنَهَا، فَدَلَّ أَنَّ المُرَادَ مَا اجْتَمَعُوا عَلَيْهِ مِنَ التَّوْحِيدِ وَعِبَادَة الله تَعَالَى وَبَعْدَ هٰذَا فَهَلْ يَلْزَمُ مَنْ قال بِمَنْعِ الاتِّبَاعِ هٰذَا القَوْلُ في سَائِرِ الأَنْبياء غَيْرِ نَبِيِّنَا ﷺ أو يُخَالِفُونَ بَيْنَهُمْ أَمَّا مَنْ مَنَعَ الاتِّبَاعَ عَقْلاً فَيَطَّرِدُ أَصْلُهُ في كُلِّ رسول بِلا مِرْيَةٍ وَأَمَّا مَنْ مالَ إلى النَّقْلِ فأَيْنَمَا تُصُوِّرَ لَهُ وتُقُرِّرَ اتَّبَعَهُ، وَمَنْ قال بالوَقْف فَعَلَى أَصْلِهِ، وَمَنْ قالَ بِوُجُوبِ الاتِّبَاعِ لِمَنْ قَبْلَهُ يَلْتَزِمُهُ بِمَسَاقِ حُجَّتِهِ فِي كُلِّ نَبِيٍّ.

chapter

The Protection Of The Prophets Before Their Prophethood Period

Concerning their being protected from committing sins before their Prophethood, scholars of profound knowledge disagreed. Some of them made it impossible for them to perpetrated that, while others made it possible. The truth is that they were exalted above every fault and all that which may result in arousing suspicion about them.

فـصـل

هٰذَا حُكْم ما تَكُونُ المُخَالَفَةُ فِيهِ مِنَ الأَعْمَالِ عَنْ قَصْدٍ وَهُوَ مَا يُسَمَّى مَعْصِيَةً وَيَدْخُلُ تَحْتَ التَّكْلِيف؛ وَأَمَّا ما يَكُونُ بِغَيْرِ قَصْد وَتَعَمُّد كالسَّهْوِ وَالنِّسْيَان في الوَظَائِفِ الشَّرْعِيَّةِ مِمَّا تَقَرَرَ الشَّرْعُ بِعَدَمِ تَعَلُّقِ الخِطَاب بِهِ وَتَرْكِ المُؤَاخَذَةِ عَلَيْه فأَحْوَالُ الأَنْبِيَاءِ في تَرْكِ المُؤَاخَذَة بِهِ وَكَونه لَيْسَ بِمَعْصِيَةٍ لَهُمْ مَعَ أُمَمِهِمْ سَوَاءٌ ثُمَّ ذٰلِكَ على نَوْعَيْنِ ما طَرِيقُهُ البَلاَغُ وَتَقْرِيرُ الشَّرْعِ وَتَعَلُّقُ الأَحْكام وَتَعْلِيمُ الأُمَّة بالفعْل وَأَخْذُهُمْ باتِّبَاعِهِ فيه وَمَا هُوَ خَارِجٌ عَنْ هٰذَا مِمَّا يَخْتَصُّ بِنَفْسِهِ، أَمَّا الأَوَّلُ فَحُكْمُهُ عِنْدَ جَمَاعَةٍ مِنَ العُلَمَاءِ حُكْمُ السَّهْوِ في القَوْلِ في هٰذَا الْبَابِ، وَقَدْ ذَكَرْنا الاتِّفَاقَ على امْتِناع ذٰلِكَ في حَقِّ النبيِّ ﷺ وَعِصْمَتِهِ مِنْ جَوَازِهِ عليه قَصْداً أَوْ سَهْواً.

[chapter]

Thus, this is the judgment as for the disobedient acts done intentionally, and which are categorized under the curtain of the obligations. Concerning the unintentional deeds such as inadvertence and forgetfulness as regards the legal matters, the majority of jurists and commentators view that any wrong-doing, as

regards the conveyance deeds and the lawful ordinances done unintentionally and out of inadvertence, was permissible for the Prophet (pbuh) to do. This corresponds with what was stated concerning the Ahadith pertaining to the forgetfulness state during the prayer. They differentiated between that and the conveyance deeds, since the miracle (of the Qur'an) relies on the truthfulness in speech; otherwise it is deemed to be contradictory to it.

فَكَذَلِكَ قالُوا الأفْعَالُ في هٰذَا البَابِ لا يَجُوزُ طُرُوُّ المُخَالَفَةِ فيهَا لا عَمْداً وَلاَ سَهْواً لِأَنَّهَا بِمَعْنَى القَوْلِ مِنْ جِهَةِ التَّبْلِيغِ وَالأَدَاءِ وَطُرُوُّ هٰذِهِ العَوَارِضِ عَلَيْهَا يُوجِبُ التَّشكِيكَ وَيُسَبِّبُ المَطَاعِنَ، وَاعْتَذَرُوا عَنْ أَحَادِيثِ السَّهْوِ بِتَوْجِيهَاتٍ نَذْكُرُها بَعْدَ هٰذَا وَإِلى هٰذَا مَالَ أَبو إِسْحَاقَ، وَذَهَبَ الأَكْثَرُ مِنَ الفُقَهَاءِ وَالمُتَكَلِّمِينَ إِلى أَنَّ المُخَالَفَةَ في الأَفْعَالِ البَلاَغِيَّةِ وَالأَحْكَامِ الشَّرْعِيَّةِ سَهْواً وَعَنْ غَيْرِ قَصْدٍ مِنْهُ جَائِزٌ عليهِ كما تَقَرَّرَ مِنْ أَحَادِيثِ السَّهْوِ في الصَّلاةِ وَفَرَّقُوا بَيْنَ ذٰلِكَ وَبَيْنَ الأَقْوَالِ البَلاَغِيَّةِ لِقِيَامِ المُعْجِزَةِ على الصِّدْقِ في القَوْلِ وَمُخَالَفَةُ ذٰلِكَ تُنَاقِضُهَا، وَأَمَّا السَّهْوُ في الأَفْعَالِ فَغَيْرُ مُنَاقِضٍ لَهَا ولا قادِحٍ في النُّبُوَّةِ بَلْ غَلَطَاتُ الفِعْلِ وَغَفَلاتُ القَلْبِ مِنْ سِمَاتِ البَشَرِ كما قال ﷺ: «**إِنَّمَا أنا بَشَرٌ أَنْسَى كما تَنْسَوْنَ فإذَا نسيتُ فَذَكِّرُونِي**» نَعَمْ بلْ حَالَةُ النِّسْيَانِ وَالسَّهْوِ هُنَا في حَقِّهِ ﷺ سَبَبُ إفادَةِ عِلْمٍ وَتَقْرِيرِ شَرْعٍ كما قال ﷺ: «**إِنِّي لأَنسَىٰ أَوْ أُنَسَّى لِأَسُنَّ**» بَلْ قَدْ رُوِيَ «**لَسْتُ أَنْسَى وَلٰكِنْ أُنَسَّى لِأَسُنَّ**» وَهٰذِهِ الحالَةُ زِيادَةٌ لَهُ في التَّبْلِيغِ وَتَمَامٌ عليهِ في النِّعْمَةِ بَعِيدَةٌ عَنْ سِمَاتِ النَّقْصِ وَأَغْرَاضِ الطَّعْنِ فإنَّ القائِلِينَ بِتَجْوِيزِ ذٰلِكَ يَشْتَرِطُونَ أن الرُّسُلَ لا تُقَرُّ على السَّهْوِ وَالغَلَطِ بَلْ يُنَبَّهُونَ عليهِ وَيَعْرِفُونَ حُكْمَهُ بالفَوْرِ على قَوْلِ بَعْضِهِمْ وَهُوَ الصَّحِيحُ وَقَبْلَ انقِرَاضِهِمْ على قَوْلِ الآخَرِينَ وَأَمَّا ما لَيْسَ طَرِيقُهُ البَلاَغَ ولا بَيَانَ الأَحْكَامِ مِنْ أَفْعَالِهِ ﷺ وَمَا يَخْتَصُّ بِهِ مِنْ أُمُورِ دِينِهِ وَأَذْكَارِ قَلْبِهِ مِمَّا لَمْ يَفْعَلْهُ لِيُتَّبَعَ فِيهِ فَالأَكْثَرُ مِنْ طَبَقَاتِ عُلَمَاءِ الأُمَّةِ عَلَى جَوَازِ السَّهْوِ وَالْغَلَطِ عَلَيْه فِيهَا وَلُحُوقِ الْفَتَرَاتِ وَالْغَفَلاَتِ بِقَلْبِهِ وَذٰلِكَ بِمَا كُلِّفَهُ مِنْ مُقَاسَاةِ الخَلْقِ وَسِيَاسَات الأُمَّةِ وَمُعَانَاةِ الأَهْلِ وَمُلاحَظَةِ الأَعْدَاءِ وَلٰكِنْ لَيْسَ عَلَى سَبِيلِ التَّكْرَارِ وَلاَ الاتصَالِ بَلْ عَلَى سَبِيلِ النُّدُورِ كما قالَ ﷺ: «**إِنَّهُ لَيُغَانُ عَلَى قَلْبِي فَأَسْتَغْفِرُ الله**» وَلَيْسَ في هٰذَا شَيْءٌ يَحُطُّ مِنْ رُتْبَتِهِ وَيُنَاقِضُ مُعْجِزَتَهُ، وَذَهَبَتْ طَائِفَةٌ إِلَى مَنْعِ السَّهْوِ وَالنِّسْيَانِ وَالْغَفَلاَتِ وَالْفَتَرَاتِ في حَقِّهِ ﷺ جُمْلَةً وَهُوَ مَذْهَبُ جَمَاعَةِ المُتَصَوِّفَةِ وَأَصْحَابِ عِلْمِ الْقُلُوبِ وَالمَقَامَاتِ، وَلَهُمْ في هٰذِهِ الأَحَادِيثِ مَذَاهِبُ نَذْكُرُهَا بَعْدَ هٰذَا إِنْ شَاءَ الله.

As for being forgetful as regards the acts, it is not contradictory to that (miracle) nor maligns Prophethood, since the wrong and heedless bouts of the heart are of the human peculiar traits. This corresponds with the Prophet's statement, "Verily, I am a human being who forgets just as you forget, so if I

forget, remind me". Assuredly, forgetfulness and inadvertence on the part of the Prophet (pbuh) was for the sake of reporting knowledge and establishing a legal law, as he referred to in his statement, "I forget (or I am made to forget) so as to legislate a law".

Yet, it is reported that he said: I do not forget, but I am made to forget.

Therefore, that state (of forgetfulness) increases the vigour of the conveyance of information (about the religious matters), and perfects the bounty bestowed upon him. It is away from the defective attributes and is irrefutable, since the scholars adopting that notion of the permissibility (of forgetfulness) set a precondition that the Messengers did not approve of the inadvertence and wrong deeds, but they paid the people's attention to them and informed them about its rulings immediately on its occurrence.

A part form those acts of conveyance (of religious matters), whose religious verdicts must be explained through the acting of the Prophet (pbuh), the acts pertaining to his religious matters and his hearty remembrance (of Allah) - which he did not do (apparently before the people) so as to be followed - were permitted, according to the majority of scholars, to be intermingled with forgetfulness and mistakes, as well as his heart may have been afflicted with some bouts of heedlessness due to undergoing the creation, assuming the administration of the affairs of his nation, enduring the family and watching over the enemies.

Yet, this would not happen frequently and permanently, but rarely, according to what the Prophet (pbuh) said, "My heart is screened, so I seek Allah's Forgiveness".

Yet, all that does not belittle his rank nor contradict his miracle.

A religious sect go for the impossibility of forgetfulness, inadvertence, heedlessness and slackness, as a whole, on the part of the Prophet (pbuh). It is the juristic school of the Sufis and the people preoccupied with the knowledge of hearts who adopted doctrines as regards these Ahadith, and we will mention them later on.

فصل

في الكلام على الأحاديث المذكور فيها السهو مِنه ﷺ

وَقَدْ قَدَّمْنَا في الْفُصُولِ قَبْلَ هٰذَا مَا يَجُوزُ فِيه عَلَيْهِ السَّهْوُ ﷺ وَمَا يَمْتَنِعُ وَأَحَلْنَاهُ في الأَخْبَارِ جُمْلَةً، وفي الأَقْوَال الدِّينِيَّةِ قَطْعاً؛ وَأَجَزْنَا وَقُوعَهُ في الْأَفْعَالِ الدِّينِيَّةِ عَلَى الْوَجْه الَّذِي رَتَّبْنَاهُ وَأَشَرْنَا إِلى مَا وَرَدَ في ذٰلِكَ وَنَحْنُ نَبْسُطُ الْقَوْلَ فِيهِ. والصَّحِيحُ مِنْ الْأَحَادِيثِ الْوَارِدَة في سَهْوِهِ ﷺ في الصَّلاَةِ ثَلاَثَة أَحادِيث: أَوّلُهَا حَديثُ ذي الْيَدَيْنِ في السَّلاَمِ مِنَ اثْنَتَيْنِ؛ الثَّاني حَدِيثُ ابنِ بُحَيْنَةَ في القيَام مِنَ اثْنَتَيْنِ؛ الثَالِثُ حدِيثُ

ابنِ مَسْعُودٍ رضي الله عنه «أنَّ النَّبيَّ ﷺ صَلّى الظُّهر خَمْساً».

chapter
The Ahadith Concerning The Prophet's Forgetfulness

We have formerly mentioned in the previous chapters the permissible and impermissible conditions for the Prophet (pbuh) to forget, referring to the numerous narrations and information as well as the authoritative religious statements. Further, we made it possible as regards the religious matters in the way we arranged, and pointed to what was stated regarding that. Moreover, we are going to set forth the simple statement with respect to that and say: there are three sound Ahadith (Prophetic Sayings) concerning the Prophet's forgetfulness during the prayer, namely:

First: The hadith pertaining to Dhul-Yadain (the man with the two hands) concerning the Prophet's conclusion of the prayer after only two Rak'at by making Taslim (the invocations of peace).

Second: The hadith pertaining to Ibn Buhaina as to the Prophet's standing, after praying the two Rak'at without reciting the middle Tashshahud (the invocation of the testimony of faith).

Third: the hadith pertaining to Ibn Mas'ud (may Allah be pleased with him), namely: The Prophet (pbuh) prayed the Dhuhr (noon) prayer by performing five Rak'at.

وَهٰذِهِ الأَحَادِيثُ مَبْنِيَّةٌ على السَّهْوِ في الفِعْلِ الذي قَرَّرْناهُ؛ وَحِكْمَةُ الله فِيهِ لِيُسْتَنَّ بِهِ إِذِ البَلاغُ بالفِعْلِ أَجْلَى مِنْهُ بالقَوْلِ وَأَرْفَعُ لِلاحْتِمَالِ وَشَرْطُهُ أَنَّهُ لاَ يُقَرُّ عَلَى السَّهْوِ بَلْ يُشْعِرُ بِهِ لِيَرْتَفِعَ الالْتِبَاسُ وَتَظْهَرَ فائِدَةُ الْحِكْمَة كما قَدَّمْنَاهُ وَأَنْ النِّسْيَانَ وَالسَّهْوَ في الْفِعْلِ في حَقِّهِ ﷺ غَيْرُ مُضَادٍّ لِلْمُعْجِزَةِ وَلاَ قَادِحٍ في التَّصْدِيقِ، وَقَدْ قال ﷺ: «**إِنَّمَا أنا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ فإِذَا نَسِيتُ فَذَكِّرُونِي**» وقالَ: «**رَحِمَ الله فُلاَناً لَقَدْ أَذْكَرَني كَذَا وَكَذا آيَةً كُنْتُ أُسْقِطُهُنَّ**» وَيُرْوَى: «**أُنْسِيتُهُنَّ**» وقالَ ﷺ: «**إِنِّي لأَنْسَى أَوْ أُنَسَّى لِأَسُنَّ**» قِيلَ هٰذَا اللَّفْظُ شَكٌّ مِنَ الرَّاوِي وَقَدْ رُوِيَ «**إِنِّي لاَ أَنْسَى وَلٰكِنْ أُنَسَّى لِأَسُنَّ**» وَذَهَبَ ابْنُ نافِعٍ وعِيسَى بْنُ دِينَارٍ أَنَّهُ لَيْسَ بِشَكٍّ وَأن مَعْنَاهُ التَّقْسِيمُ أيْ: أَنْسَى أنا أَوْ يُنْسِينِي الله.

These Ahadith are based on the forgetfulness as for the act which we stated, and Allah's wise knowledge was latent in it so as to legislate a law concerning it. This is because giving information depending upon the act is clearer than reporting it through the saying, and makes it more probable to happen. Yet, the stipulation set for it implies that he [the Prophet (pbuh)] was not to approve of the state of forgetfulness, but he was to declare it so as to remove any obscurity and confusion, and that the advantage of the wise knowledge latent in it would subsequently become outstanding. Yet, forgetfulness and inadvertence as regards the act, on the part of the Prophet (pbuh), would not act contradictory

to the miracle nor deplete any belief in him, for the Prophet (pbuh) said, "Verily, I am a human being who forgets just as you do, so if I forget then remind me".

The Prophet (pbuh) also said, "May Allah have mercy upon so-and-so, for he reminded me of the so-and-so verses which I obliterated". It is also related: Which I was made to forget.

The Prophet (pbuh) said, "Verily, I forget (or I am made to forget) so as to legislate a law (concerning that)".

It is said: the narrator was doubtful about that term, and it was related that the Prophet (pbuh) said, "I do not forget, but I am made to forget".

Ibn Nafi' and 'Isa bin Dinar assumed that to be devoid of doubt, for it had double meanings, namely: I forget or Allah makes me forget.

قَالَ القاضي أبو الْوَلِيدِ الْبَاجِي يَحْتَمِلُ مَا قالاَهُ أنْ يُرِيدَ إنِّي أنْسٰى فِي الْيَقْظَةِ وَأُنَسَّى فِي النَّوْمِ أوْ أنْسٰى عَلَى سَبِيلِ عَادَةِ الْبَشَرِ مِنْ الذُّهُولِ عَنِ الشَّيْءِ وَالسَّهْوِ أو أُنَسَّى مَعَ إقْبَالِي عَلَيْهِ وَتَفرُّغِي لَهُ فأضَافَ أحَدَ النِّسْيَانَيْنِ إلَى نَفْسِهِ إذْ كَانَ لَهُ بَعْضُ السَّبَبِ فِيه وَنَفٰى الآخَرَ عَنْ نَفْسِهِ إذْ هُوَ فِيهِ كَالمُضْطَرِّ؛ وَذَهَبَتْ طَائِفَةٌ مِنْ أصْحَاب المَعَانِي وَالكَلاَمِ على الحَدِيثِ إلى أنَّ النبي ﷺ كَانَ يَسْهُو في الصَّلاَةِ وَلاَ يَنْسٰى لأنَّ النِّسْيَانَ ذُهُولٌ وَغَفْلَةٌ وَآفَةٌ قال: والنَّبيُّ ﷺ مُنَزَّهٌ عَنْهَا وَالسَّهْوُ شُغْلٌ فكَانَ ﷺ يَسْهُو في صَلاَتِهِ وَيُشْغِلُهُ عَنْ حَرَكَاتِ الصَّلاَةِ مَا فِي الصَّلاَةِ شُغْلاً بِهَا لا غَفْلَةً عَنْهَا وَاحْتَجَّ بِقَوْلِهِ في الرِّوَايَةِ الأُخْرَى إنِّي لا أنْسٰى. وَذَهَبَتْ طَائِفَةٌ إلى مَنْعِ هٰذَا كُلِّه عَنْهُ وَقَالُوا: إنّ سَهْوَهُ عَلَيْهِ السَّلاَمُ كَانَ عَمْداً وَقَصْداً لِيَسُنَّ وَهٰذَا قَوْلٌ مَرْغُوبٌ عَنْهُ مُتَنَاقِضُ المَقَاصِدِ لا يُحْلَى مِنْهُ بِطَائِلٍ لأنَّهُ كَيْفَ يَكُونُ مُتَعَمِّداً سَاهِياً في حَالٍ وَلاَ حُجَّةَ لَهُمْ في قَوْلِهِمْ إنَّهُ أمِرَ بِتَعَمُّدِ صُورَةِ النِّسْيَانِ لِيَسُنَّ لِقَوْلِهِ: «**إنِّي لأنْسَى أوْ أُنَسَّى**» وَقَدْ أثْبَتَ أحَدَ الْوَصْفَيْنِ وَنَفى مُنَاقَضَةَ التَّعَمُّدِ وَالقَصْدِ وَقَالَ: «**إنَّمَا أنا بَشَرٌ مِثْلُكُمْ أنْسَى كَمَا تَنْسَوْنَ**» وَقَدْ مَالَ إلى هٰذَا عَظِيمٌ مِنْ المُحَقِّقِينَ مِنْ أئِمَّتِنَا وَهُوَ أبو المُظَفَّرِ الاسْفِرَائنيّ وَلَمْ يَرْتَضِهِ غَيْرُهُ مِنْهُمْ وَلاَ أرْتَضِيهِ وَلا حُجَّةَ لِهَاتَيْن الطَّائِفَتَيْنِ في قَوْلِهِ: «**إنِّي لا أنْسَى وَلٰكِنْ أُنَسَّى**» إذْ لَيْسَ فِيهِ نَفْيُ حُكْم النِّسْيَانِ بالْجُمْلَةِ وَإنَّما فِيهِ نَفْيُ لَفْظِهِ وَكَرَاهَةُ لَقَبِهِ كَقَوْلِهِ: «**بِئْسَمَا لأحَدِكُمْ أنْ يَقُولَ نَسِيتُ آيَةَ كَذَا وَلٰكِنَّه نُسِّيَ**» أوْ نَفْيُ الغَفْلَةِ وَقِلَّةِ الاهْتِمَام بِأمْرِ الصَّلاةِ عَنْ قلْبِهِ لٰكِنْ شُغلَ بِهَا عَنْهَا وَنَسيَ بَعْضَهَا بِبَعْضِهَا كما تَرَكَ الصَّلاَةَ يَوْمَ الخَنْدَقِ حَتَّى خَرَجَ وَقْتُهَا وَشُغِلَ بالتَّحَرُّزِ مِنَ العَدُوِّ عَنْهَا فَشُغِلَ بِطَاعَةٍ عَنْ طَاعَةٍ وَقِيلَ إنَّ الَّذِي تُرِكَ يَوْم الخَنْدَقِ أرْبَعُ صَلَوَاتٍ: الظُّهْرُ، وَالعَصْرُ، والمَغْرِبُ، وَالعِشَاءُ.

Al-Qadi Abul-Walid Al-Bajjy said: Perhaps they both meant: I forget during wakefulness, and forget during sleep, or I forget "as it is the habit of the humans to be inadvertent and distracted from the thing", and I am made to forget despite my approach and devotion to it. So, he ascribed one of the two states of

forgetfulness to himself, for the other one was caused by Allah, so he denied it being caused by him as if he was obliged (to forget).

A sect of the interpreters of Ahadith and commentators stated that the Prophet (pbuh) used to be inadvertent in the prayer, but without being forgetful, since 'forgetfulness' denotes absent mindedness, heedlessness and the existence of flaws. Yet, the Prophet (pbuh) was exalted above all that. Further, inadvertence signifies the state of being crippled. Thereby, the Prophet (pbuh) used to be abstracted, during the prayer, from the movements of the prayer by what was included in the prayer (i.e. by the Qur'anic recital and scanning its wording), and therefore he was not unaware of it. They pleaded by the Prophet's statement in the other narration, namely: I do not forget.

Another sect did not scribe anything of all that to the Prophet (pbuh) and said: The Prophet (pbuh) forgot intentionally and of his own accord, in order to legislate a law.

The aforementioned statement is undesirable and full of contradictory objectives. It is of no avail, and they do not have any evidence proving their statement that he pretended to have forgotten so as to legislate a law, since the Prophet (pbuh) said, "I forget or I am made to forget", for he confirmed one of the two states (of forgetfulness); whereas the opposite term (I am made to forget) denied that he did so on purpose.

One of the great scholars and commentators (of the Ahadith), namely Abu Al-Mudhafar Al-Isfra'iny, got inclined to that statement, but others did not accept it and so do I. there is no proof for those both sects to be set based on the Prophet's statement, "I do not forget, but I am made to forget", for he did not deny being forgetful on the whole, but he denied and disliked the term (forget), and this corresponds with his statement, "It is bad for anyone of you to say, "I forgot (reciting) the so-and-so verse", but he he is to say: he was made to forget".

Perhaps the Prophet (pbuh) denied his heart being heedless or less interested in the prayer, but he was distracted from some of it (the movements) by the other (i.e. the Qur'anic recital), just as he had not performed the prayer on the day of Al-Khandaq (the Trench) battle till its due time elapsed, for he was preoccupied with taking precaution against the enemy, so he was diverted from an act of obedience by another act of obedience.

It is said: On the day of Al-Khandaq (battle), the Prophet (pbuh) had not offered four prayers, namely: the Dhuhr (noon), 'Asr (Afternoon), Maghrib (Sunset) and 'Isha' (evening) prayers.

وَبِهِ احْتَجَّ مَنْ ذَهَبَ إلى جَوَازِ تَأْخِيرِ الصَّلاةِ في الْخَوْفِ إذَا لَمْ يَتَمَكَّنْ مِنْ أَدَائِها إلى وَقْتِ الأَمْنِ وَهُوَ مَذْهَبُ الشَّامِيِّينَ وَالصَّحيحُ أنَّ حُكْمَ صَلاة الْخَوْفِ كانَ بَعْدَ هٰذَا فَهُوَ ناسِخٌ لَهُ. فإنْ قُلْتَ فَمَا تَقُولُ في نَوْمِهِ ﷺ عَنِ الصَّلاة يَوْمَ الْوَادِي وَقَدْ قالَ: «**إنَّ عَيْنَيَّ تَنَامَان وَلاَ يَنَامُ قَلْبي**»: فاعْلَمْ أنَّ لِلْعُلَمَاءِ عَنْ ذٰلِكَ أَجْوبَةً مِنْهَا أنّ الْمُرَادَ بأنَّ هٰذا حُكْمُ قَلْبِهِ

عِنْدَ نَوْمِهِ وَعَيْنَيْهِ في غالِبِ الْأَوْقاتِ وَقَدْ يَنْدُرُ مِنْهُ غَيْرُ ذٰلِكَ كما يَنْدُرُ مِنْ غَيْرِهِ خِلافُ عَادَتِهِ وَيُصَحِّحُ هٰذَا التَّأْوِيلَ قَوْلُهُ ﷺ في الحديثِ نَفْسِهِ: «**إِنَّ اللهَ قَبَضَ أَرْوَاحَنَا**» وَقَوْلُ بِلال فِيهِ: مَا أُلْقِيَتْ عَلَيَّ نَوْمَةٌ مِثْلُهَا قَطُّ؛ وَلٰكِنْ مِثْلُ هٰذَا إِنَّمَا يَكُونُ مِنْهُ لِأَمْرٍ يُرِيدُهُ اللهُ مِنْ إِثْبَاتِ حُكْمٍ وَتَأْسِيسِ سُنَّةٍ وَإِظْهَارِ شَرْعٍ. وكما قال في الحديثِ الآخَرِ: «**لَوْ شَاءَ اللهُ لَأَيْقَظَنَا وَلٰكِنْ أَرَادَ أَنْ يَكُونَ لِمَنْ بَعْدَكُمْ**»، الثَّانِي أَنَّ قَلْبَهُ لا يَسْتَغْرِقُهُ النَّوْمُ حَتَّى يَكُونَ مِنْهُ الحَدَثُ فِيهِ لِمَا رُوِيَ أَنَّهُ كانَ مَحْرُوساً وَأَنَّهُ كانَ يَنَامُ حَتَّى يَنْفُخَ وَحَتَّى يُسْمَعَ غَطِيطُهُ ثُمَّ يُصَلِّي وَلاَ يَتَوَضَّأُ وَحَدِيثُ ابنِ عَبَّاسٍ المَذْكُورُ فِيهِ وُضُوءُهُ عِنْدَ قِيامه مِنَ النَّوْمِ فِيهِ نَوْمُهُ مَعَ أَهْله فَلاَ يُمْكِنُ الاحْتِجَاجُ بِهِ على وُضُوئِهِ بِمُجَرَّدِ النَّوْمِ إِذْ لَعَلَّ ذٰلِكَ لِمُلاَمَسَةِ الْأَهْلِ أَوْ لِحَدَث آخَر فَكَيْفَ وفي آخِرِ الحديثِ نَفْسِهِ ثُمَّ نَامَ حَتَّى سَمِعْتُ غَطِيطَهُ ثُمَّ أُقِيمَتِ الصَّلاةُ فَصَلَّى وَلَمْ يَتَوَضَّأْ وَقِيلَ لا يَنَامُ قَلْبُهُ مِنْ أَجْلِ أَنَّهُ يُوحَى إِلَيْه في النَّوْمِ وَلَيْسَ في قِصَّةِ الْوَادِي إِلاَّ نَوْمُ عَيْنَيْهِ عَنْ رُؤْيَة الشَّمْس وَلَيْسَ هٰذَا مِنْ فِعْلِ القَلْب وَقَدْ قال ﷺ: «**إِنَّ اللهَ قَبَضَ أَرْوَاحَنَا وَلَوْ شَاءَ لَرَدَّهَا إِلَيْنَا في حين غَيْرِ هٰذَا**».

Based on that narration, some scholars argued for the permissibility of delaying the performance of the prayer during the times of danger out of fear (of the enemy), in case of not being able to perform it, until the advent of the time of safety and tranquility. That is the view of the Levantine school of jurisprudence.

The truth involves that the legal judgment as for the performance of prayer during the time of danger (out of the fear of the enemy) was assumed after that (battle), so it invalidates that (view) and abrogates the previous ruling they assumed [i.e. the Muslims are not to cease performing the prayers during the time of fear and danger, but they are to pray therein].

So, if you say: What is your comment as for the Prophet's sleep, during the prayer time on the day of the valley; whereas he said: My eyes sleep, but my heart remains awake.

Behold that the scholars of sacred knowledge gave replies to that, comprising the hereinafter:

First: It means that this is the state of his heart and eyes during sleep in most times, but it may change in some rare periods.

What proves that interpretation is the Prophet's statement in the very hadith, "Allah has taken out our souls", as well as the statement of Bilal in it: I have never been overcome by such sleep before".

Thereby, such that (sleep), which overcame him was caused due to what Allah intended, namely to establish a ruling, set up a Sunnah (legal way or act) and convey the legislation. This corresponds with what the Prophet (pbuh) said in the other hadith, "Had Allah wished, he would have awakened us, but he intended it to be (apparent and clear as for the religious behaviour and ruling) for those who will succeed you".

Second: It means: His heart is not overcome by sleep so deeply that he may

pass wind, for it was narrated that he was guarded against that, and used to sleep till his snore could be heard, and thereafter pray without reperforming ablution.

The hadith related by Ibn 'Abbas, which implied that the Prophet (pbuh) performed ablution after he had rose up from sleep, refers to his sleep with his wife. So it can not be taken as a proof that he reperformed ablution owing to sleep, for he may have had any sexual approach to his wife. Further, at the end of that very hadith, it is narrated: Then he slept till his snore could be heard, and when the prayer was established, he prayed without having reperformed ablution.

It is said: His heart remained awake, since he was inspired by the Divine Revelation during sleep.

The story of the valley involves nothing but the fact that his eyes slept against sighting the sun, but that was not due to the act of the heart. The Prophet (pbuh) said, "Allah has taken out our souls, and if he wished, he would restore them to us during a period of time other than that".

فإنْ قيلَ فَلَوْلاَ عَادَتُهُ مِنَ اسْتِغْرَاقِ النَّوْمِ لما قال لِبِلال «**اكْلأْ لَنَا الصُّبْحَ**» فَقِيلَ في الجَوَاب إنَّهُ كانَ مِنْ شَأْنه ﷺ التَّغْلِيسُ بالصُّبْحِ وَمُرَاعاةُ أوَّل الفَجْرِ لا تَصِحُّ مِمَّنْ نامَتْ عَيْنُهُ إذْ هُوَ ظَاهرٌ يُدْرَكُ بالجَوَارِحِ الظَّاهِرَةِ فَوَكَّلَ بلالاً بمُرَاعاة أوَّلِهِ لِيُعْلِمَهُ بِذٰلِكَ كما لَوْ شُغلَ بِشُغْلٍ غَيْر النَّوْم عَنْ مُرَاعاتِهِ. فإنْ قِيلَ فَمَا مَعْنٰى نَهْيِهِ ﷺ عنِ القَوْل نَسيتُ وَقَدْ قال ﷺ: «**إنِّي أنْسٰى كما تَنْسَوْنَ فإذَا نَسِيتُ فَذَكِّرُوني**» وَقَالَ: «**لَقَدْ أذْكَرَني كَذَا وَكَذَا آيَةً كُنْتُ أُنْسِيتُهَا**» فاعْلَمْ أكْرَمَكَ الله أنَّهُ لاَ تَعَارُضَ في هٰذِهِ الألْفَاظِ؛ أَمَّا نَهْيُهُ عَنْ أنْ يُقَالَ نَسِيتُ آيَةَ كَذَا فَمَحْمُولٌ عَلَى مَا نُسِخَ نَقْلُهُ مِنَ الْقُرْآنِ أيْ أنَّ الْغَفْلَةَ في هٰذَا لَمْ تَكُنْ مِنْهُ وَلٰكِن الله تَعَالَى اضْطَرَّهُ إلَيْهَا لِيَمْحُوَ مَا يَشَاءُ وَيُثْبتَ وَمَا كَانَ مِنْ سَهْوٍ أوْ غَفْلَةٍ مِنْ قِبَلِهِ تَذَكَّرَهَا صَلُحَ أنْ يُقَالَ فِيهِ أنْسٰى وَقَدْ قِيلَ إنَّ هٰذَا مِنْهُ ﷺ على طَرِيقِ الاسْتِحْبَابِ أنْ يُضِيفَ الْفِعْلَ إلَى خَالِقِهِ وَالآخَرَ عَلى طَرِيقِ الجَوَازِ لاكْتِسَابِ الْعَبْدِ فِيهِ وَإسْقَاطُهُ ﷺ لِمَا أسْقَطَ مِنْ هٰذِهِ الآياتِ جَائزٌ عَلَيْهِ بَعْدَ بَلاَغِ مَا أُمِرَ بِبَلاَغِهِ وَتَوصِيله إلَى عِبَادِهِ ثُمَّ يَسْتَذْكِرُهَا مِنْ أُمَّتِهِ أوْ مِنْ قِبَلِ نَفْسِهِ إلاَّ مَا قَضَى الله نَسْخَهُ وَمَحْوَهُ مِن الْقُلُوبِ وَتَرْكَ اسْتِذْكَارِهِ؛ وَقَدْ يَجُوزُ أنْ يَنْسٰى النَّبِيُّ ﷺ مَا هٰذَا سَبِيلُهُ كَرَّةً وَيَجُوزُ أنْ يُنَسَّيَهُ مِنْهُ قَبْلَ الْبَلاَغِ مَا لاَ يُغَيِّرُ نَظْماً وَلاَ يُخَلِّطُ حُكْماً مِمَّا لاَ يُدْخِلُ خَلَلاً في الخَبَرِ ثُمَّ يُذَكِّرُهُ إيَّاهُ وَيَسْتَحِيلُ دَوَامُ نِسْيَانِهِ لَهُ لِحِفْظِ الله كِتَابَهُ وَتَكْلِيفِهِ بَلاَغَهُ.

So, if it is said: But for his habit of deep sleep (overcoming all his senses and organs), the Prophet (pbuh) would not have said to Bilal: Keep watch over the due time of the Fajr (early-morning) prayer for us.

Then the reply is; so, he entrusted Bilal with keeping watch over the outset of the time of the Fajr (dawn), so as to inform him, as if he was diverted by

anything other than sleep from observing the advent of its time.

So, if it is said: So, what is meant what he prohibited as regards saying: "I forgot"; whereas he said, "I forget just as you do, so if I forget, remind me, and he (someone) reminded me of the so-and-so verse which I forgot (reciting it)".

Then, behold - may Allah honour you - that these terms are devoid of contradiction. As for his prohibition as regards saying, "I forgot the so-and-so verse", it is applicable to what had been abrogated of the Qur'an (verses), and thereby he was not heedless, but he was made to be so by Allah so that Allah shall abrogate and establish what He wished of the Qur'an. Thereby, when he remembered any act, which he was made by Allah to forget or omit, it was proper for him to say: "I forget".

It is said: The Prophet (pbuh) liked to say that (I am made to forget) so as to ascribe the act to his creator; whereas he uttered the other term (in the other hadith: I forget) so as to make it permissible for the slave to do. The Prophet's omission of these verses was permissible for him, after he had conveyed, what he was commanded, to the slaves (of Allah). Then, he would be reminded of them by his followers or by himself apart from what Allah had abrogated, eliminated from the hearts and commanded to be deserted.

فصل

في الردِّ على من أجاز عليهم الصغائِرَ والكلام على ما احتجوا به في ذلك

اعْلَمْ أنَّ الْمُجَوِّزِينَ لِلصَّغَائِرِ على الأَنْبِيَاءِ مِنَ الْفُقَهَاءِ وَالْمُحَدِّثِينَ وَمَنْ شَايَعَهُمْ عَلَى ذٰلِكَ مِنَ الْمُتَكَلِّمِينَ احْتَجُّوا عَلَى ذٰلِكَ بِظَوَاهِرَ كَثِيرَةٍ مِنَ الْقُرْآنِ وَالحَدِيثِ إنِ الْتَزَمُوا ظَوَاهِرَهَا أفْضَتْ بِهِمْ إلَى تَجْوِيزِ الْكَبَائِرِ وَخَرْقِ الإجْماع وَمَا لاَ يَقُولُ بِهِ مُسْلِمٌ فَكَيْفَ وَكُلُّ مَا احْتَجُّوا بِهِ ممَّا اخْتَلَفَ المُفَسِّرُونَ في مَعْنَاهُ وَتَقَابَلَت الاحْتِمَالاَتُ في مُقْتَضَاهُ وَجَاءَتْ أقاوِيلُ فيهَا لِلسَّلَفِ بخِلاَفِ مَا الْتَزَمُوهُ مِنْ ذٰلِكَ فإذَا لَمْ يَكُنْ مَذْهَبُهُمْ إجْمَاعاً وَكَانَ الْخِلاَفُ فيما احْتَجُّوا بِهِ قَدِيماً وَقَامَتِ الدَّلاَلَةُ عَلَى خَطَإِ قَوْلِهِمْ وَصِحَّة غَيْرِهِ وَجَبَ تَرْكُهُ وَالمَصِيرُ إلَى مَا صَحَّ وَهَا نَحْنُ نَأْخُذُ في النَّظَرِ فِيهَا إنْ شَاءَ الله؛ فَمِنْ ذٰلِكَ قَوْلُهُ تَعَالَى لِنَبِيِّنَا مُحَمَّدٍ ﷺ: ﴿لِيَغْفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِن ذَنْبِكَ وَمَا تَأَخَّرَ﴾ [الفتح: 2]؛ وقولُهُ تعالى: ﴿وَٱسْتَغْفِرْ لِذَنۢبِكَ وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ﴾ [محمد: 19] وقولُهُ تعالى: ﴿وَوَضَعْنَا عَنكَ وِزْرَكَ ٱلَّذِىٓ أَنقَضَ ظَهْرَكَ﴾ [الشرح: 2 ـ 3] وَقَوْلُهُ تعالى: ﴿عَفَا ٱللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ﴾ [التوبة: 43]

chapter

The Echo Reply To Those Who Made The Minor Sins Permissible For The Prophets To Commit

Behold that those who made the minor sins permissible for the Prophets to

commit, either they are from the jurists, the traditionalists, jurisprudents of narrators and their like of the commentators, pleaded for their views based on a multitude of the Qur'anic verses and Ahadith (Prophetic sayings), but they depended on their external sense.

In case of relying on the external sense, they would fall in the whirl of making the major sins permissible for them, and of breaching the consensus of scholars, and that is not proper for a Muslim to say. So, how could it be, if all that they pleaded by, was disagreed upon by the interpreters as regards its meaning and real sense; had possible opposing explanations and was contradicted by the early scholars.

So, since they did not unanimously agree upon their doctrine and if the proof disproved their false statements, while it validated those ones other than them, it is a must to renounce it and trend for the right statement.

Thus, we review their pleas based on the Qur'anic verses, refuting them, if Allah wishes.

Of these verses, on which they grounded their views, are the hereinafter statements given by Allah to our Prophet Muhammad (pbuh), namely: "that Allah may forgive you your sins of the past and the future"[1].

And: "And ask forgiveness for your sin, and also for (the sin of) believing men and believing women"[2].

And: "And removed from you your burden, which weighed down your back"[3].

And: "May Allah forgive you [O Muhammad (pbuh)]. Why did you grant them leave (for remaining behind: you should have persisted as regards your order to them to proceed on Jihad)"[4].

وقَوْلُهُ تعالى: ﴿لَّوْلَا كِتَٰبٌ مِّنَ ٱللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ﴾ [الأنفال: 68] وقولُهُ تعالى: ﴿عَبَسَ وَتَوَلَّىٰٓ أَن جَآءَهُ ٱلْأَعْمَىٰ﴾ [عبس: 1 ـ 2] الآية وَمَا قَصَّ مِنْ قِصَصِ غَيْرِهِ مِنَ الْأَنْبِيَاءِ كَقَوْلِهِ تعالى: ﴿وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ﴾ [طه: 121] وقوْلِه تعالى: ﴿فَلَمَّآ ءَاتَىٰهُمَا صَٰلِحًا جَعَلَا لَهُۥ شُرَكَآءَ﴾ الآيةَ وقوْلِهِ عَنْهُ: ﴿رَبَّنَا ظَلَمْنَآ أَنفُسَنَا﴾ [الأعراف: 23] الآيةَ وقوْلِهِ عَنْ يُونُسَ ﴿سُبْحَٰنَكَ إِنِّى كُنتُ مِنَ ٱلظَّٰلِمِينَ﴾ [الأنبياء: 87] وَمَا ذَكَرَهُ مِنْ قِصَّةِ دَاوُدَ، وقوْلِهِ ﴿وَظَنَّ دَاوُۥدُ أَنَّمَا فَتَنَّٰهُ فَٱسْتَغْفَرَ رَبَّهُۥ وَخَرَّ رَاكِعًا وَأَنَابَ﴾ [ص: 25] إلى قَوْلِهِ ﴿مَـَٔابٍ﴾ [ص: 24] وقوْلِهِ تعالى: ﴿وَلَقَدْ هَمَّتْ بِهِۦ وَهَمَّ بِهَا﴾ [يوسف: 24] وَمَا قَصَّ مِنْ قِصَّتِهِ مَعَ إخْوَتِهِ، وقولِهِ عَنْ مُوسَى: ﴿فَوَكَزَهُۥ مُوسَىٰ فَقَضَىٰ عَلَيْهِ قَالَ هَٰذَا مِنْ عَمَلِ ٱلشَّيْطَٰنِ﴾ [القصص: 15] وَقَوْل النَّبيِّ ﷺ

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(1) [48: 2].
(2) [47: 19].
(3) [94: 2,3].
(4) [9: 43].

فِي دُعَائِهِ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ» وَنَحْوِهِ مِنْ أَدْعِيَتِهِ ﷺ وذِكْرِ الأَنْبِيَاءِ فِي المَوْقِفِ ذُنُوبَهُمْ فِي حدِيثِ الشَّفَاعَةِ، وقولِهِ: «إِنَّهُ لَيُغَانُ على قَلْبِي فَأَسْتَغْفِرُ الله» وفي حدِيثِ أبي هُرَيْرَةَ «إِنِّي لأَسْتَغْفِرُ الله وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً» وقولِهِ تعَالَى عَنْ نُوحٍ ﴿وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِيٓ﴾ [هود: 47] الآيَةَ، وَقَدْ كانَ قَالَ الله لَهُ ﴿وَلَا تُخَٰطِبْنِي فِي ٱلَّذِينَ ظَلَمُوٓاْ إِنَّهُم مُّغْرَقُونَ﴾ [هود: 37] وقالَ عَنْ إِبْرَاهِيمَ ﴿وَٱلَّذِيٓ أَطْمَعُ أَن يَغْفِرَ لِي خَطِيٓـَٔتِي يَوْمَ ٱلدِّينِ﴾ [الشعراء: 82] وقَولِهِ عَنْ مُوسَى ﴿تُبْتُ إِلَيْكَ﴾ [الأعراف: 143] وَقَوْلِهِ تعالى: ﴿وَلَقَدْ فَتَنَّا سُلَيْمَٰنَ﴾ [ص: 34] إلى ما أَشْبَهَ هٰذِهِ الظَّوَاهِرَ؛ فأمَّا احْتِجَاجُهُمْ بِقَوْلِهِ تعالى: ﴿لِّيَغْفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ﴾ [الفتح: 1] فَهٰذَا قَدِ اخْتَلَفَ فِيهِ المُفَسِّرُونَ.

And: "Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took"(1).

And: "[The Prophet (pbuh)] frowned and turned away. Because there came to him the blind (man (i.e. 'Abdullah bin Umm-Maktum, who came to the Prophet (pbuh) while he was preaching to one or some of the Quraish chiefs)"(2).

In addition to the stories of the other Prophets, revealed to him, as in Allah's Statement, "thus, did Adam disobey his Lord, so he went astray"(3).

As well, they relied on His Statement, which reads, "But when he gave them (the polytheist and his wife) a Salih (good in every aspect) child, they ascribed partners to him (Allah) in that which he has given to them. High be Allah, exalted above all that they ascribe as partners to him"(4).

And: "They said: "Our Lord! We have wronged ourselves. If you forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers"(5).

Likewise, concerning Yunus (Jonah), Allah's statement reads, "Glorified (and exalted) be you [above all that (evil) they associate with you]! Truly, I have been of the wrong - doers"(6).

And Allah's Statement respecting Dawud (David) reads, "And Dawud (David) guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allah) in repentance. So We forgave him that, and verily, for him is a near access to us, and a good place of (final) return (Paradise)"(7).

Allah's Statement reads concerning Yusuf (Joseph), "And indeed she did desire him, and he would have inclined to her desire"(8).

Concerning Musa (Moses), Allah's Statement reads, "So Musa (Moses) struck him with his fist and killed him. He said: this is of Shaitan's (Satan) doing: Verily, he is plain misleading enemy"(9).

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(1) [8: 68]. (2) [80: 1,2]. (3) [20: 121].
(4) [7: 190]. (5) [7: 23]. (6) [21: 87].
(7) [38: 24,25]. (8) [12: 24]. (9) [28: 15].

As well, they depended on the Prophet's statement, "O Allah, forgive me my past and future, secret and open sins", as well as the similar supplications of the Prophet (pubh).

They also based their pleas on the hadith of the intercession in which the Prophets stated their sins on the Day of Standing (on Doomsday), in addition to the Prophet's statement, "My heart is screened, so I seek Allah's Forgiveness".

Added to that is the hadith related by Abu Hurairah (may Allah be pleased with him), namely, "I seek Allah's Forgiveness and repent to him more than seventy times a day".

As well as Allah's Statement, which reads regarding Nuh (Noah), "And unless you indeed be one of the losers"(1).

That aforementioned speech was uttered by Nuh due to Allah's Statement to him, namely, "And call not upon me on behalf of those who did wrong; they are surely to be drowned"(2).

In addition to Allah's Statement concerning Ibrahim (Abraham) which reads, "And who, I hope, will forgive me my faults on the Day of Resurrection"(3).

As well as His Statement concerning Musa (Moses) which reads, "I turn to you (Allah) in repentance"(4).

And [concerning Sulaiman (Solomon)], it reads, "And indeed, we did try Sulaiman (Solomon)"(5).....to the like of the verses upon which they depended to validate their allegations.

فَقِيلَ المُرَادُ ما كانَ قَبْلَ النُّبُوَّةِ وَبَعْدَهَا، وَقِيلَ المُرَادُ ما وَقَعَ لَكَ مِنْ ذَنْب وَمَا لَمْ يَقَعْ أعْلَمَهُ أنَّهُ مَغْفُورٌ لَهُ، وَقِيلَ المُتَقَدِّمُ ما كانَ قَبْلَ النُّبُوَّةِ وَالمُتَأَخِّرُ عِصْمَتُكَ بَعْدَهَا؛ حَكَاهُ أَحْمَدُ بنُ نَصْر، وقيلَ المُرَادُ بذٰلِكَ أُمَّتُهُ ﷺ وَقِيلَ المُرَادُ ما كانَ عَنْ سَهوٍ وَغَفْلَةٍ وَتَأْوِيلٍ؛ حَكاهُ الطَّبرِيُّ واخْتَارَهُ القُشَيْرِيُّ؛ وقيلَ ما تَقَدَّمَ لِأَبِيكَ آدَمَ وَمَا تَأَخَّرَ مِنْ ذُنُوبِ أُمَّتِكَ، حَكاهُ السَّمَرْقَندِيُّ والسُّلَمِيُّ عَنِ ابنِ عَطَاءٍ وَبِمِثْلِهِ وَالَّذِي قَبْلَهُ يُتَأَوَّلُ قَوْلُهُ: ﴿وَٱسْتَغْفِرْ لِذَنۢبِكَ وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ﴾ [محمد: 19] قال مَكِّيٌّ: مُخَاطَبَةُ النَّبِيِّ ﷺ هٰهُنَا هِيَ مُخَاطَبَةٌ لِأُمَّتِهِ، وقيلَ إنَّ النبيَّ ﷺ لمَّا أُمِرَ أنْ يَقُولَ: ﴿وَمَآ أَدْرِى مَا يُفْعَلُ بِى وَلَا بِكُمْ﴾ [الأحقاف: 9] سُرَّ بذٰلِكَ الكُفَّارُ فَأنْزَلَ الله تَعالَى: ﴿لِّيَغْفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ﴾ [الفتح: 1] الآيَةَ وَبمآلِ المُؤْمِنِينَ في الآيةِ الأُخْرَى بَعْدَهَا، قَالَهُ ابنُ عَبَّاسٍ، فَمَقْصِدُ الآيةِ أنَّكَ مَغْفُورٌ لَكَ غَيْرُ مُؤَاخَذٍ بِذَنْبٍ أنْ لَوْ كانَ، قال بَعْضُهُمْ: المَغْفِرَةُ هٰهُنَا تَبْرِئَةٌ مِنَ الْعُيُوب، وأَمَّا قولُهُ تعالى: ﴿وَوَضَعْنَا عَنكَ وِزْرَكَ ٱلَّذِىٓ أَنقَضَ ظَهْرَكَ﴾ [الشرح: 2 ـ 3] فَقِيلَ ما سَلَفَ مِنْ ذَنْبِكَ

(1) [11:47]. (2) [11: 37]. (3) [26: 82].
(4) [7: 143]. (5) [38: 34].

قَبْلَ النُّبُوَّةِ وَهُوَ قَوْلُ ابن زَيْدٍ والحَسَنِ وَمَعْنَى قَوْل قَتَادَةَ؛ وقيلَ مَعْنَاهُ أنهُ حُفِظَ قَبْلَ نُبُوَّتِهِ مِنْهَا وَعُصِمَ؛ وَلَوْلا ذٰلِكَ لأَثْقَلَتْ ظَهْرَهُ، حَكَى مَعْنَاهُ السَّمَرْقَنْدِيُّ، وقِيلَ المُرَادُ بِذٰلِكَ ما أَثْقَلَ ظَهْرَهُ مِنْ أَعْبَاءِ الرِّسَالَةِ حَتّى بَلَّغَها، حكاهُ المَاوَرْدِيُّ والسُّلَمِيُّ.

Al-Qadi Abul-Fadl, may Allah have mercy upon him, said: As for their plea by Allah's Statement, "That Allah may forgive you your sins of the past and the future", the interpreters disagreed with regard to its meaning. So, it is said: It refers to the faults before and after Prophethood.

It is also said: It means: Your faults, which you did and did not do, will be forgiven - He informed him that he is forgiven.

As well, it is said: the past sins refer to those done before Prophethood; whereas the future ones denote protecting you against faults after Prophethood. Ahmad bin Nasr gave that interpretation.

It is also said: It refers to his followers.

Likewise, it is said: It means: Any fault due to inadvertence and forgetfulness will be forgiven for you. That interpretation was given by At-Tabary and chosen by Al-Qusheiry.

Further, it is said: It means: The past sins of your father Adam and the future ones of your [Muhammad (pbuh)] followers will be forgiven. That interpretation was adopted by As-Samarqandi and As-Salamy on the authority of Ibn 'Ata'.

The aforementioned explanation and the one preceding it, are applicable to Allah's Statement, "And ask forgiveness for your sin, and also for (the sin of) believing men and believing women". Makki said: the address to the Prophet (pbuh) herein is also directed to his followers.

Moreover, it is said: when the Prophet (pbuh) was ordained (by Allah) to say, "Nor do I know what will be done with me or with you" (1), the disbelievers got joyful, so Allah the Supreme revealed the hereinafter verse, "That Allah my forgive you your sins of the past and the future". That interpretation was given by Ibn 'Abbas. So, the verse means: Your sins will be forgiven, and you will not be punished for whatever fault you do [O Muhammad (pbuh)].

Some one said: "forgiveness" herein signifies clearing him of the faults.

Concerning the statement, "And removed from you your burden, which weighed down your back", it is said: It means: the burden of your past faults before Prophethood (will be removed). That interpretation was adopted by Ibn Zaid, Al-Hasan and Qatada.

It is said: It means that he was safeguarded against faults before his Prophethood, and but for that protection, their burden would have weighed down his back. The meaning of that interpretation was stated by As-Samarqandi.

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(1) [46: 9].

As well, it is said: it refers to what weighed down his back as regards the burden of the Message (of Islamic Monotheism) till he conveyed it (to the people). That explanation was adopted by Al-Mawardy and As-Salamy.

وقيلَ حَطَطْنَا عَنْكَ ثِقَلَ أَيَّامِ الجَاهِلِيَّةِ، حَكاهُ مَكِّيٌّ. وقيلَ ثِقَلَ شُغْلِ سِرِّكَ وحَيْرَتِكَ وَطَلَبِ شَرِيعَتِكَ حَتَّى شَرَعْنَا ذٰلِكَ لَكَ، حَكى مَعْنَاهُ القُشَيْرِيُّ، وَقِيلَ مَعْنَاهُ خَفَّفْنَا عَلَيْكَ مَا حُمِّلْتَ بِحِفْظِنَا لِمَا اسْتُحْفِظْتَ وَحُفِظَ عَلَيْكَ، وَمَعْنَى أَنْقَضَ ظَهْرَكَ أَيْ كادَ يَنْقُضُهُ فَيَكُونُ المَعْنَى على مَنْ جَعَلَ ذٰلِكَ لِمَا قَبْلَ النُّبُوَّةِ اهْتِمَامُ النَّبِيِّ ﷺ بِأُمُورٍ فَعَلَهَا قَبْلَ النُّبُوَّةِ وحُرِّمَتْ عَلَيْهِ بَعْدَ النُّبُوَّةِ فَعَدَّهَا أَوْزَاراً وَثَقُلَتْ عَلَيْهِ وَأَشْفَقَ مِنْهَا، أَوْ يَكُونُ الْوَضْعُ عِصْمَةَ الله لَهُ وكِفَايَتَهُ مِنْ ذُنُوبٍ لَوْ كَانَتْ لَأَنْقَضَتْ ظَهْرَهُ، أَوْ يَكُونُ مِنْ ثِقَلِ الرِّسَالَةِ أَوْ ما ثَقُلَ عليهِ وَشَغَلَ قَلْبَهُ مِنْ أُمُورِ الجَاهِلِيَّةِ وَإِعْلاَمِ الله تَعَالَى لَهُ بِحِفْظِ مَا اسْتَحْفَظَهُ مِنْ وَحْيِهِ، وَأَمَّا قَوْلُهُ تعالى: ﴿عَفَا ٱللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ﴾ [التوبة: 43] فَأَمْرٌ لَمْ يَتَقَدَّمْ للنَّبِيِّ ﷺ فِيهِ مِنَ الله تَعَالَى نَهْيٌ فَيُعَدُّ معصِيَةً ولا عَدَّهُ الله تَعَالَى عليهِ مَعْصِيَةً بَلْ لَمْ يَعُدَّهُ أَهلُ العِلمِ مُعَاتَبَة، وَغَلَّطُوا مَنْ ذَهَبَ إلى ذٰلِكَ؛ قال نِفْطَوَيْهِ وَقَدْ حَاشَاهُ الله تَعَالَى مِنْ ذٰلِكَ بَلْ كانَ مُخَيَّراً في أَمْرَيْنِ قالُوا: وَقَدْ كانَ لَهُ أَنْ يَفْعَلَ مَا شَاءَ فِيما لَمْ يُنْزَلْ عليهِ فِيهِ وَحْيٌ فَكَيْفَ وَقَدْ قال الله تَعَالَى: ﴿فَأْذَن لِّمَن شِئْتَ مِنْهُمْ﴾ [النور: 62] فَلَمَّا أَذِنَ لَهُمْ أَعْلَمَهُ الله بما لم يَطَّلِعْ عَلَيْهِ مِنْ سِرِّهِمْ أَنهُ لَوْ لَمْ يَأْذَنْ لَهُمْ لَقَعَدُوا وَأَنَّهُ لا حَرَجَ عَلَيْهِ فِيما فَعَلَ وَلَيْسَ ﴿عَفَا﴾ هُهُنَا بِمَعْنَى غَفَرَ بَلْ كما قال النبي ﷺ: «**عَفَا الله لَكُمْ عَنْ صَدَقَةِ الخَيْلِ والرَّقِيقِ**» ولم تجبْ عَلَيْهِمْ قَطُّ أيْ لَمْ يُلْزِمْكُمْ ذٰلِكَ، وَنَحْوُهُ لِلْقُشَيْرِيِّ، قالَ: وَإِنَّمَا يَقُولُ الْعَفْوُ لاَ يَكُونُ إلاَّ عَنْ ذَنْبٍ مَنْ لَمْ يَعْرِفْ كَلاَمَ الْعَرَبِ، قالَ وَمَعْنَى عَفَا الله عَنْكَ أيْ لَمْ يُلْزِمْكَ ذنْباً، قالَ الدَّاوُدِيُّ: رُوِيَ أنها كانَتْ تَكْرِمَةً.

It is also said: It means: We (Allah) drove the burden of the days of Pre-Islamic Period of Ignorance away from you [O Muhammad (pbuh)]. That explanation was stated by Makki.

Likewise, it is said: It means: [We (Allah) removed] the burden which occupies your mind and confuses you to pursue your (Islamic law), till we (Allah) legislated that for you. That commentary was stated by Al-Qushiery.

It is said: It means: We (Allah) alleviated your burden when We preserved that you are entrusted with and made to memory (i.e. the Message and the Qur'an).

The term "which weighed down your back", means, "Which was about to weigh it down. Thereby, it refers to the pre-prophethood period, and means: the Prophet (pbuh) got interested in some matters pertaining to his deeds before Prophethood, which became unlawful for him to do after the outset of Prophethood, so he deemed them to be burdens which weighed down his back,

and thereby he felt sorrow for having done them (so Allah removed his burden).

Or it refers to Allah's protection of the Prophet (pbuh) against committing the sins which, if perpetrated, would have weighed down his back.

Or it refers to the burdens of Messengership, or what was hard for him and preoccupied his heart of the affairs of the pre-Islamic period of Ignorance, in addition to what Allah told him to memorize of the Divine Revelation.

With respect to the statement, "May Allah forgive you[O Muhammad (pbuh)]. Why did you grant them leave?" - the Prophet (pbuh) was not prohibited herein by Allah the Supreme and thereby that was not considered by Allah to be an act of disobedience to him.

Further, the religious scholars never regarded that (speech by Allah in that verse) as blame, and disproved any view going for that.

Neftaweiyh said: He [The Prophet (pbuh)] was far from all that (blame or prohibition), for he was assuredly given the option as regards two matters. He was given the choice to do whatever he wished concerning the matters for which nothing revealed divinely. What proves that is Allah's Statement, "Give permission to whom you will of them"[1].

So, when he gave them permission, Allah made him know about their secret (intentions) which he would not be acquainted with. He informed him that if he had given them permission, they would have remained behind (without proceeding upon Jihad [striving in the Cause of Allah)], and that there was no blame on him for what he had done. Thereby, the term 'forgive' does not herein means, "Pardon", and this corresponds with the Prophet's statement, "Allah had forgiven you (relieved you of) the charity due on the horses and slaves". It was not obligatory for them to offer, and therefore it means: He (Allah) does not make it incumbent for you to pay.

A similar commentary was given by Al-Qusheiry who said: Whoever says the term 'forgiveness' must be connected with a guilt committed, does not know the real sense of the expressions vocalized by Arabs, for the term, 'May Allah forgive you", means, "He (Allah) did not deem that to be a fault perpetrated by you".

Ad-Dawudy said: It is narrated that it (that term) signifies honouring the Prophet (pbuh) and tributing him.

قالَ مَكِّيٌّ: هُوَ اسْتِفْتَاحُ كَلامٍ مِثْلُ أَصْلَحَكَ الله وَأَعَزَّكَ، وَحَكَى السَّمَرْقَنْدِيُّ أَنَّ مَعْنَاهُ عَافَاكَ الله؛ وَأَمَّا قَوْلُهُ فِي أُسَارَى بَدْرٍ ﴿مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسْرَىٰ﴾ [الأنفال: 67] الآيتين، فَلَيْسَ فِيهِ إِلْزَامُ ذَنْبٍ للنبيِّ ﷺ بَلْ فِيهِ بَيَانُ مَا خُصَّ بِهِ وَفُضِّلَ مِنْ بَيْنِ سَائِرِ الْأَنْبِيَاءِ فَكَأَنَّهُ قالَ: مَا كانَ هٰذَا لِنَبِيٍّ غَيْرِكَ كما قالَ ﷺ: «**أُحلَّتْ لِي الْغَنَائِمُ وَلَمْ تَحِلَّ لِنَبِيٍّ قَبْلِي**» فإِنْ قِيلَ فَمَا مَعْنَى قوله تعالى: ﴿تُرِيدُونَ عَرَضَ ٱلدُّنْيَا﴾ [الأنفال: 67] الآيَةَ؟ قِيلَ المَعْنَى:

(1) [24: 62].

الْخِطَابُ لِمَنْ أَرَادَ ذَلِكَ مِنْهُمْ وَتَجَرَّدَ غَرَضُهُ لِغَرَضِ الدُّنْيَا وَحدَهُ وَالاسْتِكْثَارِ مِنْهَا وَلَيْسَ الْمُرَادُ بِهَذَا النَّبِيَّ ﷺ وَلاَ عِلْيَةَ أَصْحَابِهِ، بَلْ قَدْ رُوِيَ عنِ الضَّحَّاكِ أَنَّهَا نَزَلَتْ حِينَ انْهَزَمَ الْمُشْرِكُونَ يَوْمَ بَدْرٍ وَاشْتَغَلَ النَّاسُ بالسَّلَبِ وَجَمْعِ الْغَنَائِمِ عنِ القِتَالِ حَتَّى خَشِيَ عُمَرُ أَنْ يَعْطِفَ عَلَيْهِمُ الْعَدُوُّ ثُمَّ قَالَ تَعَالَى: ﴿لَّوْلَا كِتَٰبٌ مِّنَ ٱللَّهِ سَبَقَ﴾ [الأنفال: 68] فاخْتَلَفَ الْمُفَسِّرُونَ في مَعْنَى الآيةِ، فَقِيلَ: مَعْنَاهَا لَوْلاَ أَنَّهُ سَبَقَ مِنِّي أَنْ لاَ أُعَذِّبَ أَحَداً إلاَّ بَعْدَ النَّهْيِ لَعَذَّبْتُكُمْ؛ فَهٰذَا يَنْفِي أَنْ يَكُونَ أَمْرُ الأَسْرَى مَعْصِيَةً؛ وَقِيلَ المَعْنَى: لَوْلاَ إِيمَانُكُمْ بِالْقُرْآنِ وَهُوَ الْكِتَابُ السَّابِقُ فاسْتَوْجَبْتُمْ بِهِ الصَّفْحَ لَعُوقِبْتُمْ عَلَى الْغَنَائِمِ؛ وَيُزَادُ هٰذَا الْقَوْلُ تَفْسِيراً وَبَيَاناً بأَنْ يُقَالَ لَوْلاَ مَا كُنْتُمْ مُؤْمِنِينَ بالْقُرْآنِ وَكُنْتُمْ مِمَّنْ أُحِلَّتْ لَهُمُ الْغَنَائِمُ لَعُوقِبْتُمْ كما عُوقِبَ مَنْ تَعَدَّى.

Makki said: It (that term) is regarded as opening speech, such as the expression, "May Allah guide you to righteousness and honour you".

As-Samarqandi stated that it means: "May Allah relieve (unburden) you (of faults)".

Concerning Allah's Statement with regard to the (polytheist) captives of Badr (battle), namely, "It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise. Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took" [1], it does not attach any sin to the Prophet (pbuh).

On the contrary, it shows the favours bestowed upon the Prophet (pbuh) and that he was given preference over the remaining Prophets, as if Allah said: It is not for any Prophet other than you (to have prisoners of war).

This corresponds with the Prophet's statement, "The war booty has been made lawful for me and it was not lawful for any other Prophet before me".

So, if it is said: So, what is meant by Allah's Statement, "You desire the good of this world, but Allah desires (for you) the hereafter", then it is said as a reply: The address herein is directed to any one (of people) who desired that and all his concern was to attain only the good of the world and make much of it.

Yet, it is not directed to the Prophet (pbuh) or his great companions (but to the other people).

Further, Ad-Dahak related that it (the verse) was revealed when the polytheists were defeated, on the day of Badr (battle), and the people were diverted, by looting and massing up the war spoils, from fighting, so that 'Umar felt afraid lest the enemy may turn in attack against them.

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1 [8: 67-68].

Then Allah the Supreme said, "Were it not a previous ordainment from Allah, a severe torment would have touched your for what you took", so the interpreters disagreed as regards the meaning of that verse. Thereby, it is said: It means: But for my ordainment that I shall not inflict punishment on anyone except after prohibiting him (from doing a misdeed), I would have tortured you. So, this proves that the issue of the prisoners of war was not deemed to be a sinful act.

It is said: it means: Due to your faith in the Qur'an, which is the previous book, you deserve to be forgiven, and but for that you would have been punished for collecting the war booty.

The statement that evinces the aforementioned one is: It means: Owing to your belief in the Qur'an and being among those, for whom the war booty was made lawful, you will not be punished the same as the one transgressing that will be punished.

وَقِيلَ: لَوْلاَ أَنَّهُ سَبَقَ فِي اللَّوْحِ المَحْفُوظ أَنَّهَا حَلاَلٌ لَكُمْ لَعُوقِبْتُمْ؛ فَهٰذَا كُلُّهُ يَنْفِي الذَّنْبَ وَالمَعْصِيَةَ لِأَنَّ مَنْ فَعَلَ مَا أُحِلَّ لَمْ يَعْصِ، قالَ الله تَعَالَى: ﴿**فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا**﴾ [الأنفال: 69] وَقِيلَ: بَلْ كَانَ ﷺ قَدْ خُيِّرَ فِي ذٰلِكَ، وَقَدْ رُوِيَ عَنْ عَلِيٍّ رَضِيَ الله عَنْهُ قالَ: جاءَ جِبْرِيلُ عليهِ السَّلاَمُ إِلَى النبيِّ ﷺ يَوْمَ بَدْرٍ فقالَ: خَيِّرْ أَصْحَابَكَ في الْأُسَارَى إِنْ شَاؤوا الْقَتْلَ وَإِنْ شَاؤوا الْفِدَاءَ على أَنْ يُقْتَلَ مِنْهُمْ في الْعَامِ الْمُقْبِلِ مِثْلُهُمْ؛ فَقَالُوا الْفِدَاءَ وَيُقْتَلُ مِنَّا، وَهٰذَا دَلِيلٌ عَلَى صِحَّةِ مَا قُلْنَاه وَأَنَّهُمْ لَمْ يَفْعَلُوا إلاَّ مَا أُذِنَ لَهُمْ فِيهِ، لٰكِنْ بَعْضُهُمْ مَالَ إِلَى أَضْعَفِ الْوَجْهَيْنِ مِمَّا كانَ الْأَصْلَحُ غَيْرَهُ مِنَ الإِثْخَانِ وَالقَتْلِ فَعُوتِبُوا عَلى ذٰلِكَ وَبُيِّنَ لَهُمْ ضَعْفُ اختيارِهِمْ وَتَصْويبُ اخْتِيَارِ غَيْرِهِمْ وَكُلُّهُمْ غَيْرُ عُصَاةٍ وَلاَ مُذْنِبِينَ وَإِلى نَحْوِ هٰذَا أَشَارَ الطَّبَرِيُّ، وقولُهُ ﷺ في هٰذِهِ الْقَضِيَّةِ «**لَوْ نَزَلَ مِنَ السَّمَاءِ عَذَابٌ مَا نَجَا مِنْهُ إلاَّ عُمَرُ**» إِشَارَةً إِلَى هٰذَا مِنْ تَصْوِيبِ رَأْيِهِ وَرَأْيِ مَنْ أَخَذَ بِمَأْخَذِهِ فِي إِعْزَازِ الدِّينِ وَإِظْهَارِ كَلِمَتِهِ وَإِبادَةِ عَدُوِّهِ وَأَنَّ هٰذِهِ الْقَضِيَّةَ لَوِ اسْتَوْجَبَتْ عَذَاباً نَجا مِنْهُ عُمَرُ وَعَيَّنَ عُمَرَ لِأَنَّهُ أَوَّلُ مَنْ أَشَارَ بِقَتْلِهِمْ وَلٰكِنِ الله لَمْ يُقَدِّرْ عَلَيْهِمْ فِي ذٰلِكَ عَذاباً لِحِلِّهِ لَهُمْ فيما سَبَقَ، وقال الدَّاوُدِيُّ: والخَبَرُ بِهٰذَا لاَ يَثْبُتُ، وَلَوْ ثَبَتَ لَمَا جَازَ أَنْ يُظَنَّ أَنَّ النَّبِيَّ ﷺ حَكَمَ بِمَا لاَ نَصَّ فِيهِ وَلاَ دَلِيلَ مِنْ نَصٍّ وَلاَ جُعِلَ الْأَمْرُ فيهِ إِلَيْهِ وَقَدْ نَزَّهَهُ الله تَعَالَى عنْ ذٰلِكَ.

It is said: But for the previous ordinance prescribed in Lauh Mahfuz (the Preserved Tablet), which made it (the booty) lawful for you, you would have been punished.

Thereby, all that denies any sin or guilt to be committed, for anyone who does a lawful thing, does not do any act of disobedience. Allah the Supreme said, "So enjoy what you have gotten of the booty in war"(1).

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(1) [8: 69].

It is said: The Prophet (pbuh) had been given the option concerning that. 'Ali (may Allah be pleased with him) reported: on the day of Badr (battle), Jibril (Gabriel - peace be upon him) came to the Prophet (pbuh) and said: Seek the option of your companions as regards the prisoners of war; either they wish to kill them or let them be free with a ransom, on condition that an equal number of them will be killed the coming year. Thereupon they said: We chose the ransom and that an equal number of them shall be killed (the next year).

That is an evidence set for what we have said, namely they did nothing except that permitted for them. Yet, some of them inclined to the option of killing and slaughtering them and were subsequently blamed for that, and their option was proven wrong; whereas the other one was confirmed to be right. Yet, they all were neither disobedient nor guilty, as referred to by At-Tabari.

The Prophet's statement concerning this issue, namely, "Had any torment descended from the heavens, no one would have been saved from it except 'Umar", signifies that 'Umar's view[1], adopted by the other ones (of the companions) was right, for it aimed at exalting the (Islam) religion, manifesting its word (the Qur'an and Islam) and annihilating its enemies.

It also indicates that if this issue brought about any punishment, 'Umar and his like would have been relieved of it. The Prophet (pbuh) singled out 'Umar as he was the first one who suggested killing them (the prisoners of war). However, Allah had not inflicted any punishment on them, since he made that lawful for them formerly.

Ad-Dawudy said: Therefore, it is evident that the Prophet (pbuh) did not ordain anything without having relied on the text (of the Qur'an) or a proof from a text. He did not behave of his own accord, for Allah exalted him above all that.

وقالَ الْقَاضي بَكْرُ بْنُ الْعَلاَءِ: أَخْبَرَ الله تَعَالَى نَبِيَّهُ في هٰذِهِ الآيَةِ أنَّ تَأْوِيلَهُ وَافَقَ ما كَتَبَهُ لَهُ مِنْ إحْلال الغَنَائِمِ وَالفداءِ وَقَدْ كانَ قَبْلَ هذَا فادَوْا في سَرِيَّةِ عبدِ الله بنِ جَحْش التي قُتِلَ فِيهَا ابنُ الْحَضْرَمِيِّ بِالْحَكَم بنِ كَيْسَانَ وَصَاحِبِهِ فَمَا عَتَبَ الله ذٰلِكَ عَلَيْهِمْ وَذٰلِكَ قَبْلَ بَدْرٍ بأَزْيَدَ مِنْ عَامٍ فَهٰذَا كُلُّهُ يَدُلُّ على أنْ فِعْلَ النبي ﷺ في شَأْنِ الأَسْرَى كَانَ على تأْوِيلٍ وَبَصِيرَةٍ وَعلى مَا تَقَدَّمَ قَبْلُ مِثْلُهُ فَلَمْ يُنْكِرْهُ الله تَعَالَى عَلَيْهِمْ لٰكِنِ الله تَعَالَى أَرَادَ لِعِظَم أَمْرِ بَدْرٍ وَكَثْرَة أَسْرَاهَا وَالله أَعْلَمُ إظْهَارَ نِعْمَتِهِ وَتَأْكِيدَ منَّتِهِ بِتَعْرِيفهِمْ مَا كَتَبَهُ في اللَّوْحِ الْمَحْفُوظِ مِنْ حِلِّ ذٰلِكَ لَهُمْ لا على وَجهِ عِتَابٍ وَإِنْكَارٍ وَتَذْنِيبٍ، هٰذَا مَعْنَى كَلاَمِهِ؛ وَأَمَّا قَوْلُهُ: ﴿عَبَسَ وَتَوَلَّىٰٓ﴾ [عبس: 1] الآياتِ فَلَيْسَ فِيهِ إِثْبَاتُ ذَنْبٍ لَهُ ﷺ بَلْ إعْلاَمُ الله أنّ ذٰلِكَ المُتَصَدِّي لَهُ ممَّنْ لاَ يَتَزَكَّى وَأنْ الصَّوَابَ وَالأَوْلَى كانَ لَوْ كُشِفَ لَكَ حَالُ الرَّجُلَيْنِ الإقْبَالُ على الأعْمَى

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(1) 'Umar chose the other option, namely the killing of the prisoners of war.

وَفِعْلُ النبيِّ ﷺ لِمَا فَعَلَ وَتَصَدِّيهِ لِذٰلكَ الكافِرِ كانَ طاعَةً لله وَتَبْلِيغاً عَنْهُ وَاسْتِئْلافاً لَهُ كما شَرَعَهُ الله لَهُ لا مَعْصِيَةً وَمُخَالَفَةً لَهُ وَمَا قَصَّهُ الله عَلَيْهِ مِنْ ذٰلِكَ إِعْلامٌ بِحالِ الرَّجُلَيْنِ وَتَوْهِين أَمْرِ الكافِرِ عِنْدهُ وَالإِشَارَةِ إلى الإِعْرَاضِ عَنْهُ بِقَوْلِهِ وَمَا عَلَيْكَ أَلاَّ يَزَّكَّى وَقِيلَ أَرَادَ بِعَبَسَ وَتَوَلَّى الكافِرَ الَّذِي كانَ مَعَ النَّبِيِّ ﷺ قالَهُ أبو تُمَّام.

Al-Qadi Bakr bin Al-'Ala' said: In the aforementioned verse, Allah the Supreme told His Prophet that his reasonable option coincided with what He prescribed for him as regards making lawful for him the war booty and spoils.

Further, the company of 'Abdullah bin Jahsh killed Ibn Al-Hadramy and freed Al-hakam bin Kaisan and his fellow companion[1] (the polytheist captives) with ransom, and therein Allah did not blame them for that, which took place before the battle of Badr by over a year.

That all signifies that the Prophet's act, concerning the prisoners of wars and the other similar issues, was traced back to his reason, foresight and sagacity.

So, Allah the Supreme had not blamed him for that, but He intended - owing to the grave matter of Badr and its prisoners - to demonstrate His Bounties and confirm His Favours by making them know about what was prescribed in the Preserved Tablet as to making that lawful for them.

So, the speech was not for blaming or denying or charging them with committing faults, and that was the meaning of His Statement.

Concerning Allah's Statement, "[The Prophet (pbuh)] frowned and turned away. Because there came to him the blind man", it is devoid of any charge against the Prophet (pbuh) that he did a fault, but Allah wanted to inform him that the (polytheist) one, to whom he attended, will not be pure from sins, and it was more appropriate and prior for him to turn to the blind one[2].

Yet, what the Prophet (pbuh) did and paid of attention to that disbelieving man, was in obedience to Allah and aimed at conveying His Message (of Islamic Monotheism) and seeking His Intimacy, as Allah has ordained him to do, so it was free from either disobedience or wrong doing.

What Allah said to him was just to give him information about the states of both men; to belittle the matter of the disbelieving man, and to point out to him to divert from him (as he would not become pure from disbelief), as it is referred to in Allah's Statement, "What does it matter to you if he will no become pure (from disbelief): You are only a Messenger, your duty is to convey the Message of Allah". Abu Tammam said: The one who frowned and turned away in the aforementioned verse is the disbelieving man who was

(1) He was 'Uthman bin 'Abdullah bin Al-Mughira.

(2) At-Tirmidhi and Al-Hakim reported: 'Abdullah bin Umm Maktum, who was a blind man came to the Prophet (pbuh) saying: O Allah's Messenger, guide me. Meanwhile, there was one of the chiefs of the polytheists sitting in the presence of Allah's Messenger (pbuh). Therein, Allah's Messenger (pbuh) turned from '

sitting in the presence of Allah's Messenger (pbuh).

وَأَمَّا قِصَّةُ آدَمَ عليه السلامُ وقولُهُ تَعَالَى: ﴿فَأَكَلَا مِنْهَا﴾ بَعْدَ قولِهِ: ﴿وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ﴾ [البقرة: 35] وَقولُهُ تعالى: ﴿أَلَمْ أَنْهَكُمَا عَن تِلْكُمَا ٱلشَّجَرَةِ﴾ [الأعراف: 22] وَتَصْرِيحُهُ تَعَالَى عليه بالمَعْصِيَةِ بِقَوْلِهِ تَعَالَى: ﴿وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ﴾ [طه: 121] أيْ جَهِلَ وَقِيلَ أَخْطَأَ فإنّ الله تَعَالَى قَدْ أَخْبَرَ بِعُذْرِهِ بِقَوْلِهِ تعالى: ﴿وَلَقَدْ عَهِدْنَآ إِلَىٰٓ ءَادَمَ مِن قَبْلُ فَنَسِىَ وَلَمْ نَجِدْ لَهُۥ عَزْمًا﴾ [طه: 115] قال ابنُ زَيْدٍ نَسِيَ عَدَاوَةَ إِبْلِيسَ لَهُ وَمَا عَهِدَ الله إِلَيْهِ مِنْ ذٰلِكَ بقوله: ﴿هَٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ﴾ [طه: 117] الآيةَ؛ قِيلَ نَسِيَ ذٰلِكَ بِمَا أَظْهَرَ لَهُمَا. وقالَ ابنُ عَبَّاس: إِنَّما سُمِّيَ الإنْسَانُ إنساناً لأنهُ عُهِدَ إِلَيْهِ فَنَسِيَ وَقِيلَ لَمْ يَقْصِدِ الْمُخَالَفَةَ اسْتِحْلالاً لَهَا وَلٰكِنَّهُمَا اغْتَرَّا بِحَلِفِ إِبْلِيسَ لَهُمَا ﴿إِنِّى لَكُمَا لَمِنَ ٱلنَّٰصِحِينَ﴾ [الأعراف: 21] تَوَهَّمَا أَنَّ أحداً لاَ يَحْلِفُ بالله حانِثاً وَقَدْ رُوِيَ عُذْرُ آدَمَ بِمِثْلِ هٰذَا فِي بَعْضِ الآثارِ؛ وقال ابنُ جُبَيْرٍ: حَلَفَ بِالله لَهُمَا حَتَّى غَرَّهُمَا وَالْمُؤْمِنُ يُخْدَعُ وَقَدْ قِيلَ نَسِيَ وَلَمْ يَنْوِ الْمُخَالَفَةَ فَلِذٰلِكَ قَالَ: ﴿وَلَمْ نَجِدْ لَهُۥ عَزْمًا﴾ [طه: 117] أي قَصْداً لِلْمُخَالفَةِ وَأَكْثَرُ الْمُفَسِّرِينَ على أَنَّ العَزْمَ هُنَا الْحَزْمُ وَالصَّبْرُ وَقِيلَ كَانَ عِنْدَ أَكْلِهِ سَكْرَانَ وَهٰذَا فِيهِ ضَعْفٌ لأَنَّ الله تَعَالَى وَصَفَ خَمْرَ الجنَّةِ أَنَّها لا تُسْكِرُ فإذا كَانَ ناسِياً لَمْ تَكُنْ مَعْصِيَةً وَكذلِكَ إِنْ كانَ مُلَبَّساً عليهِ غَالِطاً إذ الاتِّفَاقُ على خُرُوجِ النَّاسِي وَالسَّاهِي عَنْ حُكْمِ التَّكْلِيفِ.

As regards the story of Adam, Allah's Statement reads, "Then they both (Adam and Eve) ate of the tree"(1), which came after the verse, "but approach at this tree otherwise you both will be of the Zalimun (unjust and wrong - doers)"(2). As well, Allah's statement reads, "Did I (Allah) not forbid you that tree and tell you"(3). Likewise, Allah gave plain speech that he (Adam) disobeyed him when he said, "Thus did Adam disobey his Lord, so he went astray"(4), meaning : He was ignorant or he did wrong.

Yet, Allah the Supreme told about his excuse for doing that by saying, "And indeed we made a covenant with Adam before, but he forgot, and we found on his part no firm will-power"(5).

Ibn Zaid said: He (Adam) forgot that Iblis (Satan) was an enemy to him, and the covenant which Allah made with him when he said, "Verily, this is an enemy to you and to your wife"(6).

It is said: He forgot due to what Iblis (Satan) showed them of fake manners (pretending to be friendly to them).

Ibn 'Abbas said; A human is called 'Insan' [in Arabic - which literally means

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(1) [20: 121].
(2) [7: 19].
(3) [7: 22].
(4) [20: 121].
(5) [20: 15].
(6) [20: 117].

'the forgetting one'], due to the fact that Allah ratified a covenant with him, but he forgot (that covenant).

It is said: Adam (and his wife) did not intend nor liked to commit a fault, but they were deluded by the oath taken by Iblis, who swore by Allah to them and said, "Verily, I am one of the sincere well-wishers for you both"(1). They were deluded as they did not think any one to take a false oath.

It was reported in some narrations that Adam was excused for that (reason).

Ibn Jubair said: He (Iblis - Satan) swore by Allah to them so that they were misled with deception, and the believer may be deceived.

It is said: He forgot, but did not intend to do a fault, so Allah said, "And we (Allah) found on his part no firm will-power"(2), meaning; they had no intention to do wrong.

The majority of interpreters stated that 'firm will-power', herein denotes patience and determination (i.e. they were impatient).

It is also said: He (Adam) got intoxicated after he had eaten from that tree. Yet, that statement is weak, since Allah stated that the wine of Paradise does not befog the mind. Thereby, if he forgot, or did wrong out of being deluded, then he would not be disobedient, for it is agreed that the forgetful and inadvertent one shall not assume the legal responsibility.

وقالَ الشَّيْخُ أبو بكرِ بنُ فُورَكٍ وَغَيْرُهُ: إنَّهُ يُمْكِنُ أنْ يَكُونَ ذٰلِكَ قَبْلَ النُّبُوَّةِ وَدَلِيلُ ذٰلِكَ قَوْلُهُ تعالى: ﴿وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ ثُمَّ ٱجْتَبَـٰهُ رَبُّهُۥ فَتَابَ عَلَيْهِ وَهَدَىٰ﴾ [طه: 121، 122] فَذَكَرَ أنّ الاجْتِبَاءَ والهِدَايَةَ كان بَعْدَ العِصْيَانِ وَقِيلَ بَلْ أكَلَهَا متأوِّلاً وَهُوَ لا يَعْلَمُ أنَّها الشَّجَرَةُ التي نُهِيَ عَنْهَا لأنَّهُ تَأوَّلَ نَهْيَ الله عَنْ شَجَرَةٍ مَخْصُوصَةٍ لا على الجِنْس، وَلِهٰذَا قِيلَ: إنَّمَا كانَت التَّوْبَةُ مِنْ تَرْكِ التَّحَفُّظِ لا مِنَ المُخَالَفَة، وَقِيلَ: تَأوَّلَ أنَّ الله لَمْ يَنْهَهُ عَنْهَا نَهْيَ تَحْرِيم. فإنْ قِيلَ فَعلى كُلِّ حَال فقَدْ قال الله تعالى: ﴿وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ﴾ وقال تعالى: ﴿فَتَابَ عَلَيْهِ وَهَدَىٰ﴾ [طه: 121] وَقَوْلُهُ في حَدِيثِ الشَّفَاعَةِ وَيَذْكُرُ ذَنْبَهُ وإنِّي نُهيتُ عَنْ أكْل الشَّجَرَةِ فَعَصَيْتُ، فَسيأتِي الْجَوَابُ عَنْهُ وَعَنْ أشْبَاهِهِ مُجْمَلاً آخِرَ الْفَصْلِ إنْ شَاءَ الله، وَأَمَّا قِصَّةُ يُونُسَ فَقَدْ مَضَى الْكَلاَمُ على بَعْضِهَا آنفاً وَلَيْسَ في قِصَّةِ يُونُسَ نَصٌّ عَلَى ذَنْب وَإِنَّما فِيهَا أبَقَ وَذَهَبَ مُغَاضِباً وَقَدْ تَكَلَّمْنَا عَلَيْهِ، وَقِيلَ إنَّمَا نَقَمَ الله عَلَيْه خُرُوجَهُ عَنْ قَوْمِهِ فارّاً مِنْ نُزُول الْعَذَابِ، وَقِيلَ بَلْ لَمَّا وعدَهُمُ الْعَذَابَ ثُمَّ عَفَا الله عَنْهُمْ قالَ: وَالله لاَ ألْقَاهُمْ بِوَجْهِ كَذَّابٍ أبداً. وَقِيلَ: بَلْ كَانُوا يَقْتُلُونَ مَنْ كَذَبَ فَخَافَ ذٰلِكَ، وَقِيلَ ضَعُفَ عَنْ حَمْل أَعْبَاءِ الرِّسَالَةِ. وَقَدْ تَقَدّمَ الْكَلاَمُ أنّهُ لَمْ يَكْذِبْهُمْ؛ وَهٰذَا كُلُّهُ لَيْسَ فيهِ نصٌّ على مَعْصِيَةٍ إلاّ عَلَى قَول مَرْغُوبٍ عَنْهُ.

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(1) [7: 21].

(2) [20: 115].

Sheikh Abu Bakr bin Fourak and other said: this may be done before the Prophethood period, and what signifies that is Allah's Statement, "Thus did Adam disobey his Lord, so he went astray. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance"(1). Therefore, choice and guidance (of Allah) succeeded this disobedience.

It is said: yet, he ate of it while having expected it to be the banned tree, but he did not know that it was the forbidden tree, for he expected that Allah had banned the approach to a specialized tree apart from focusing on the species. So, it is said: He repented out of not taking precaution, not due to committing an act of disobedience to Allah.

It is said: He expected that Allah made it forbidden (to be eaten of), but not unlawful.

So, if it is said: Anyhow, Allah the Supreme said, "Thus did Adam disobey his Lord", and "(then his Lord) turned to him with forgiveness", in addition to Adam's statement in the hadith of the intercession which implied that Adam will mention his guilt (on Doomsday) and say: 'I was prohibited from eating of the tree, but I disobeyed', then the reply will be stated later on at the end of that chapter.

As for the story of Yunus (Jonah), the speech was stated formerly about it, and it implied that he did not do any sin, for in it, it is said: He ran away, and he went away in anger, upon which we spoke previously.

It is also said: Allah got angry with him for having dissented from his people so as to be saved from the torment that would be inflicted.

As well, it is said: Yet, when he promised them of the torment and then Allah relieved them of it, he said: By Allah, I shall not meet them with an untruthful face.

Likewise, it is said: Yet, they used to kill any one telling lies, so he was afraid of that.

وقَوْلُهُ تعالى: ﴿أَبَقَ إِلَى ٱلْفُلْكِ ٱلْمَشْحُونِ﴾ [الصافات: 140] قَالَ الْمُفَسِّرُون تَبَاعَدَ، وَأَمَّا قَوْلُهُ تعالى: ﴿إِنِّي كُنتُ مِنَ ٱلظَّٰلِمِينَ﴾ [الأنبياء: 87] فالظُّلْمُ وَضْعُ الشَّيْءِ في غَيْرِ مَوْضِعِهِ فَهٰذَا اعْتِرَافٌ مِنْهُ عِنْدَ بَعْضِهِمْ بِذَنْبِهِ فإمَّا أنْ يَكُونَ لِخُرُوجِهِ عَنْ قَوْمِهِ بِغَيْرِ إِذْنِ رَبِّهِ أَوْ لِضَعْفِهِ عَمَّا حُمِّلَهُ أَوْ لِدُعَائِهِ بالْعَذَابِ على قَومِهِ، وَقَدْ دَعَا نُوحٌ بِهَلاَكِ قَوْمِهِ فَلَمْ يُؤَاخَذْ. وقالَ الْوَاسِطِيُّ في مَعْنَاهُ نَزَّهَ رَبَّهُ عَنِ الظُّلْم وَأَضَافَ الظُّلْمَ إِلَى نَفْسِهِ اعْتِرَافاً وَاستِحْقَاقاً وَمِثْلُ هٰذَا قَوْلُ آدَمَ وَحَوَّاءَ ﴿رَبَّنَا ظَلَمْنَآ أَنفُسَنَا﴾ [الأعراف: 23] إذْ كانا السَّبَبَ في وَضْعِهِمَا في غَيْرِ المَوْضِعِ الَّذِي أُنْزِلا فِيهِ وَإِخْرَاجِهِمَا مِنَ الجَنَّةِ وَإِنْزَالِهِمَا إِلى الأَرْضِ.

It is also said: He felt so weak to assume the burdens of Messengership.

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(1) [20: 121-122].

All that is devoid of any text indicating disobedience, but it is full of desirable speech about him.

As for the verse, "Truly! I have been of the wrong-doers", one of them deemed it to be acknowledgement of the fault he (Yunus - Jonah) did, for wrong doing implies doing something in a wrong way, so it may be attributed to him owing to leaving his people without having taken Allah's Permission, or being so weak to undertake the Message (of Monotheism), or invoking Allah's torment upon his people. Yet, Nuh (Noah) supplicated to Allah for ruining his people and there was no blame upon him.

Al-Wasity said, concerning the meaning of the aforementioned verse: He exalted his Lord above being unjust and ascribed the wrong-doing to himself by confessing it and conveying the truth. This corresponds with the statement of Adam and Eve, "Our Lord! We have wronged ourselves", for they were the cause of changing their position on which they landed, being expelled from Paradise and being descended upon earth.

وَأَمَّا قِصَّة دَاوُدَ عليه السَّلاَمُ فَلاَ يَجِبُ أَنْ يُلْتَفَتَ إلى مَا سَطَّرَهُ فِيهِ الأَخْبَارِيُّونَ عَنْ أَهْلِ الكِتَابِ الَّذِينَ بَدَّلُوا وَغَيَّرُوا وَنَقَلَهُ بَعْضُ المُفَسِّرِينَ وَلَمْ يَنُصَّ الله على شَيْءٍ مِنْ ذٰلِكَ وَلاَ وَرَدَ في حَدِيثٍ صَحِيحٍ، وَالَّذِي نَصَّ الله عَلَيْهِ قولُهُ: ﴿وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّٰهُ﴾ [ص: 24] إلى قولِهِ: ﴿وَحُسْنَ مَـَٔابٍ﴾ [ص: 25] وقولُهُ فِيهِ أَوَّابٌ فَمَعْنَى فَتَنَّاهُ اخْتبَرْنَاهُ وأَوَّابٌ قالَ قَتَادَةُ مُطِيعٌ وَهٰذَا التَّفْسِيرُ أَوْلَىٰ؛ قالَ ابنُ عَبَّاسٍ وابْنُ مَسْعُودٍ: مَا زَادَ دَاوُدُ على أَنْ قالَ لِلرَّجُلِ انْزِلْ لي عَنِ امْرَأَتِكَ وَأَكْفِلْنِيهَا فَعَاتَبَهُ الله عَلَى ذٰلِكَ وَنَبَّهَهُ عَلَيْهِ وَأَنْكَرَ عَلَيْهِ شُغْلَهُ بالدُّنْيَا وَهٰذَا الَّذِي يَنْبَغِي أَنْ يُعَوَّلَ عَلَيْهِ مِنْ أَمْرِهِ وَقِيلَ خَطَبَهَا عَلى خِطْبَتِهِ، وَقِيلَ بَلْ أَحَبَّ بِقَلْبِهِ أَنْ يُسْتَشْهَدَ، وَحَكَى السَّمَرْقَنْدِيُّ أَنَّ ذَنْبَهُ الَّذِي اسْتَغْفَرَ مِنْهُ قَوْلُهُ لأَحَدِ الخَصْمَيْنِ ﴿لَقَدْ ظَلَمَكَ﴾ [ص: 24] فَظَلَّمَهُ بِقَوْلِ خَصْمِهِ؛ وَقِيلَ بَلْ لِمَا خَشِيَ على نَفْسِهِ وَظَنَّ مِنَ الْفِتْنَةِ بِمَا بُسِطَ لَهُ مِنَ المُلْكِ وَالدُّنْيَا، وإلى نَفْيِ مَا أُضِيفَ في الْأَخْبَارِ إلى دَاوُدَ ذَهَبَ أَحْمَدُ بْنُ نَصْرٍ وَأَبُو تَمَّامٍ وَغَيْرُهُمَا منَ المُحَقِّقِينَ، قالَ الدَّاوُدِيُّ: لَيْسَ في قِصَّةِ دَاوُدَ وَأُورِيا خَبَرٌ يَثْبُتُ وَلاَ يُظَنُّ بِنَبِيٍّ مَحَبَّةُ قَتْلِ مُسْلِمٍ وَقِيلَ إِنَّ الخَصْمَيْنِ اللَّذَيْنِ اخْتَصَمَا إِلَيْهِ رَجُلاَنِ في نِتَاجِ غَنَمٍ على ظَاهِرِ الآيَةِ.

Concerning the story of Dawud (David - Peace be upon him), we are not to pay attention to the narrations related by the people of the scriptures (Jews and Christians), who altered and changed the origin, and conveyed to us by some interpreters, for Allah has not stated anything like that, and no sound hadith narrated that. What Allah has mentioned is: "And Dawud (David) guessed that we (Allah) have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allah) in repentance. So we forgave him that, and

verily, for him is a near access to us, and a good place of (final) return (Paradise)"[1].

As well, Allah's Statement, concerning Dawud reads, "Verily, he was ever oft-returning in all matters and in repentance (toward Allah)"[2].

So, what is meant by, "We tried him" is, "We put him to a trial and a test", and by "oft-returning" is, "obedient". Thereby, that interpretation is prior to be adopted.

Ibn 'Abbas and Ibn Mas'ud said: Dawud (David) said nothing to the man [3] but : give your wife up and make her be sponsored for by me. So Allah blamed him for that, drew his attention to it and denied him being occupied by the worldly matters. It is also said: He proposed to her while the other man (Uriya) was her suitor meanwhile.

As-Samarqandi related: He (Dawud) repented (to Allah) for having committed a fault when he said to one of the two disputing men, "He had wronged you". Thereby, he (one of the two opponents) was wronged by the statement of the other opponent. [4] It is said: Yet, Dawud feared for himself and thought of the trial he was to be put to owing to what was exposed to him in abundance of the world and kingdom, (so he turned in repentance to Allah and was oft-returning).

Ahmad bin Nasr, Abu Tammam and other investigators denied these narrations added and related concerning Dawud (by the people of the scriptures).

Ad-Dawudy said: there is no sound proof for the truth of the story of Dawud and Uriya, and no Prophet is thought to like killing a Muslim.

It is said: Two opponents brought their dispute to Dawud concerning ewes, and that is the external sense of the verse.

وَأَمّا قِصَّةُ يُوسُفَ وَإِخْوَتِهِ فَلَيْسَ على يُوسَفُ مِنْهَا تَعَقُّبٌ وَأَمَّا إِخْوَتُهُ فَلَمْ تَثْبُتْ نُبُوَّتُهُمْ فَيلْزَمُ الْكَلاَمُ على أفْعَالِهِمْ وَذِكْرُ الْأَسْبَاطِ وَعَدُّهُمْ في الْقُرْآنِ عِنْدَ ذِكْرِ الْأَنْبِيَاءِ، قالَ الْمُفَسِّرُونَ يُرِيدُ مَنْ نُبِّىء مِنْ أَبْنَاءِ الأَسْبَاطِ وَقَدْ قِيلَ إِنَّهُمْ كَانُوا حِينَ فَعَلُوا بِيُوسُفَ مَا فَعَلُوهُ صِغَارَ الْأَسْنَانِ وَلِهٰذَا لَمْ يُمَيِّزُوا يُوسُفَ حِينَ اجْتَمَعُوا بِهِ وَلِهٰذَا قالُوا أَرْسِلْهُ مَعَنَا غَداً نَرْتَعْ وَنَلْعَبْ وَإِنْ ثَبَتَتْ لَهُمْ نُبُوَّةٌ فَبَعْدَ هٰذَا وَالله أَعْلَمُ، وَأَمّا قَوْلُ الله تَعَالَى فِيهِ ﴿وَلَقَدْ هَمَّتْ بِهِۦ وَهَمَّ بِهَا لَوْلَآ أَن رَّءَا بُرْهَـٰنَ رَبِّهِۦ﴾ [يوسف : 24] فَعَلَى مَذْهَبِ كَثيرٍ مِنَ الْفُقَهَاءِ وَالْمُحَدِّثِينَ أَنّ

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(1) [38: 24-25].

(2) He was one of the commanders of the army, and the husband of the woman, whom the people of the scriptures alleged that Dawud wanted to marry her.

(3) (Uriya- as named by the people of the scriptures)

(4) (when he demanded his ewe in addition to his ewes).

هَمّ النَّفْسِ لاَ يُؤَاخَذُ بِهِ وَلَيْسَتْ سَيِّئَةً لِقَوْلِهِ ﷺ عَنْ رَبِّهِ «**إِذَا هَمَّ عَبْدِي بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ**» فَلاَ مَعْصِيَةَ في هَمِّهِ إذاً، وَأَمَّا على مَذْهَبِ الْمُحَقِّقِينَ مِنَ الْفُقَهَاءِ وَالْمُتكلِّمِينَ فَإِنّ الْهَمَّ إذا وُطِّنَتْ عَلَيْه النَّفْسُ سَيِّئَةٌ، وَأَمَّا مَا لَمْ تُوَطَّنْ عَلَيْه النَّفْسُ مِنْ هُمُومِهَا وخَوَاطِرِهَا فَهُوَ الْمَعْفُوُّ عَنْهُ وَهٰذَا هُوَ الْحَقُّ فَيَكُونُ إِنْ شَاءَ الله همُّ يُوسُفَ مِنْ هٰذَا وَيَكُونُ قوله: ﴿وَمَآ أُبَرِّئُ نَفْسِيٓۚ﴾ [يوسف: 53] الآيَةَ أيْ ما أُبَرِّئُهَا مِنْ هٰذَا الْهَمّ أوْ يَكُونُ ذٰلِكَ مِنْهُ على طَرِيق التَّوَاضُعِ وَالاعْتِرَافِ بِمُخَالَفَةِ النَّفْسِ لِمَا زُكِّيَ قَبْلُ وَبُرِّىءَ فَكَيْفَ وَقَدْ حَكَى أبو حاتِم عن أبِي عُبَيْدَةَ أنَّ يُوسُفَ لَمْ يَهُمَّ وَأنَّ الكَلاَمَ فِيهِ تَقْدِيمٌ وَتَأْخِيرٌ أيْ وَلَقَدْ هَمَّتْ بِهِ وَلَوْلاً أنْ رَأَى بُرْهَانَ رَبِّهِ لَهَمَّ بِهَا وَقَدْ قال الله تَبارَكَ وَتَعَالَى عنِ الْمَرْأةِ ﴿وَلَقَدْ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ فَٱسْتَعْصَمَۖ﴾ [يوسف: 132] وَقَالَ تَعَالَى ﴿كَذَٰلِكَ لِنَصْرِفَ عَنْهُ ٱلسُّوٓءَ وَٱلْفَحْشَآءَۚ﴾ [يوسف: 24] وَقَالَ تَعَالَى: ﴿وَغَلَّقَتِ ٱلْأَبْوَٰبَ وَقَالَتْ هَيْتَ لَكَۚ قَالَ مَعَاذَ ٱللَّهِۖ إِنَّهُۥ رَبِّيٓ أَحْسَنَ مَثْوَايَۖ﴾ [يوسف: 23] الآيَةَ قِيلَ في رَبِّي الله وَقِيلَ المَلِكُ وَقِيلَ هَمَّ بِهَا أيْ بزَجْرِهَا وَوَعْظِهَا وَقِيلَ هَمَّ بِهَا أيْ غَمَّهَا امْتِنَاعُهُ عَنْهَا وَقِيلَ هَمَّ بِهَا نَظَرَ إِلَيْهَا وَقِيلَ هَمَّ بِضَرْبِهَا وَدَفْعِهَا، وَقِيلَ: هٰذَا كُلُّهُ كَانَ قَبْلَ نُبُوَّتِهِ؛ وَقَدْ ذَكَرَ بَعْضُهُمْ مَا زَالَ النِّسَاءُ يَمِلْنَ إلى يُوسُفَ مَيْلَ شَهْوَةٍ حَتَّى نَبَّأَهُ الله فَأَلْقَى عَلَيْهِ هَيْبَةَ النُّبُوَّة فَشَغَلَتْ هَيْبَتُهُ كُلَّ مَنْ رَآهُ عَنْ حُسْنِهِ.

As for the story of Yusuf (Joseph) and his brothers, there is no commentary to be stated about Yusuf (Joseph). Concerning his brothers, there is no proof set for their Prophethood, so the speech about their deeds is not necessary. The mention of Al-Asbat [the offspring of Ya'qub (Jacob) and the brothers of Yusuf (Joseph)] along on stating the Prophets is not plain speech signifying that they were among the Prophets.

The interpreters said: The verses may refer to the Prophets who were form the offspring of Al-Asbat.

It is said: they (Al-Asbat) were still young when they did that (plot) against Yusuf (Joseph), so they could not recognize him when they (grew up and) gathered with him. Thereby, they said, "Send him with us tomorrow to enjoy himself and play."(1)

With regard to Allah's Statement concerning Yusuf (Joseph), namely, "And indeed she Ham-mat (did desire) him, and he would have Ham-ma (inclined to) her desire, had he not seen the evidence of his Lord,"(2) \the majority of jurists with respect to Ahadith (Prophetic Sayings) view that one is not blamed (or punished) for his inner desire, and that is not deemed to be an evil deed awing to the Prophet's statement in the Divine Hadith, "(Allah Says:) If My Slave intends to do an evil deed, but he does not do it, it is recorded as a good deed. " So, his desire is not deemed to be of disobedience.

(1) [12:12] (2) [12:24]

According to the doctrine of the commentators from among the religious jurists and narrators, the desire upon which one's heart is set is deemed to be an evil deed, but the desire and feelings,to which oneself is not adjusted, will be forgiven.

That is right. Thereby, the desire of Yusuf is - if Allah wishes - of this type (i.e. upon which he did not set his mind), so His Statement, "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills),Verily, my Lord is Oft-Forgiving, Most Merciful,"[1] means : I am not innocent of (having) the desire. May be he said so out of being humble and confessing the fact that the (human) self was inclined to that (evil) from which he became pure and free.

So how could it be if Abu Hatem stated on the authority of Abu 'Ubaida that Yusuf (Joseph) did not (even) have the inclination (to her desire), and illustrated that the speech brought some words forward and others backward, meaning: She ham-mat (did desire) him, and but for watching the evidence of his Lord, he would have inclined to her desire. This corresponds with Allah's Statement concerning the woman, "and I (the woman) did seek to seduce him, but he refused,"[2] and with His Statement which reads "thus it was, that We might turn away from him evil and illegal sexual intercourse"[3]

As well, Allah's Statement reads, "and she closed the doors and said: "Come on, O you." He (Yusuf) said: "I seek refuge in Allah (or Allah forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (so, I will never betray him)."[4]

It is said concerning the word 'my master'; It refers to Allah the Supreme, or to the King.

It is said : He 'Hamma' (was inclined to her desire) means : He was inclined to reproach and admonish to her, or he caused her to be distressed due to his refusal, or he looked at her, or he intended to hit and push her away.

It is also said : that all was before his Prophethood.

One of the commentators said: Women used to have sexual desire for Yusuf till Allah told him and bestowed upon him the solemnity of Prophethood that caused people to have reverential awe of him and diverted them from looking at his pleasant appearance.

وَأَمَّا خَبَرُ مُوسَى ﷺ مَعَ قَتِيلِهِ الَّذِي وَكَزَهُ وَقَدْ نَصَّ الله تَعَالَى أَنَّهُ مِنْ عَدُوِّهِ وَقِيلَ كَانَ مِنَ القِبْطِ الَّذِينَ على دِين فِرْعَوْنَ وَدَلِيلُ السُّورَةِ في هٰذَا كُلِّهِ أنهُ قَبْلَ نُبُوَّةِ مُوسى، وقالَ قَتَادَةُ وَكَزَهُ بالعَصَا وَلَمْ يَتَعَمَّدْ قَتْلَهُ فَعَلَى هٰذَا لا مَعْصيَةَ في ذٰلِكَ؛ وقوله: ﴿هَٰذَا مِنْ عَمَلِ ٱلشَّيْطَٰنِ﴾ [القصص: 15] وقوله تعالى: ﴿ظَلَمْتُ نَفْسِى فَٱغْفِرْ لِى﴾ [القصص: 16] قال ابنُ جُرَيْجٍ: قال ذٰلِكَ مِنْ أجلِ أنهُ لاَ يَنْبَغِي لِنَبِيٍّ أنْ يَقْتُلَ حَتَّى يُؤْمَرَ؛ وقال النَّقّاشُ: لَمْ يَقْتُلْهُ عَنْ عَمْدٍ مُرِيداً

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(1) [11:24] (2) [12: 24]
(3) [12:24] (4) [12:23]

لِلْقَتْل وَإِنَّمَا وَكَزَهُ وَكْزَةً يُرِيدُ بِهَا دَفْعَ ظُلْمِهِ قالَ وَقَدْ قِيلَ إِنَّ هٰذَا كَانَ قَبْلَ النُّبُوَّةِ وَهُوَ مُقْتَضَى التِّلاَوَةِ وَقَوْله تَعَالَى فِي قِصتِهِ ﴿وَفَتَنَّكَ فُتُونَاۚ﴾ [طه: 40] أي ابْتَلَيْنَاكَ ابْتِلاَءً بَعْدَ ابْتِلاَءٍ قيلَ في هٰذِهِ القِصَّةِ ومَا جَرَى لهُ مَعَ فِرْعَوْنَ وَقِيلَ إِلْقَاؤُهُ في التَّابُوتِ وَاليَمِّ وَغَيْرُ ذٰلِك، وَقِيلَ مَعْنَاهُ أَخْلَصْنَاكَ إِخْلاصاً، قالَهُ ابنُ جُبَيْرٍ وَمُجَاهِدٌ مِنْ قَوْلِهِمْ فَتَنْتُ الفِضَّةَ في النَّارِ إِذَا خَلَّصْتَهَا وَأَصْلُ الفِتْنَةِ مَعْنَى الاخْتِبَارُ وإِظْهَارُ مَا بَطَنَ إلاَّ أَنهُ اسْتُعْمِلَ في عُرْفِ الشَّرْعِ في اخْتِبَارٍ أَدَّى إلى مَا يُكْرَهُ وَكَذٰلِكَ ما رُوِيَ في الْخَبَرِ الصَّحِيحِ مِنْ أَنَّ مَلَكَ الْمَوْتِ جاءَهُ فَلَطَمَ عَيْنَهُ فَفَقَأها «الْحَدِيثَ» لَيْسَ فِيهِ مَا يُحْكَمُ على مُوسٰى عليه السلامُ بالتَّعَدِّي وَفِعْلِ مَا لاَ يَجِبُ إِذْ هُوَ ظَاهِرُ الأَمْر بَيِّنُ الْوَجْهِ جائز الفِعْل لأَنْ مُوسٰى دَافَعَ عَنْ نَفْسِهِ مَنْ أَتاهُ لإِتْلافِهَا وَقَدْ تُصُوِّرَ لَهُ في صُورَةِ آدمِي وَلاَ يُمْكِنُ أَنهُ عَلِمَ حِينَئِذٍ أَنهُ مَلَكُ المَوْتِ فَدَافَعَهُ عَنْ نَفْسِهِ مُدافَعَةً أَدّتْ إلى ذَهَابِ عَيْنِ تِلْكَ الصُّورَةِ التي تَصَوَّرَ لَهُ فِيها الملَكُ امْتِحَاناً مِنَ الله فَلَمَّا جاءَهُ بَعْدُ وَأَعْلَمَهُ الله تعالى أَنهُ رَسُولُهُ إِلَيْهِ اسْتَسْلَمَ؛ وَلِلْمُتَقَدِّمِينَ وَالمُتأَخِّرِينَ على هٰذَا الحديثِ أَجْوِبَةٌ هذا أَسَدُّها عِنْدِي وَهُوَ تَأْوِيلُ شَيْخِنَا الإمامِ أبي عبدِ الله المازِرِيِّ وَقَدْ تَأَوَّلَهُ قَدِيماً ابنُ عائِشَةَ وَغَيْرُهُ على صَكِّهِ وَلَطْمِهِ بالحُجَّةِ وَفَقْءِ عَيْنِ حُجَّتِهِ وَهُوَ كَلاَمٌ مُسْتَعْمَلٌ في هذا البابِ في اللّغَةِ وَمَعْرُوفٌ.

As regards the story of Musa (Moses) when he struck a man with his fist and caused him to be killed, the Qur'an stated that he was one of his enemies, illustrating that he was adopting the religion of Pharaoh (Fir'aun). Further, the Surah (Quran'ic chapter) signifies that to be before the Prophethood of Musa.

Qatada said: He struck him with a stick, but killed him unintentionally, so that act is not deemed to be of disobedience.

With respect to the verse, "this is of Shaitan's (Satan) doing,"(1) and the verse, "I have wronged myself, so forgive me," (2) Ibn Juraij said: He (Musa) said so as a Prophet was not to kill until he had been commanded (by Allah) (267).

An-Naqqash said : Musa did not Kill him intentionally, but he struck him so as to thrust away his wrong-doing. It is said that this was before Prophethood, and this is the essence of the Qur'anic recital.

Allah's Statement, "We (Allah) tried you with a heavy trial", (3) means : We (Allah) put you to a trial succeeded by another one. It is said : the trials were as regards that story (of his killing of the man) and what happened to him by Pharaoh (Fir'aun). It is said : the trials were as regards the Tabut (wooden box), the sea and so forth.

It is said. It means : We (Allah) cleared (purified) you completely. Ibn Jubair and Mujahid said : As this is derived from the saying : Silver was tried in the fire, and it cleared (and purified) it. The origin of the term 'trial' is derived from the

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(1) [28:15]   (2) [28:16]   (3) [20:40]

sense, 'test' and it denotes manifesting the hidden thing. Yet, religiously, it is used to denote putting to a test which may lead to what is disliked.

As well, respecting the sound narration (narrated by Al-Bukhari and Muslim) reporting that the angel of death came to Musa who clapped him in the face causing his eye to be gouged out... etc, it had nothing condemning Musa of doing any aggressive or impermissible thing, for that matter is transparent, clear and permissible to be done. This is because Musa (Moses) defended himself against the one, who came in the shape of a human, so as to perish him, and he could not have known him to the angel of death. So, he defended himself so severely that he gouged out the eye of the figure, in which the angel appeared. It was a test set by Allah for him, so when he came to him thereafter, Allah made him know that he (the angel of death) is His Emissary, so he (Musa) submitted to him.

The early and later scholars gave replies to the interpretation of that hadith, of which the soundest one is that of Imam Abu 'Abdullah Al-Mazry. It was also explained by Ibn 'A'ishah (bint Talha bin 'Ubaidullah) and others as follows: the term, 'he clapped him and gouged out his eye', is figurative speech, used commonly in Arabic and means : He clapped him by proof and gouged out the eye of his proof.

وَأَمَّا قِصَّةُ سُلَيْمَانَ وَمَا حَكَى فيها أَهْلُ التَّفَاسِيرِ مِنْ ذَنْبِهِ وقولُهُ: ﴿وَلَقَدْ فَتَنَّا سُلَيْمَٰنَ﴾ [ص: 34] فَمَعْنَاهُ ابْتَلَيْنَاهُ وابْتِلاَؤُهُ مَا حُكِيَ عَنِ النَّبِيِّ ﷺ أنه قال: «**لأَطُوفَنَّ اللَّيْلَةَ على مائَةِ امْرأةٍ أوْ تِسْعٍ وتِسْعِينَ كُلُّهُنَّ يَأْتِينَ بِفَارِسٍ يُجَاهِدُ في سَبِيلِ الله**» فقالَ لَهُ صَاحِبُهُ: قُلْ إنْ شَاءَ الله فَلَمْ يَقُلْ فَلَمْ تَحْمل مِنْهُنَّ إلاَّ وَاحِدَةٌ جَاءَتْ بِشِقِّ رَجُلٍ، قالَ النَّبِيُّ ﷺ: «**وَالَّذِي نَفْسِي بِيدِهِ لَوْ قَالَ إنْ شَاءَ الله لَجَاهَدُوا في سَبِيلِ الله**» قالَ أَصْحَابُ المَعَانِي: وَالشِّقُّ هُوَ الجَسَدُ الَّذِي أُلْقِيَ على كُرْسِيِّهِ حِينَ عُرِضَ عَلَيْهِ وَهِيَ عُقُوبَتُهُ وَمِحْنَتُهُ وَقِيلَ بَلْ ماتَ فَأُلْقِيَ على كُرْسِيِّهِ مَيِّتاً، وَقِيلَ ذَنْبُهُ حِرْصُهُ على ذٰلِكَ وَتَمَنِّيه، وَقِيلَ لأَنَّهُ لَمْ يَسْتَثْنِ لِمَا اسْتَغْرَقَهُ مِنَ الْحِرْصِ وَغَلَبَ عَلَيْهِ مِنَ التَّمَنِّي وَقِيلَ عُقُوبَتُهُ أَنْ سُلِبَ مُلْكَهُ وَذَنْبُهُ أَنْ أَحَبَّ بِقَلْبِهِ أَنْ يَكُونَ الحَقُّ لأَخْتَانِهِ على خَصْمِهِمْ وَقِيلَ أُوخِذَ بِذَنْبٍ قَارَفَهُ بَعْضُ نِسَائِهِ وَلاَ يَصِحُّ مَا نَقَلَهُ الأَخْبَارِيُّونَ مِنْ تَشَبُّهِ الشَّيْطَانِ بِهِ وَتَسَلُّطِهِ على مُلْكِهِ وَتَصرُّفِه في أُمَّتِهِ بالجَوْرِ في حُكْمِهِ لأَنَّ الشَّيَاطِينَ لاَ يُسَلَّطُونَ على مِثْلِ هٰذَا؛ وَقَدْ عُصِمَ الأَنْبِيَاءُ مِنْ مِثْلِهِ، وَإِنْ سُئِلَ لِمَ لَمْ يَقُلْ سُلَيْمانُ في القِصَّةِ المَذْكُورَةِ إنْ شَاءَ الله؟ فَعَنْهُ أَجْوِبَةٌ أَحَدُهَا مَا رُوِيَ في الحَدِيث الصَّحيح أَنَّهُ نَسِيَ أَنْ يَقُولَهَا وَذٰلِكَ لِيَنْفُذَ مُرَادُ الله، وَالثَّانِي أَنَّهُ لَمْ يَسْمَعْ صَاحِبَهُ وَشُغِلَ عَنْهُ وَقَوْلُهُ: ﴿وَهَبْ لِي مُلْكًا لَّا يَنۢبَغِي لِأَحَدٍ مِّنۢ بَعْدِيٓ﴾ [ص: 35] لَمْ يَفْعَلْ هٰذَا سُلَيْمَانُ غَيْرَةً على الدُّنْيَا وَلاَ نَفَاسَةً بِهَا وَلٰكِنْ مَقْصِدُهُ في ذٰلِكَ على ما ذَكَرَهُ المُفَسِّرُونَ أَنْ لاَ يُسَلَّطَ عَلَيْه أَحَدٌ كَمَا سُلِّطَ عَلَيْهِ الشَّيْطَانُ الَّذِي سَلَبَهُ إِيَّاهُ مُدَّةَ امْتِحَانِهِ على قَوْل مَنْ قَالَ ذٰلِكَ. وَقِيلَ بَلْ أَرَادَ أَنْ يَكُونَ

لَهُ مِنَ الله فَضِيلَةٌ وَخَاصَّةٌ يَخْتَصُّ بِهَا كاخْتِصَاصِ غَيْرِهِ مِنْ أَنْبِيَاءِ الله وَرُسُلِهِ بِخَوَاصَّ مِنْهُ،
وَقِيلَ لِيَكُونَ دَلِيلاً وَحُجَّةً على نُبُوَّتِهِ كَإِلانَةِ الحَدِيدِ لأَبِيهِ وَإِحْيَاءِ المَوْتى لِعِيسىٰ وَاخْتِصَاصِ
محمدٍ ﷺ بالشَّفَاعَةِ وَنَحْوِ هٰذَا.

Respecting the story of Sulaiman (Solomon) and the commentaries given by the interpreters implying that he perpetrated a fault, and Allah's Statement, "And indeed, We did try Sulaiman (Solomon), "It means : We (Allah) put him to a trial (a test). The Prophet (pbuh) spoke about his (Sulaiman's) trial saying : He (Sulaiman) said : Tonight, I shall have sexual intercourse with a hundred (or ninety-nine) women (of my wives)., who all will give birth to a warrior to strive in Allah's Cause. Thereupon, his companion said to him: Say: If Allah wills. Yet, he did not do so, so, none of them became pregnant, apart from one who gave birth to a half, deformed figure. The Prophet (pbuh) said, "By the One in Whose Hand my soul is, had he (Sulaiman) said; if Allah wills, they (the children would be delivered and) would have striven in the Cause of Allah."

The interpreters said : the half figure was the body, which was placed in his chair, when it was shown to him. So, that was the punishment and ordeal inflicted on him.

It is said : Yet it (the half body) was placed in his chair while having been dead.

It is said : His fault was due to being anxious about that and having wished it.

It is also said : the fault he did is that he did not say, 'if Allah wills', due to being so anxious and overwhelmed by that wish. As well, it is said : the punishment inflicted on him was that his kingdom was taken away from him.

Likewise, it is said : he was punished for a fault committed by one of his wives.

Yet, the narrations relating that Satan imitated his appearance, assumed power over his kingdom and dealt unjustly with his nation during his reign, are not right. This is because the devils are not given dominance over such that, and the Prophets were guarded against such that.

If it is asked: why did not Sulaiman (Solomon), in the aforementioned story, say, 'if Allah wills ?" there are many replies as follows :

First : It is narrated in the sound hadith that he forgot to say it, and that served to cope with the Objective and Decree of Allah the Supreme.

Second : He did not hear his companion, and was diverted from him.

Concerning Sulaiman's statement, "and bestow upon me a kingdom such as shall not belong to any other after me,"[1] Sulaiman did not do that out of being anxious about the worldly-life or having love for it, but he did not want anyone to be vested with power over him, as Satan was empowered over him and took possession of his kingdom during the time of his test, according to the

(1) [38:35]

interpretation given by some interpreters.

It is said : yet, Sulaiman wanted Allah to confer a grace and a peculiar favor upon him the same as the other Prophets and Messengers were favored with special graces.

As well, it is said : he wanted that to be a proof and plain evidence for his Prophethood, the same as his father was favored with softening the iron, 'Isa (Jesus) with bringing life to the dead, and Muhammad (pbuh) with the intercession (with Allah on Doomsday), and so forth.

وَأَمَّا قِصَّةُ نُوحٍ عَلَيْهِ السَّلاَمُ فَظَاهِرَةُ الْعُذْرِ وَأَنَّهُ أَخَذَ فِيها بالتَّأْوِيلِ وَظَاهِرِ اللَّفْظِ لِقَوْلِهِ تَعَالَى وَأَهْلَكَ، فَطَلَبَ مُقْتَضَى هٰذَا اللَّفْظِ وَأَرَادَ عِلْمَ مَا طُوِيَ عَنْهُ مِنْ ذٰلِكَ لا أَنَّهُ شَكَّ في وَعْدِ الله فَبَيَّنَ الله عَلَيْه أَنَّهُ لَيْسَ مِنْ أَهْلِهِ الَّذِينَ وَعَدَهُ بِنَجَاتِهِمْ لِكُفْرِهِ وَعَمَلِهِ الَّذِي هُوَ غَيْرُ صَالِحٍ وَقَدْ أَعْلَمَهُ أَنَّهُ مُغْرِقُ الَّذِينَ ظَلَمُوا وَنَهَاهُ عَنْ مُخَاطَبَتِهِ فِيهِمْ فَوُوخِذَ بِهٰذَا التَّأْوِيلِ وَعُتِبَ عَلَيْه وَأَشْفَقَ هُوَ مِنْ إِقْدامِهِ على رَبِّهِ لِسُؤَالِهِ ما لَمْ يُؤْذَنْ لَهُ في السُّؤَالِ فِيهِ وَكَانَ نُوحٌ فِيما حَكاهُ النَّقَّاشُ لاَ يَعْلَمُ بِكُفْرِ ابْنِهِ وَقِيلَ في الآيَةِ غَيْرُ هٰذَا وَكُلُّ هٰذَا لاَ يَقْضِي على نُوحٍ بِمَعْصِيَةٍ سِوَى مَا ذَكَرْنَاهُ مِنْ تَأْوِيلِهِ وَإِقْدامِهِ بالسُّؤَالِ فِيمَنْ لم يُؤْذَنْ لَهُ فِيه وَلاَ نُهِيَ عَنْهُ؛ وَمَا رُوِيَ في الصَّحيحِ مِنْ أَنَّ نَبِيّاً قَرَصَتْهُ نَمْلَةٌ فَحَرَّقَ قَرْيَةَ النَّمْلِ فَأَوْحَى الله إِلَيْهِ: «**أَنْ قَرَصَتْكَ نَمْلَةٌ احْرَقْتَ أُمَّةً مِنَ الأُمَمِ تُسَبِّحُ**» فَلَيْسَ في هٰذَا الحَدِيثِ أَنَّ هٰذَا الَّذِي أَتَى مَعْصيةً بَلْ فَعَلَ مَا رَآهُ مَصْلَحَةً وَصَوَاباً بِقَتْلِ مَنْ يُؤْذِي جِنْسُهُ وَيَمْنَعُ المَنْفَعَةَ بِمَا أَباحَ الله، أَلاَ تَرَى أَنَّ هٰذَا النَّبِيَّ كانَ نازِلاً تَحْتَ الشَّجَرَةِ فَلَمَّا آذَتْهُ النَّمْلَةُ تَحَوَّلَ بِرَحْلِهِ عَنْهَا مَخَافَةَ تِكْرَارِ الأَذَى عَلَيْهِ وَلَيْسَ فيما أَوْحَى الله إِلَيْهِ ما يُوجِبُ عَلَيْهِ مَعْصِيَةً بَلْ نَدَبَهُ إلى احْتِمَالِ الصَّبْرِ وَتَرْكِ التَّشَفِّي كما قَالَ تَعَالَى: ﴿وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّـٰبِرِينَ﴾ [النحل: 126] إِذْ ظَاهِرُ فِعْلِهِ إِنَّمَا كانَ لأَجْلِ أَنَّهَا آذَتْهُ هُوَ في خَاصَّتِهِ فَكَانَ انْتِقَاماً لِنَفْسِهِ وَقَطْعَ مَضَرَّةٍ يَتَوَقَّعُهَا مِنْ بَقِيَّةِ النَّمْلِ هُنَاكَ وَلَمْ يَأْتِ في كُلِّ هٰذَا أَمْراً نُهِيَ عَنْهُ فَيُعَصَّى بِهِ ولا نَصَّ فِيما أَوْحَى الله إِلَيْهِ بِذٰلِكَ وَلاَ بالتَّوْبَةِ والاسْتِغْفَارِ مِنْهُ وَالله أَعْلَمُ فإِنْ قِيلَ فَمَا مَعْنَى قولِهِ عليه السلامُ «**ما مِنْ أَحَدٍ إِلاَّ أَلَمَّ بِذَنْبٍ أَوْ كَادَ إِلاَّ يَحْيَى بنُ زَكَرِيَّا**» أو كما قال عليه السلامُ؟ فالْجَوَابُ عَنْهُ كما تَقَدَّمَ مِنْ ذُنُوبِ الأَنْبِيَاءِ التِي وَقَعَتْ عَنْ غَيْرِ قَصْدٍ وَعَنْ سَهْوٍ وَغَفْلَةٍ.

Regarding the story of Nuh (Noah-peace be upon him), he was blamed due to the external sense of Allah's Statement, "and your family'' [in the verse : We said : Embark herein, of each two kinds two (male and female), and your family].[1]

He asked about the essence of that term and wanted to know its overlapping

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(1) [11:40]

meaning. This does not mean that he doubted about the promise of Allah the Supreme. Thereby, Allah explained to him that he (his son) was not of his family whom Allah promised him of their rescue (from the punishment), as he was a disbeliever and his work was not righteous.

Allah informed him that he would cause the wrong-doers (the disbelivers) to be drowned, and prohibited him from addressing him in favour of them. Thereby, Nuh was criticized and blamed due to the external sense of Allah's Statement. On the part of Nuh, he felt sorry for having asked his lord about what he was not permitted to ask. Nuh-as An-Naqqash (267) stated-had not known about his son's disbelief (So Allah informed him about that).

Other interpretations were stated as regards that verse. Yet, all that does not involve that Nuh had committed a fault, but as we interpreted, he asked for what he was not permitted to ask, so that was not prohibited.

It is reported in As-Sahih (the Imams' Authentic Books of Ahadith): Once a Prophet was bitten by an ant, so he set fire to the village of ants. Therein, Allah inspired to him by saying : Do you set fire to one of the nations, which glorified Allah's Praises, for an ant which bit you? That hadith does not imply that the committed a sin, but he did what he thought to be good and right by putting an end to the thing hurting his human race, and by bringing about the benefit which Allah made permissible.

Did not you see that this Prophet landed under a tree, so when the ant hurt him, he turned his foot away from it lest it may repeat biting him. What Allah revealed to him does not involve that he did an act of disobedience, but it implies that Allah urged him to endure patiently and to abandon avenging himself. This corresponds with Allah's Statement, "But if you endure patiently, verily, it is better for the patient."[1]

His deed appeared to be reaction to being bitten by it, so he avenged himself and got rid of any injury expected to hurt him by the remaining ants therein. Yet, all that was devoid of any ordinance prohibiting so, and thereby, he did not commit a guilt. Further, no text revealed by Allah indicated that he was to turn in repentance and ask Allah's Forgiveness for it. And Allah knows best.

So, if it is said: so, what is meant by the Prophet's statement, "Everyone does a fault or is on the verge of (of doing a fault) apart from Yahya (John) the son of Zakariyya (Zachariya)?", then the reply is compatible with what has been previously mentioned as regards the Prophet's faults done unintentionally and out of inadvertence and heedlessness.

فصل

فإنْ قُلْتَ فإذَا نَفَيْتَ عَنْهُمْ صَلَوَاتُ الله عَلَيْهِمُ الذُّنُوبَ والمَعَاصِي بِمَا ذَكَرْتَهُ مِنَ

(1) [16:126]

اخْتِلافِ الْمُفَسِّرِينَ وَتأْوِيلِ الْمُحَقِّقِينَ فَما مَعْنَى قولِهِ تَعالَى: ﴿وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ﴾ [طه: 121] وَمَا تَكَرَّرَ في القُرْآنِ والحديثِ الصَّحيحِ مِنَ اعْتِرَافِ الأنْبِياءِ بِذُنُوبِهِمْ وَتَوْبَتِهِمْ وَاسْتِغْفَارِهِمْ وَبُكَائِهِمْ على ما سَلَفَ مِنْهُمْ وَإشْفاقِهِمْ وَهَلْ يُشْفِقُ وَيُتَابُ وَيُسْتَغْفَرُ مِنْ لا شَيْءٍ؟ فاعْلَمْ وَفّقنا اللهُ وَإيّاكَ أنَّ دَرَجَةَ الأنْبِيَاءِ في الرِّفْعَةِ والعُلُوِّ وَالمَعْرِفَةِ باللهِ وَسُنَّتِهِ في عِبَادِهِ وعِظَمِ سُلْطانِهِ وَقُوَّةِ بَطْشِهِ مِمَّا يَحْمِلُهُمْ على الخَوْفِ مِنْهُ جَلَّ جَلالُهُ وَالإشْفَاقِ مِنَ المُؤَاخَذَةِ بما لا يُؤَاخَذُ بِهِ غَيْرُهُمْ وأنَّهُمْ في تَصَرُّفِهِمْ بِأُمُورٍ لَمْ يُنْهَوْا عَنْهَا ولا أُمِرُوا بِهَا ثُمَّ وُوخِذُوا عَلَيْهَا وَعُوتِبُوا بِسَبَبِهَا وَحُذِّرُوا مِنَ المُؤَاخَذَةِ بِهَا وَأتَوْهَا على وَجْهِ التَّأْوِيلِ أوِ السَّهْوِ أوْ تَزَيُّدٍ مِنْ أُمُورِ الدُّنْيَا المُبَاحَةِ خائِفُونَ وَجِلُون وَهِيَ ذُنُوبٌ بالإضَافَةِ إلى عَلِيِّ مَنْصِبِهِمْ وَمَعَاصٍ بالنِّسْبَةِ إلى كمالِ طاعَتِهِمْ لا أنَّهَا كَذُنُوبِ غَيْرِهِمْ وَمَعَاصِيهِمْ فإنَّ الذَّنْبَ مَأْخُوذٌ مِنَ الشَّيْءِ الدَّنِيِّ الرَّذْلِ وَمِنْهُ ذَنَبُ كُلِّ شَيْءٍ أي آخِرُهُ وَأذْنابُ النَّاسِ رُذَّالُهُمْ فَكَانَ هٰذِهِ أدْنَى أفْعالِهِمْ وَأسْوَأَ ما يَجْرِي مِنْ أحْوَالِهِمْ لِتَطْهِيرِهِمْ وَتَنْزِيهِهِمْ وَعِمَارَةِ بَوَاطِنِهِمْ وَظَوَاهِرِهِمْ بالعَمَلِ الصَّالِحِ والكَلِمِ الطَّيِّبِ والذِّكْرِ الظَّاهِرِ والخَفِيِّ والخَشْيَةِ للهِ وَإعْظَامِهِ في السِّرِّ والعَلاَنِيَةِ وغَيْرُهُمْ يَتَلَوَّثُ مِنَ الكَبَائِرِ وَالقَبَائِحِ والفَوَاحِشِ مَا تَكُونُ بالإضَافَةِ إلى هٰذِهِ الهَنَاتِ في حَقِّهِ كالحَسَنَاتِ كما قِيلَ حَسَنَاتُ الأبْرَارِ سَيِّئَاتُ المُقَرَّبِينَ أيْ يَرَوْنَهَا بالإضَافَةِ إلى عَلِيِّ أحْوَالِهِمْ كالسَّيِّئَاتِ وَكَذٰلِكَ العِصْيَانُ التَّرْكُ وَالمُخَالَفَةُ فَعَلَى مُقْتَضَى اللَّفْظَةِ كَيْفَمَا كانتْ مِنْ سَهْوٍ أوْ تَأْوِيلٍ فَهِيَ مُخَالَفَةٌ وَتَرْكٌ وَقَوْلُهُ غَوَى أيْ جَهِلَ أنَّ تِلْكَ الشَّجَرَةَ هِيَ التي نُهِيَ عَنْهَا والغَيُّ الجَهْلُ وقيلَ أخطَأَ ما طَلَبَ مِنَ الخُلُودِ إذْ أكَلَهَا وخابَتْ أُمْنِيَّتُهُ وَهٰذَا يُوسُفُ عليه السَّلاَمُ قَد وُوخِذَ بِقَوْلِهِ لأحَدِ صاحِبَي السِّجْنِ ﴿ٱذْكُرْنِى عِندَ رَبِّكَ فَأَنسَىٰهُ ٱلشَّيْطَٰنُ ذِكْرَ رَبِّهِۦ فَلَبِثَ فِى ٱلسِّجْنِ بِضْعَ سِنِينَ﴾ [يوسف: 42] قِيلَ إنَّهُ أُنْسِيَ يُوسُفُ ذِكْرَ اللهِ؛ وَقِيلَ أُنْسِيَ صاحِبُهُ أنْ يَذْكُرَهُ لِسَيِّده المَلِكِ، قال النبيُّ ﷺ: **«لَوْلاَ كَلِمَةُ يُوسُفَ ما لَبِثَ في السِّجْنِ ما لَبِثَ»**

(Chapter)

Driving Away the Vague & Doubtful Things

If you say: So, if you denied that the Prophet (pbuh) did guilty or sinful deeds in effect of what you mentioned comprising the different interpretations and explanations subjected by the commentators, then what is meant by Allah's Statement, "Thus did Adam disobey his Lord, so he went astray," in addition to what was stated frequently in the Qur'an and sound hadith, namely that the Prophets confessed their sins and turned in repentance to Allah, asked His Forgiveness, shed tears for their past deeds and their fear as for that? And do they feel afraid, repent and ask forgiveness for nothing?

So, behold - may Allah guide you and us to success - that the Prophets, owing to their high and elevated status, and due to their profound knowledge about Allah, His Way as regards His Slaves, His Supreme Dominion and Omnipotence, were fearful of Him, Owner of Majesty and Sovereignty. They were afraid of blame for that for which the other creatures would not be reproached.

They proceeded with the matters which they were not prohibited nor commanded to do, and then they were blamed for that. They were cautious of being reproached for that, and did so out of being inadvertent and misunderstanding, or to be provided with the permissible things of the worldly-life. Despite that, they were full of fear, as they were deemed to be guilty and disobedient acts with relevance to their high position and perfect obedience to Allah. Yet, they are not compatible with the sins and guilty deeds committed by others (creatures), for the term 'guilt' is derived from the mean, inferior thing. So, as if these deeds, found guilty by them, were the lowest ones to be done, and the worst to be conducted by them so as to purify and free them, and to fill their ins and outs with the righteous deeds, good words, hidden and open remembrance (of Allah), fear of Allah and exaltation of Allah secretly and openly. Yet, the other people may be tarnished by the major sins, misdeeds and obscene deeds so extremely that they regards these bad deeds as good ones. This corresponds with the statement, "the good deeds done by the righteous persons are the bad deeds done by they persons of the closest status (to Allah); that is they view them as bad deeds owning to their high station.

As regards Allah's Statement, "so he went astray' it means; he did not know that tree to be the forbidden one. Thereby, 'going astray' denotes ignorance.

It was said: Adam got ignorant when he sought eternity on eating it, since he ate of it and subsequently became disappointed.

With respect to Yusuf (Joseph - peace be upon him), who was criticized for his statement given to one of the two prisoners who accompanied him, namely, "Mention me to your lord (i.e. your king, so as to get me out of the prison)," but Satan made him forget to mention it to his Lord so he stayed in prison a few (more) years," (1) it is said: It means: Yusuf was made to forget the remembrance of Allah.

As well, it is said: Yet his companion (in the prison) was made to forget to mention it to his master, the king.

The Prophet (pbuh) said: "But for the speech given by Yusuf, he would not have stayed such a period in prison".

قال ابنُ دِينَارٍ: لمَّا قال ذٰلِكَ يُوسُفُ قيلَ لَهُ اتَّخَذْتَ مِنْ دُوني وَكِيلاً لَأُطِيلَنَّ حَبْسَكَ، فقالَ: يا ربِّ أنْسَى قَلْبي كَثْرَةُ البَلْوَى؛ وقال بَعْضُهُمْ: يُؤَاخِذُ الأنْبِيَاءَ بمثاقيل الذَّرِّ لمَكانَتهِمْ عِنْدَهُ وَيُجَاوِزُ عَنْ سائِرِ الخَلْق لِقِلَّةِ مُبالاَتِهِ بِهِمْ في أضْعَاف ما أتَوْا بِهِ مِنْ سُوءِ

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(1) [12:42]

الأدَبِ وَقَدْ قال المُحْتَجُّ لِلْفِرْقَةِ الأُولَى على سِيَاقِ ما قُلْنَاهُ إذا كانَ الأنْبِيَاءُ يُؤَاخَذُونَ بِهٰذَا مِمَّا لا يُؤَاخَذُ بِهِ غَيْرُهُمْ مِنَ السَّهْوِ وَالنِّسْيَانِ وَمَا ذَكَرْتَهُ وَحَالُهُمْ أَرْفَعُ فَحَالُهُمْ إذاً في هٰذَا أَسْوَأُ حَالاً مِنْ غَيْرِهِمْ، فاعْلَمْ أَكْرَمَكَ الله أَنَّا لا نُثْبِتُ لَكَ المُؤَاخَذَةَ في هٰذَا على حَدِّ مُؤَاخَذَةِ غَيْرِهِمْ؛ بَلْ نَقُولُ إنَّهُمْ يُؤَاخَذُونَ بِذٰلِكَ في الدُّنْيَا لِيكونَ ذٰلِكَ زِيَادَةً في دَرَجَاتِهِمْ وَيُبْتَلُونَ بِذٰلِكَ لِيكونَ اسْتِشْعَارُهُمْ لَهُ سَبَباً لِمَنْمَاةِ رُتَبِهِمْ كما قالَ: ﴿ثُمَّ ٱجْتَبَٰهُ رَبُّهُۥ فَتَابَ عَلَيْهِ وَهَدَىٰ﴾ [طه: 122] وقال لِدَاوُدَ ﴿فَغَفَرْنَا لَهُۥ ذَٰلِكَ﴾ [ص: 35] الآيَةَ وقال بَعْدَ قَوْلِ مُوسٰى تُبْتُ إِلَيْكَ: ﴿إِنِّى ٱصْطَفَيْتُكَ عَلَى ٱلنَّاسِ﴾ [الأعراف: 144] وقال بَعْدَ ذِكْرِ فِتْنَةِ سُلَيْمَانَ وَإنابَتِهِ ﴿فَسَخَّرْنَا لَهُ ٱلرِّيحَ﴾ [ص: 36] إلى ﴿وَحُسْنَ مَـَٔابٍ﴾ [ص: 25] وقال بَعْضُ المُتَكَلِّمِينَ زَلاَّتُ الأَنْبِيَاءِ في الظَّاهِرِ زَلاَّتٌ وفي الْحَقِيقَةِ كَرَامَاتٌ وَزُلَفٌ وَأشارَ إلى نَحْوِ مِمَّا قَدَّمْنَاهُ وَأَيْضاً فَلِيُنَبَّهَ غَيْرُهُمْ مِنَ البَشَرِ مِنْهُمْ أَوْ مِمَّنْ لَيْسَ في دَرَجَتِهِمْ بِمُؤَاخَذَتِهِمْ بِذٰلِكَ فَيَسْتَشْعِرُوا الْحَذَرَ وَيَعْتَقِدُوا المُحَاسَبَةَ لِيَلْتَزِمُوا الشُّكْرَ على النِّعَمِ وَيُعِدُّوا الصَّبْرَ على المِحَنِ بِمُلاحَظَةِ مَا وَقَعَ بأَهْلِ هٰذَا النِّصَابِ الرَّفِيعِ المَعْصُومِ فَكَيْفَ بِمَنْ سِوَاهُمْ، وَلِهٰذَا قال صَالِحٌ المُرِّيُّ ذِكْرُ دَاوُدَ بَسْطَةٌ لِلتَّوَّابِينَ.

Ibn Dinar said: When Yusuf said so, it was said to him (by Allah): You have taken a guardian apart from Me, so I shall make you stay in prison for a few more years. Therein, Yusuf said: O Lord, the severe calamities befalling me made me forget (the remembrance of You).

One of the commentators said: Owning to their elevated status with Allah, the Prophets are criticized for any (bad) deed so tiny as the weight of an atom. Yet, Allah forgives the remainder of the creation the double folds of bad manners, since He does not care about them (the same as He is interested in the Prophets' matters).

The first party [i.e. assuming that the Prophets are protected against all the major and minor sins, and they are not blamed for inadvertence and forgetfulness] say, as regards what we said: If the Prophets are criticized for forgetfulness and inadvertence for which the other people are free from being blamed, and if you say that their status is high, then in such a case they are deemed to be in a worse state than others.

So, behold, may Allah honour you, that they were not criticized for that in the same way as the other creatures. Yet, they were criticized for that in the worldly-life so as to be increased in their degrees and be put to a trial for that, and thereby their suffering from the trial would result in uplifting their grades and ranks. This corresponds with Allah's Statement, "then his Lord chose him, and turned to him with forgiveness, and gave him guidance".(1) And as for

(1) [20:122]

Dawud (David), Allah said, "So We (Allah) forgave him that, and verily, for him is a near access to us, and a good place of (final) return (Paradise)."(1). And after Musa had said "I turn to You in repentance,"(2) Allah said, "I have chosen you above men."(3). After mentioning the trial to which Sulaiman (Solomon) was put and speaking about his repentance, Allah said, "So We subjected to him the wind, it blew gently by his order whithersoever he willed, and also the Shayatin (devils) from the jinn (including) every kind of builder and diver, and also others bound in fetters. [Allah said to Sulaiman (Solomon)]: This is Our gift: So spend you or withhold, no account will be asked (of you). "And verily, for him is a near access to us, and a good (final) return (Paradise)."(4)

Some commentators said : the slips of the Prophets appeared to be errors, but in reality, they were favours in favour of them, which caused their degrees to be high and in effect of that they had a near access to Allah.

As well, when the other people apart from them, whose degrees are inferior to theirs, know that they were criticized for that, then they will take precaution, think of the reckoning and thereby be grateful for the bounties and endure the ordeals patiently, since they observed what happened to the people of that elevated, protected station (i.e. the Prophets). So, how could it be with those who are of lower position than them? Therefore, Salih Al Murry said : the remembrance of Dawud (David) is a simple instance for the repenting ones.

الْحُوتِ نَقْصاً لَهُ ولٰكِنِ
قال ابنُ عَطَاءٍ لم يَكُنْ مَا نَصَّ الله تَعَالَى مِنْ قِصَّة صَاحِبِ
اسْتِزادَةً مِنْ نَبِيِّنا ﷺ وأيضاً فَيُقَالُ لَهُمْ فإنَّكُمْ وَمَنْ وَافَقَكُمْ تَقُولُونَ بِغُفْرَانِ الصَّغَائِرِ باجْتِنَاب
الكَبَائر وَلا خِلافَ في عِصْمَة الأنْبِيَاءِ مِنَ الكَبَائِرِ فَمَا جَوَّزْتُمْ مِنْ وُقُوع الصَّغَائِرِ عَلَيْهِمْ هِيَ
مَغْفُورَةٌ على هٰذَا فَمَا مَعْنَى المُؤَاخَذَةِ بِهَا إذاً عِنْدَكُمْ وَخَوْفِ الأنْبِيَاءِ وَتَوْبَتِهِمْ منها وهِيَ
مَغْفُورَةٌ لَوْ كانَتْ فَمَا أَجَابُوا بِهِ فَهُوَ جَوَابُنا عَنِ المُؤَاخَذَةِ بِأَفْعَالِ السَّهْوِ وَالتَّأْوِيلِ، وَقَدْ قِيلَ
إنَّ كَثْرَةَ اسْتِغْفَارِ النبيِّ ﷺ وَتَوْبَتِهِ وَغَيْرِهِ مِنَ الأنْبِياءِ على وَجْهِ مُلاَزَمَةِ الخُضُوعِ وَالْعُبُودِيَّةِ
والاعْتِرافِ بالتَّقْصِيرِ شُكْراً لله على نِعَمِهِ كما قال ﷺ وَقَدْ أمِنَ مِنَ المُؤَاخَذَةِ بِمَا تَقَدَّمَ وَمَا
تَأَخَّرَ «**أَفَلاَ أكُونُ عَبْداً شَكُوراً**» وقال: «**إنِّي أخْشاكُمْ لله وَأعْلَمُكُمْ بِمَا أتَّقي**» قال الحارِثُ
بنُ أسَدٍ: خَوْفُ المَلاَئِكَةِ وَالأنْبِيَاءِ خَوْفُ إعْظَام وَتَعَبُّدٍ لله لأنَّهُمْ آمنُونَ. وَقِيلَ فَعَلُوا ذٰلِكَ
لِيُقْتَدَى بِهِمْ وَتَسْتَنَّ بِهِمْ أُمَمُهُمْ كما قال ﷺ: «**لَوْ تَعْلَمُونَ مَا أعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ
كَثِيراً**» وَأيْضاً فإنّ في التَّوْبَةِ وَالاسْتِغْفَارِ مَعْنًى آخَرَ لَطِيفاً أشَارَ إلَيْهِ بَعْضُ العُلَمَاءِ وَهُوَ
اسْتِدْعَاءُ مَحَبَّةِ الله قال الله تعالى: ﴿إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ﴾ [البقرة: 222]

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(1) [38:25]
(2) [7: 143]
(3) [7:144]
(4) [38: 36-40]

فإحْدَاثُ الرُّسُلِ والأَنْبِيَاءِ الاسْتِغْفَارَ وَالتَّوْبَةَ والإنابةَ والأَوْبَةَ في كُلِّ حِين اسْتِدْعَاءٌ لِمَحَبَّةِ الله وَالاسْتِغْفَارُ فِيهِ مَعْنَى التَّوْبَةِ، وَقَدْ قالَ الله لِنَبِّيهِ ﷺ بَعْدَ أنْ غَفَرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ ﴿لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ﴾ [التوبة: 117] الآيةَ وقال تعالى: ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابًۢا﴾ [النصر: 3].

Ibn 'Ata' said : Allah's Statement as for the man of the whale (i.e. Yunus-Jonah) did not slight the Prophet's position, but it asked him to endure the burdens of Messengership more patiently.

As well, it is said to them: You along with those, who agree with you, say that the minor sins are forgiven if the major ones are shunned.

It is indisputable that the Prophets were protected from committing the major sins. So, if you made it permissible for them to commit the minor sins, then they were forgiven in effect of your view. So, what is meant by blaming them for that and by the Prophet's fear and repentance of that while they were forgiven?

What they gave of a reply is compatible with ours, namely they were blamed for the acts of forgetfulness and misunderstanding.

It is said : the Prophet (pbuh) and the other Prophets asked Allah's Forgiveness frequently out of observing humility, adhering to worship, confessing their remissness, and being grateful to Allah Whose Bounties were bestowed upon them. This corresponds with what the Prophet (pbuh), who was spared from reproach as regards his past and future deeds, said, "Shall not I be a thankful slave?"

As well, he said "I am the most fearful of Allah among you, and the most knowing of (the way) that makes me pious".

Al-Harith bin Asad said : the fear of the angels and Prophets is that full of exaltation and worship to Allah, for they were safe (from fear).

It is said : they did so, in order to be imitated by the other people, and that their followers would have trodden in their (legal) ways. This corresponds with the Prophet's statement, "Had you known what I know, you would have laughed a little, and cried a lot".

Likewise, their turning in repentance and forgiveness to Allah, had another nice meaning referred to by scholars, namely they wanted to incur Allah's Love. This corresponds with Allah the Supreme said, "Truly, Allah loves those who turn unto him in repentance and loves those who purify themselves." [1]

Thereby, forgiveness, repentance and return to Allah, generated by the Prophets and Messengers in every time- were intended by them to incur Allah's love. 'Forgiveness' denotes 'repentance'. After Allah had forgiven His Prophet (pbuh) his past and future sins, He said, "Allah has forgiven the Prophet (pbuh), the Muhajirun (Muslim Emigrants who left their homes and came to Medina) [2] and the Ansar (Muslims of Medina) who followed him [Muhammad (pbuh)].

(1) [2: 222]   (2) [9:117]

As well, Allah the Supreme said, "So glorify the Praises of your Lord, and ask His Forgiveness, Verily, He is the One Who accepts the repentance and who forgives."(1)

فصل

قَدِ اسْتَبَانَ لَكَ أَيُّهَا النَّاظِرُ بما قَرَّرْناهُ مَا هُوَ الحَقُّ مِنْ عِصْمَتِهِ ﷺ عَنِ الجَهلِ بالله وَصِفاتِهِ أَوْ كَوْنِهِ على حَالَةٍ تُنَافِي العِلْمَ بِشَيْءٍ مِنْ ذٰلِكَ كُلِّهِ جُملَةً بَعْدَ النُّبوةِ عَقْلاً وَإِجْمَاعاً وَقَبْلَهَا سَمَاعاً وَنَقْلاً وَلاَ بِشَيْءٍ مِمّا قَرَّرْنَاهُ مِنْ أُمُورِ الشَّرْعِ وَأَدَّاهُ عَن رَبِّهِ مِنَ الوَحْيِ قَطْعاً وَعَقْلاً وَشَرْعاً وَعِصْمَتِهِ عَن الْكَذِبِ وَخُلْفِ القَوْلِ مُنْذُ نَبَّأَهُ الله وَأَرْسَلَهُ قَصْداً أَوْ غَيْرَ قَصْدٍ وَاسْتِحَالَةَ ذٰلِكَ عَلَيْه شَرْعاً وَإِجْماعاً وَنَظراً وَبُرْهاناً وَتَنْزِيهِهِ عَنْهُ قَبْلَ النُّبُوَّةِ قَطْعاً وَتَنْزِيهِهِ عن الكَبَائِرِ إجْماعاً وَعَن الصَّغَائِرِ تَحْقِيقاً وَعَنِ اسْتِدَامَةِ السَّهْوِ وَالغَفْلَةِ وَاسْتِمْرَارِ الغَلَطِ وَالنِّسْيَانِ عَلَيْهِ فيما شَرَعَهُ لِلأُمَّةِ وَعِصْمَتِهِ في كُلِّ حالاَتِهِ مِنْ رضًى وَغَضَبٍ وَجِدٍّ وَمَزْحٍ فَيَجِبُ عَلَيْكَ أَنْ تَتَلَقَّاهُ باليَمِينِ وَتَشُدَّ عَلَيْه يَدَ الضَّنِينِ وَتَقْدُرَ هٰذِهِ الفُصُولَ حَقَّ قَدْرِهَا وَتَعْلَمَ عَظِيمَ فائِدَتِهَا وَخَطَرِها فإنَّ مَنْ يَجْهَلُ مَا يَجِبُ للنَّبيِّ ﷺ أَوْ يَجُوزُ أَوْ يَسْتَحِيلُ عليهِ ولا يَعْرِفُ صُوَرَ أَحْكَامِهِ لا يَأْمَنُ أَنْ يَعْتَقِدَ في بَعْضِهَا خلاَفَ مَا هِيَ عَلَيْه وَلا يُنَزِّهُهُ عَمَّا لا يَجِبُ أَنْ يُضافَ إِلَيْهِ فَيَهْلِكَ من حَيْثُ لا يَدْرِي وَيَسْقُطَ في هُوَّةِ الدَّرْكِ الأسْفَلِ مِنَ النَّارِ إذْ ظَنُّ البَاطلِ به اعْتِقَاد ما لا يَجوزُ عليه يُحِلُّ بِصَاحِبِهِ دَارَ البَوَارِ وَلِهٰذَا مَا احْتَاطَ عليهِ السلامُ على الرَّجُلَيْنِ اللَّذَيْنِ رَأياهُ لَيْلاً وَهُوَ مُعْتَكِفٌ في المَسْجِدِ مع صَفِيَّة فقال لَهُمَا: إِنَّهَا صَفِيَّة، ثُمَّ قال لَهُمَا: **«إنَّ الشَّيْطَانَ يَجْرِي مِنْ ابن آدَمَ مَجْرَى الدَّم وإنِّي خَشِيتُ أنْ يَقْذِفَ في قُلُوبِكُمَا شَيْئاً فَتَهْلِكَا»**.

هٰذِهِ أَكْرمَكَ الله إحْدَى فَوائِدِ مَا تَكَلَّمْنا عليه في هٰذِهِ الفُصُولِ ولَعَلَّ جَاهِلاً لا يَعْلَمُ بِجَهْلِهِ إِذَا سَمِعَ شَيْئاً مِنْهَا يَرَى أَنَّ الْكَلاَمَ فِيها جُمْلَةٌ مِن فُضُولِ الْعِلْمِ وَأَنَّ السُّكُوتَ أَوْلَى وَقَدِ اسْتَبَانَ لَكَ أَنَّهُ مُتَعَيِّنٌ لِلْفَائِدَةِ الَّتِي ذَكَرْنَاهَا وَفَائِدَةٌ ثانيَةٌ يُضْطَرُّ إِلَيْهَا في أُصُولِ الْفِقْهِ وَيَنْبَنِي عَلَيْهَا مَسَائِلُ لاَ تَنْعَدُّ مِنَ الْفِقْهِ وَيُتَخَلَّصُ بِها مِنْ تَشْغِيبِ مُخْتَلِفِي الْفُقَهَاءِ في عِدَّةٍ مِنْهَا وَهِيَ الحُكْمُ في أَقْوَالِ النَّبيِّ ﷺ وَأَفْعَالِهِ وَهُوَ بابٌ عَظِيمٌ وَأَصْلٌ كَبِيرٌ مِنْ أُصُول الْفِقْهِ وَلاَ بُدَّ مِنْ بِنَائِهِ على صِدْقِ النَّبيِّ ﷺ في أَخْبَارِهِ وَبَلاَغِهِ وَأَنَّهُ لاَ يَجُوزُ عَلَيْه السَّهْو فيه وَعِصْمَتِهِ مِنَ الْمُخَالَفَةِ في أَفْعَالِهِ عَمْداً وَبِحَسَبِ اخْتِلاَفِهِمْ في وُقُوعِ الصَّغَائِرِ وَقع خِلاَفٌ في

(1) [110: 3]

امْتِثَالِ الْفِعْلِ بَسْطُ بَيَانِهِ في كُتُبِ ذٰلِكَ الْعِلْمِ فَلاَ نُطَوِّلُ به وَفَائِدَةٌ ثَالِثَةٌ يَحْتَاجُ إِلَيْهَا الْحَاكِمُ وَالْمُفْتِي فِيمَنْ أَضَافَ إلى النبيِّ ﷺ شَيْئاً مِنْ هٰذِهِ الأُمُور وَوَصَفَهُ بِهَا فَمَنْ لَمْ يَعْرِفْ مَا يَجُوزُ وَمَا يَمْتَنِعُ عَلَيْهِ وَمَا وَقَعَ الإِجْمَاعُ فيه وَالخِلاَفُ كَيْفَ يُصَمِّمُ في الْفُتْيَا في ذٰلِكَ وَمِنْ أَيْنَ يَدْرِي هَلْ مَا قَالَهُ فيه نَقْصٌ أو مَدْحٌ فإِمَّا أَنَّ يَجْتَرِىءَ على سَفْكِ دَمِ مُسْلِمٍ حَرَامٍ أَوْ يُسْقِطَ حَقّاً وَيُضَيِّعَ حُرْمَةً لِلنَّبِيِّ ﷺ؟ وَبِسَبِيلِ هٰذَا مَا قَدِ اخْتَلَفَ أَرْبَابُ الأُصُولِ وَأَئِمَّةُ الْعُلَمَاءِ وَالْمُحَقِّقِينَ في عِصْمَةِ المَلاَئِكَةِ.

(Chapter)

The truth has become apparent to you, O beholder, through what we have reported, as for the Prophet's being protected from ignorance of Allah and His Qualities.

فصل

في القول في عصمة الملائكة

أَجْمَعَ الْمُسْلِمُونَ على أَنَّ المَلاَئِكَةَ مُؤْمِنُونَ فُضَلاَءُ وَاتَّفَقَ أَئِمَّةُ الْمُسْلِمِينَ أن حُكْمَ الْمُرْسَلِينَ مِنْهُمْ حُكْمُ النَّبِيِّينَ سَوَاءً في الْعِصْمَةِ مِمَّا ذَكَرْنَا عِصْمَتَهُمْ مِنْهُ وَأَنَّهُمْ في حُقُوقِ الأَنْبِيَاءِ وَالتَّبْلِيغِ إِلَيْهِمْ كالأَنْبِيَاءِ مَعَ الأُمَمِ وَاخْتَلَفُوا في غَيْرِ الْمُرْسَلِينَ مِنْهُمْ فَذَهَبَتْ طَائِفَةٌ إلى عِصْمَةِ جَمِيعِهِمْ عَنِ الْمَعَاصِي وَاحْتَجُّوا بِقَوْلِهِ تَعَالَى: ﴿لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾ [التحريم: 6] وَبِقَوْلِهِ: ﴿وَمَا مِنَّآ إِلَّا لَهُۥ مَقَامٌ مَّعْلُومٌ وَإِنَّا لَنَحْنُ ٱلصَّآفُّونَ وَإِنَّا لَنَحْنُ ٱلْمُسَبِّحُونَ﴾ [الصافات: 164 ـ 166] [وبِقَوْلِهِ: ﴿وَمَنْ عِندَهُۥ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ وَلَا يَسْتَحْسِرُونَ يُسَبِّحُونَ ٱلَّيْلَ وَٱلنَّهَارَ لَا يَفْتُرُونَ﴾ [الأنبياء: 19 ـ 20]] وَبِقَوْلِهِ: ﴿إِنَّ ٱلَّذِينَ عِندَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ﴾ [الأعراف: 206] الآية، وبِقَوْلِهِ: ﴿كِرَامٍۭ بَرَرَةٍ﴾ [عبس: 16] و ﴿لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ﴾ [الواقعة: 79] وَنَحْوِهِ مِنَ السَّمْعِيَّاتِ.

(Chapter)

The Statement as regards the Angels' Infallibility

The Muslim scholars unanimously agreed that the angels are virtuous believers. Further, the consensus of the Muslim Imams is that the judgment as for the emissaries from among them is compatible with that of the Prophets, namely they are protected against committing sins, and they conveyed the (Allah's) Message to the Prophets, the same as the Prophets did with their followers.

Yet, they disagreed as for those who were not emissaries. So, a party went for saying that they (the angels) are all protected from committing sins, and

pleaded for that by the verses, "who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded,"(1) and, "And there is not one of us (angels) but has his known place (or position); and verily, we (angels), we stand in rows (for the prayers as you Muslims stand in rows for your prayers); and verily, we (angels), indeed are those who glorify (Allah's Praises; i.e. perform prayers)"(2) and, "And those who are near him (i.e. the angels) are not too proud to worship him, nor are they weary (of his worship), and they (the angels) glorify His Praises night and day, (and they never slacken (to do so),"(3) and, "Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to him, but they glorify His Praise and prostrate themselves before Him,"(4) and, "(the angels are) honorable and obedient",(5) and, "which (that Book with Allah) none can touch the purified (i.e. the angels),"(6) and the like of these verses.

وَذَهَبَتْ طَائِفَةٌ إلى أنَّ هٰذَا خُصُوصٌ لِلْمُرْسَلِينَ مِنْهُمْ وَالْمُقَرَّبينَ، وَاحْتَجُّوا بأشْيَاءَ ذَكَرَهَ أهْلُ الأَخْبَرِ وَالتَّفَاسِيرِ نَحْنُ نَذْكُرُهَ إنْ شَاءَ الله بَعْدُ وَنُبَيِّنُ الْوَجْهَ فيها إنْ شَاءَ الله، وَالصَّوَابُ عِصْمَةُ جَمِيعِهِمْ وَتَنْزِيهُ نِصَابِهِم الرَّفِيعِ عَنْ جَميعِ مَا يَحُطُّ مِنْ رُتْبَتِهِمْ وَمَنْزِلَتِهِمْ عَنْ جَلِيلِ مِقْدَارِهِمْ وَرَأَيْتُ بَعْضَ شُيُوخِنَا أشَارَ بأنْ لاَ حَاجَةَ بالْفَقِيهِ إلى الْكَلاَمِ في عِصْمَتِهِمْ، وَأنا أقُولُ إنَّ لِلْكَلاَمِ في ذٰلِكَ مَا لِلْكَلاَمِ في عِصْمَةِ الأَنْبِيَاءِ مِنَ الْفَوَائِدِ الَّتي ذَكَرْنَاهَا سِوَى فائِدَةِ الْكَلاَمِ في الأَقْوَالِ وَالأَفْعَالِ فَهِيَ سَاقِطَةٌ هٰهُنَا، فَمِمَّا احْتَجَّ بِهِ مَنْ لَمْ يُوجِبْ عِصْمَةَ جَمِيعِهِمْ قِصَّةُ هَارُوتَ وَمَارُوتَ وَمَا ذَكَرَ فِيها أهْلُ الأَخْبَارِ وَنَقَلَةُ الْمُفَسِّرِينَ وَمَا رُوِيَ عَنْ عَلِيٍّ وابنِ عَبَّاسٍ في خَبَرِهِمَا وَابْتِلاَئِهِمَا، فاعْلَمْ أكْرَمَكَ الله أنَّ هٰذِهِ الأَخْبَارَ لَمْ يُرْوَ مِنْهَا شَيْءٌ لاَ سَقِيمٌ وَلاَ صَحِيحٌ عَنْ رَسُولِ الله ﷺ وَلَيْسَ هُوَ شَيْئاً يُؤْخَذُ بِقِيَاسٍ وَالَّذِي مِنْهُ في الْقُرْآنِ اخْتَلَفَ الْمُفَسِّرُونَ في مَعْنَاهُ، وَأنْكَرَ مَا قَالَ بَعْضُهُمْ فِيهِ كَثِيرٌ مِنَ السَّلَفِ كَمَا سَنَذْكُرُهُ، وَهٰذِهِ الأَخْبَارُ مِنْ كُتُبِ الْيَهُودِ وَافْتِرَائِهِمْ كما نَصَّهُ الله أوَّلَ الآياتِ مِنَ افْتِرَائِهِمْ بِذَلِكَ على سُلَيْمَانَ وَتَكْفِيرِهِمْ إيَّاهُ؛ وَقَدِ انْطَوَتِ الْقِصَّةُ على شُنَع عَظِيمَةٍ وَهَا نَحْنُ نُخَبِّرُ في ذٰلِكَ مَا يَكْشِفُ غِطَاءَ هذِه الإشْكَالاَتِ إنْ شَاءَ الله فَاخْتُلِفَ أوَّلاً في هَارُوتَ وَمَارُوتَ هَلْ هُمَا مَلَكَانِ أوْ إنْسِيَّان، وَهَلْ هُمَا الْمُرَادُ بَالْمَلَكَيْن أمْ لاَ، وَهَلِ الْقِرَاءَةُ مَلَكَيْنِ أوْ مَلِكَيْن، وَهل ما في قولِهِ: ﴿وَمَآ أُنزِلَ﴾ [البقرة: 102] ﴿وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ﴾ [البقرة: 102] نَافِيَةٌ أوْ مُوجِبَةٌ؟ فَأكْثَرُ الْمُفَسِّرِينَ أن الله تَعَالَى ٱمْتَحَنَ النَّاسَ بِالْمَلَكَيْنِ لِتَعْلِيمِ السِّحْرِ وَتَبْيِينِهِ وَأنَّ عَمَلَهُ كُفْرٌ، فَمَنْ تَعَلَّمَهُ كَفَرَ، وَمَنْ تَرَكَهُ آمَنَ.

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(1) [66:6]
(2) [37: 164-166]
(3) [21: 19-20]
(4) [7: 206]
(5) [80: 16]
(6) [56: 79]

Another party viewed that (protection) to be (given) only for the emissaries from among the angels and the angels of the closet status with Allah. They pleaded by something stated by the interpreters and relaters, which we shall mention later on.

The truth is that they all are infallible and their status is elevated above anything degrading their rank and belittling their august grade.

I saw some scholars indicting that the jurist needn't speak about their infallibility.

Yet, I say : the advantages of speaking about that are compatible with those of the speech about the Prophets which we stated, apart from that of the speech about the sayings and acts, for it is omitted herein.

Those who view that they (the angels) were not all infallible, pleaded by the story of "Harut and Marut", (1) along with what stated about it by the narrators and conveyed by the commentators, as well as what was reported through Ibn 'Abbas and 'Ali as regards their story and their trial. So, behold-may Allah honour you-that none of these narrations was reported to be either sound or weak on the authority of the Prophet (pbuh). So, they were not taken into account.

Yet, the interpreters disagreed as for the meaning of what was stated in the Qur'an and the early scholars denied some of these interpretations, as we will mention. As these rejected narrations were related and forged by the Jews, as Allah referred to at the beginning of the verses, namely that they launched a calumny against Sulaiman (Solomon) alleging that he disbelieved. So, we shall herein disclose and drive away the obscurity as for that story.

First of All, it is disagreed concerning Harut and Marut, are they two angels or two Humans? And Are they the two angels prescribed in Allah's Statement or not? And are they recited as 'two angels' or 'two kings'? And Are the hereinafter verses, "and such things that cam down at Babylon to the two angels," and but neither of these two (angels) taught anyone (such things), "in the negative or positive form?

The majority of scholars view that Allah the Supreme tried the people by the two angels, who came down teaching them witchcraft, and showing it to be an act of disbelief, and thereby whoever learnt it, blasphemed, and whoever renounced it, became safe. Allah's Statement reads, "we are only for trial, so disbelieve not." (2

قال الله تعالَى: ﴿إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ﴾ [البقرة: 102] وَتَعْلِيمُهُمَا النَّاسَ لَهُ تَعْلِيمُ إِنْذَار أيْ يَقُولاَنِ لِمَنْ جَاء يَطْلُبُ تَعَلُّمَهُ لاَ تَفْعَلُوا كَذَا فَإِنَّهُ يُفَرِّقُ بَيْنَ الْمَرْء وَزَوْجِهِ وَلاَ تَتَخَيَّلُوا بِكَذَا فَإِنَّهُ سِحْرٌ فَلاَ تَكْفُرُوا فَعَلَى هٰذَا فِعْلُ الْمَلَكَيْنِ طَاعَةٌ وَتَصَرُّفُهُمَا فِيمَا أُمِرَا به

(1) It is said that they were two angels who came down to Babylon, or they were two magicians who taught people magic, or they were two kings. The Qur'an stated that story as follows, "and such things that came down at Babylon to the two angels, Harut and Marut". [2: 102].

(2) [2: 102]

لَيْسَ بِمَعْصِيَةٍ وَهِيَ لِغَيْرِهِمَا فِتْنَةٌ، وَرَوى ابنُ وَهْبٍ عن خالِد بنِ أبي عِمْرَانَ أنهُ ذُكِرَ عِنْدَهُ هَارُوت وَمَارُوت وَأَنَّهُمَا يُعَلِّمَانِ السِّحْرَ فقال: نَحْنُ نُنَزِّهُهُمَا عَنْ هٰذَا فَقَرأَ بَعْضُهُمْ ﴿وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ﴾ [البقرة: 102] فقال خالِدٌ لَمْ يُنْزَلْ عَلَيْهِمَا فَهٰذَا خَالِدٌ عَلَى جَلالَتِهِ وَعِلْمِهِ نَزَّهَهُمَا عَنْ تَعْلِيمِ السِّحْرِ الَّذِي قَدْ ذَكَرَ غَيْرُهُ أَنَّهُمَا مَأْذُونٌ لَهُمَا في تَعْلِيمِهِ بِشَرِيطَةِ أَنْ يُبَيِّنَا أَنهُ كُفْرٌ وَأَنَّهُ ٱمْتِحَانٌ مِنَ الله وَٱبْتلاءٌ، فَكَيْفَ لاَ يُنَزِّهُهُمَا عَنْ كَبَائِرِ الْمَعَاصِي وَالْكُفْرِ الْمَذْكُورَةِ في تِلْكَ الأَخْبَار، وقولُ خالِدٍ لَمْ يُنْزَلْ يُرِيدُ أَنَّ «مَا» نَافِيَةٌ وهو قولُ ابنِ عباسٍ، قال مَكِّيٌّ: وَتَقْدِيرُ الْكَلاَمِ وَمَا كَفَرَ سُلَيْمَانُ يُرِيدُ بالسِّحْرِ الَّذِي ٱفْتَعَلَتْهُ عَلَيْهِ الشَّيَاطِينُ وَٱتَّبَعَهُمْ في ذٰلِكَ الْيَهُودُ وَمَا أُنْزِلَ عَلى الْمَلَكَيْن، قال مَكِّيٌّ: هُمَا جِبريلُ وَمِيكائِيلُ ٱدَّعى الْيَهُودُ عَلَيْهِمَا الْمَجِيءَ بِهِ كَمَا ٱدَّعَوْا عَلَى سُلَيْمَانَ فَأَكْذَبَهُمُ الله في ذٰلِكَ ﴿وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُوا۟ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ﴾ [البقرة: 102] ببابل هاروتَ وَمَاروت؛ قِيلَ: هُمَا رَجُلانِ تَعَلَّمَاهُ، قال الحَسَنُ: هارُوتُ ومارُوتُ عِلْجَانِ مِنْ أَهْلِ بابلَ، وَقَرَأَ: ﴿وَمَآ أُنزِلَ عَلَى المَلِكَيْنِ﴾ [البقرة: 102] بِكَسْرِ اللاَّمِ وَتَكُونُ «ما» إيجَاباً على هٰذَا، وَكَذٰلِكَ قِرَاءَةُ عَبْدِ الرَّحْمٰنِ بنِ أَبْزَى بِكَسْرِ اللّام، وَلٰكِنَّهُ قَال المِلِكانِ هُنَا دَاوُدُ وَسُلَيْمَانُ وَتَكُونُ «ما» نَفْياً على ما تَقَدَّم.

Their instruction to the people in sorcery was full of warning; that is they said to those who embark on learning it : Don't do so for it sows discord between a man and his wife nor learn its means, for it is sorcery, so do not blaspheme.

Thereby, in effect of that, the two angels acted in obedience (to Allah) and their conduct, which they were commanded to proceed with, was not an act of disobedience. Yet, it was trial set for the other people.

Ibn Wahb narrated : When the mention of Harut and Marut was made in the presence of Khalid bin 'Imran, implying that they taught sorcery, he said : we free and exalt them above that. Therein, when someone recited, "and such things that down at Babylon to the two angels," Khalid said : they (such things) had not come down to them (Harut and Marut).

So Khalid with his profound knowledge, exalted them above teaching witchcraft, which others stated that they were permitted to teach, on condition that they were to make it plain that it was disbelief, and a trial and a test put by Allah. So does not he exalt them above committing major sins and disbelieving acts stated in these narrations?

Khalid's commentary, "They had not come down to them," was based on deeming the statement to be in the negative form, meaning: such things did not come down to the two angels. That view was adopted by Ibn 'Abbas.

Makki said : the statement means : Sulaiman (Solomon) did not disbelieve - owning to the sorcery taught by Satan and followed by the Jews, nor such things came down to the two angels.

Makki said: the two angels were Jibril (Gabriel) and Mika'il (Michael), whom the Jews alleged to come down to them just as they forged speech against Sulaiman (Solomon). Yet, they were proven liars by Allah.

Yet, the devils disbelieved for they taught Harut and Marut magic at Babylon. It is said: Harut and Marut were two men who learnt it.

Al-Hasan said: Harut and Marut were two atheists from the people of Babylon. He recited the verse as: Such things did not come down to the two kings.

'Abdur-Rahman bin Abzy recited it in the same way, but he said the term 'the two kings' herein refers to Dawud (David) and Sulaiman (Solomon).

وَقِيلَ: كانا مَلِكَينِ مِنْ بَنِي إِسْرَائِيلَ فَمَسَخَهُمَا الله، حَكاهُ السَّمَرْقَنْدِيُّ. وَالقِرَاءَةُ بِكَسْرِ اللامِ شَاذَّةٌ فَمَحْمِلُ الآيَةِ على تَقْدِيرِ أَبِي مُحمد مَكِّيٍّ حَسَنٌ يُنَزِّهُ المَلائِكَةَ ويُذْهِبُ الرِّجْسَ عَنْهُمْ وَيُطَهِّرُهُمْ تَطْهِيراً وَقَدْ وَصَفَهُمُ الله بأَنَّهُمْ مُطَهَّرُونَ و﴿كِرَامِۭ بَرَرَةٍ﴾ [عبس: 16] وَ﴿لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ﴾ [التحريم: 6] وَمِمَّا يَذْكُرُونَهُ قِصَّةُ إِبْلِيسَ وأنهُ كانَ مِنَ المَلاَئِكَةِ وَرَئِيساً فِيهِمْ وَمِنْ خُزَّانِ الجَنَّةِ إلى آخر ما حَكَوْهُ وَأنهُ اسْتَثْنَاهُ مِنَ المَلاَئِكَةِ بِقَوْلِهِ: ﴿فَسَجَدُوٓاْ إِلَّآ إِبْلِيسَ﴾ [البقرة: 34] وَهٰذَا أَيْضاً لَمْ يُتَّفَقْ عَلَيْهِ بَلِ الأَكْثَرُ يَنْفُونَ ذٰلِكَ وأنهُ أبو الجِنِّ كما آدمُ أو الإنْس وَهُوَ قَوْلُ الحَسَنِ وَقَتَادَةَ وابنِ زَيْدٍ، وقالَ شَهْرُ بنُ حَوْشَبٍ كانَ مِنَ الجِنِّ الَّذِينَ طَرَدَتْهُمُ المَلاَئِكَةُ في الأَرْضِ حِينَ أَفْسَدُوا، وَالاسْتِثْنَاءُ مِنْ غَيْرِ الجِنْسِ شَائِعٌ في كلامِ العَرَبِ سائِغٌ وَقَدْ قَالَ الله تَعالَى: ﴿مَا لَهُم بِهِۦ مِنْ عِلْمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّ﴾ [النساء: 157] وَمِمَّا رَوَوْهُ في الأَخْبَارِ أن خَلْقاً مِنَ المَلاَئِكَةِ عَصَوا الله فَحُرِّقُوا وَأُمِرُوا أنْ يَسْجُدُوا لآدَمَ فَأَبَوْا فَحُرِّقُوا ثُمَّ آخَرُونَ كَذَلِكَ حَتَّى سَجَدَ لَهُ مَنْ ذَكَرَ الله إلا إبْلِيسَ في أَخْبَارٍ لاَ أَصْلَ لَهَا تَرُدُّهَا صِحَاحُ الأَخْبَارِ فَلاَ يُشْتَغَلُ بِهَا وَالله أَعْلَمُ.

As well, it is said. Yet, the term 'the two kings' refers to two kings, who were from the children of Israel, and were disfigured by Allah as stated by As-Samarqandi.

As well, it is said. Yet, the term 'the two kings' refers to two kings, who were from the children of Israel, and were disfigured by Allah as stated by As-Samarqandi.

Abu Muhammad Makki stated that the interpretation of the verse implies that the two angels were exalted above that and were purified from doing the abominable deeds completely.

Further, Allah described them as being purified, honorable and obedient, and free from slackness on fulfilling whatever Allah commanded them to do.

Of what the interpreters stated was the story of Iblis (Satan). They mentioned that he was from among the angels, the chief of the angels, and one of the keepers of Paradise to the end of their narrations, and that Allah excluded

him from the angels when He said, "And they (The angels) prostrated except Iblis (Satan),"(1) Yet, that does not correspond with him, and the majority of interpreters deny that and view that he is the father of jinn, the same as Adam is the father of mankind. That interpretation was adopted by Al-Hasan, Qatada, and Ibn Zaid.

Shahr bin Hawshab said : he was from the jinn, who were expelled by the angels to go down earth, when they did mischief. Moreover, it is common in Arabic to apply the exception to the thing which is not of the same kind as other things. This corresponds with Allah's Statement, "they have no (certain) knowledge, and they follow nothing but conjecture."(2)

Of the narrations related in this respect was that there were creatures from amongst the angels who disobeyed Allah and therein were set on fire, and that they were commanded to prostrate themselves before Adam, but they refused and, thereby were burnt. Then another batch of the angels did the same till the angels stated by Allah prostrated themselves before him, excluding Iblis (Satan). Yet, these narrations are groundless and disproved by the trustworthy narrators, so they do not worth paying attention, and Allah knows best.

الباب الثاني

فيما يخصهم في الأمور الدنيوية
وما يطرأ عليهم من العَوارض البشرية

قَدْ قَدَّمْنَا أنهُ ﷺ وَسَائِرَ الأَنْبِيَاءِ وَالرُّسُل مِنَ البَشَرِ وَأنَّ جِسْمَهُ وَظَاهِرَهُ خَالِصٌ لِلْبَشَرِ يَجُوزُ عَليه مِنَ الآفاتِ وَالتَّغْيِيرَاتِ وَالآلام والأسْقَام وَتَجَرُّعِ كَأْسِ الْحِمَامِ مَا يَجُوزُ على البَشَرِ وَهٰذَا كُلُّهُ لَيْسَ بِنَقِيصَةٍ فِيهِ لأنَّ الشَّيْءَ إنَّمَا يُسَمَّى نَاقِصاً بِالإضَافَةِ إلى مَا هُوَ أتَمُّ مِنْهُ وَأكْمَلُ مِنْ نَوْعِهِ وَقَدْ كَتَبَ الله تَعَالَى على أهْلِ هٰذِهِ الدَّارِ فيهَا يَحْيَوْنَ وفيها يَمُوتُونَ وَمِنْهَا يُخْرَجُونَ وَخَلَقَ جَمِيعَ البَشَرِ بِمَدْرَجَةِ الغِيَرِ فَقَدْ مَرِضَ ﷺ وَاشْتَكَى وَأصَابَهُ الحَرُّ وَالقَرُّ وَأدْرَكَهُ الْجُوعُ وَالعَطَشُ وَلَحِقَهُ الغَضَبُ وَالضَّجَرُ وَنالَهُ الإعْيَاءُ وَالتَّعَبُ وَمَسَّهُ الضَّعْفُ وَالكِبَرُ وَسَقَطَ فَجُحِشَ شِقُّهُ وَشَجَّهُ الكُفَّارُ وَكَسَرُوا رَبَاعِيَتَهُ وَسُقِيَ السَّمَّ وَسُحِرَ وَتَدَاوَى وَاحْتَجَمَ وَتَنَشَّر وَتَعَوَّذَ ثُمَّ قَضَى نَحْبَهُ فَتُوُفِّيَ ﷺ وَلَحِقَ بِالرَّفِيقِ الأعْلَى وَتَخَلَّصَ مِنْ دَارِ الامْتِحَان وَالبَلْوَى وَهٰذِهِ سِمَاتُ البَشَرِ الّتي لاَ مَحِيصَ عَنْهَا وَأَصَابَ غَيْرَهُ مِنَ الأَنْبِيَاء ما هُوَ أَعْظَمُ مِنْهُ فَقُتِّلُوا قَتْلاً وَرُمُوا في النَّارِ وَوُشِرُوا بِالْمَنَاشِير وَمِنْهُمْ مَنْ وَقَاهُ الله تعالى ذٰلِكَ في بَعْضِ الأَوْقَات ومِنْهُمْ مَنْ عَصَمَهُ كما عُصِمَ بَعْدُ نَبِيُّنَا عَلَيْهِ السَّلامُ مِنَ النَّاسِ فَلَئِنْ لَمْ يَكْفِ

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(1) [2: 34]

(2) [4: 157]

نَبِيَّنَا رَبُّهُ يَدَ ابنِ قَمِئَةَ يَوْمَ أُحُدٍ وَلاَ حَجَبَهُ عَنْ عُيُونِ عِدَاهُ عِنْدَ دَعْوَتِهِ أَهْلَ الطَّائِفِ فَلَقَدْ أَخَذَ على عُيونِ قُرَيْشٍ عِنْدَ خُرُوجِهِ إلى ثَوْرٍ وأَمْسَكَ عَنْهُ سَيْفَ غَوْرَثٍ وَحجَر أبي جَهْلٍ وَفَرس سُرَاقَةَ وَلَئِنْ لَمْ يَقِهِ مِنْ سِحْرِ ابنِ الْأعْصَمِ فَلَقَدْ وَقَاهُ مَا هُوَ أَعْظَمُ مِنْ سَمِّ الْيَهُودِيَّةِ وَهَكَذَا سَائِرُ أَنْبِيَائِهِ مُبْتَلًى ومُعَافًى وَذٰلِكَ مِنْ تَمَامِ حِكْمَتِهِ لِيُظْهِرَ شَرَفَهُمْ في هٰذِهِ المَقَامَاتِ وَيُبَيِّنَ أَمْرَهُمْ وَيُتِمَّ كَلِمَتَهُ فِيهِمْ وَلِيُحَقِّقَ بامْتِحَانِهِمْ بَشَرِيَّتَهُمْ وَيَرْتَفِعَ الالْتِبَاسُ عَنْ أَهْلِ الضَّعْفِ فِيهِمْ لِئَلاَّ يَضِلُّوا بِمَا يَظْهَرُ مِنَ الْعَجَائِبِ على أَيْدِيهِمْ ضَلاَلَ النَّصَارَى بِعِيسٰى ابنِ مَرْيَمَ وَلِيَكُونَ في مِحَنِهِمْ تَسْلِيَةٌ لِأُمَمِهِمْ وَوُفُورٌ لِأُجورِهِم عِنْدَ رَبِّهِمْ تَمَاماً على الَّذِي أَحْسَنَ إِلَيْهِم.

Section (2)

Their Wordly Matters & Human Disposition Vulnerable To Accidents

We have previously stated that the Prophet (pbuh) as well as the remaining Prophets and Messengers were human beings, and that his physical appearance was purely human and exposed to the injuries, changes, pains, diseases and severe fever the same as the human beings. Yet, all that is not deemed to be a flaw in him, for the thing is regarded as a defect if it is compared to what is more perfect and complete of his very species. Thereby, Allah the Supreme ordained concerning the people of this abode: In it you will live, and in it you will die, and from it you will be extracted out. He created all mankind while being vulnerable to the changing conditions (illness, pains,...). So, the Prophet (pbuh) felt ill, suffered from sickness, scorching heat, vehement cold, hunger and thirst. He became angry, upset, tired, fatigue, weak and old. He fell down, having his flank scratched, and his incisor tooth was broken by the polytheists, and was poisoned by the Jews. He was bewitched and cured. He had himself cupped, exorcised and sought Allah's Refuge. Then he died and joined the world of heavens, being relieved of the abode of test and trial - thus, these are the human traits, which are inevitable. The other Prophets were afflicted with what was graver than that, and some of them were killed, thrown into fire, and sawed; whereas others were protected from that during some periods of time. Of them some were guarded the same as our Prophet (bpuh) was safeguarded against the people. Had not Allah been sufficient for our Prophet (pbuh), He would not have shielded him against the sword flung by Ibn Qama'a (one of the polytheists) on the day of Uhud (battle), nor concealed him from the eyes of his enemies when he conveyed his Message to the people of At-Ta'if.

Allah cast sleep over the eyes of Quraish pagans when the Prophet (pbuh) went out to Thaur (Mount to hide in till having reached Medina), and drove away from him to sword of Ghourath bin Al-Arith, the stone of Abu Jahl (who intended to throw it at him) and the horse of Suraqa (who followed him to restore him to the polytheists in return for a reward he could obtain). Allah had protected him from the magic conducted by Ibn Al-A'sam [the Jewish man who

bewitched the Prophet (pbuh)], as well as the poison put for him by the Jewish woman (in a sheep from which he ate during the battle of Khaibar). Thus, the remainder of Prophets were afflicted and relieved. That all took place due to the Wise knowledge of Allah latent in showing their honorable positions, evincing their matter, and perfecting His Word concerning them. By putting them to a test, Allah has confirmed their human disposition; intended to remove any obscurity away from the weak-minded people, so that they should not go astray on witnessing the miracles bestowed upon the Prophet (pbuh) the same as the Christians went astray by (misunderstanding the fact of) 'Isa (Jesus) the son of Maryam (Mary) [i.e. they misunderstood 'Isa's reality by thinking him to be a god and a son of Allah, but indeed he is only a Prophet and a humanbeing created by Allah]; wanted to drive away the grief of the Prophet's followers (on witnessing their Prophet's grievous ordeals and taking them as an example), and aimed at perfecting their rewards with Him.

قالَ بَعْضُ الْمُحَقِّقِينَ وَهٰذِهِ الطَّوَارِىءُ وَالتَّغْيِيرَاتُ الْمَذْكُورَةُ إِنَّمَا تَخْتَصُّ بِأَجْسَامِهِمُ الْبَشَرِيَّةِ الْمَقْصُود بِهَا مُقَاومَةُ الْبَشَرِ وَمُعَانَاةُ بَنِي آدَمَ لِمُشَاكَلَةِ الجِنْسِ وَأَمَّا بوَاطِنُهُمْ فَمُنَزَّهَةٌ غَالِباً عَنْ ذٰلِكَ مَعْصُومَةٌ مِنْهُ مُتَعَلِّقَةٌ بِالمَلأِ الأَعْلَى وَالمَلائِكَةِ لِأَخْذِهَا عَنْهُمْ وَتَلَقِّيهَا الْوَحْيَ مِنْهُمْ قالَ وَقَدْ قالَ ﷺ: «**إِنَّ عَيْنَيَّ تَنَامَانِ وَلاَ يَنَامُ قَلْبِي**» وَقَالَ: «**إِنِّي لَسْتُ كَهَيْئَتِكُمْ إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي**» وقالَ: «**لَسْتُ أَنْسى وَلٰكِنْ أُنَسَّى لِيُسْتَنَّ بِي**» فَأَخْبَرَ أَنَّ سِرَّهُ وَباطِنَهُ وَرُوحَهُ بِخلاَف جِسْمِهِ وَظَاهِرِهِ وَأَنَّ الآفاتِ الَّتِي تَحِلُّ ظَاهِرَهُ مِنْ ضَعْفٍ وَجُوعٍ وَسَهرٍ وَنَوْم لاَ يَحِلُّ مِنْهَا شَيْءٌ بَاطِنَهُ بِخلافِ غَيْرِهِ مِنَ الْبَشَرِ في حُكْمِ الْبَاطِنِ لأَنَّ غَيْرَهُ إِذَا نَامَ اسْتَغْرَقَ النَّوْمُ جِسْمَهُ وَقَلْبَهُ وَهُوَ ﷺ في نَوْمِهِ حَاضِرُ الْقَلْبِ كما هُوَ في يَقْظَتِهِ حَتَّى قَدْ جَاءَ في بَعْضِ الآثارِ أَنَّهُ كانَ مَحْرُوساً مِنَ الْحَدَثِ في نَوْمِهِ لِكَوْنِ قَلْبه يَقْظَانَ كما ذَكَرْنَاهُ وَكَذَلِكَ غَيْرُهُ إِذَا جَاعَ ضَعُفَ لِذَلِكَ جِسْمُهُ وَخَارَتْ قُوَّتُهُ فَبَطَلَتْ بِالْكُلِّيَّةِ جُمْلَتُهُ وَهُوَ ﷺ قَدْ أَخْبَرَ أَنَّهُ لاَ يَعْتَرِيهِ ذٰلِكَ وَأَنَّهُ بِخِلاَفِهِمْ لِقَوْلِهِ: «**إِنِّي لَسْتُ كَهيْئَتِكُمْ إِنِّي أَبِيتُ يطْعِمُنِي رَبِّي وَيَسْقِينِي**» وَكَذَلِكَ أَقُولُ إِنَّهُ في هٰذِهِ الأَحْوَالِ كُلِّهَا مِنْ وَصَب وَمَرَض وَسِحْرٍ وَغَضَبٍ لَمْ يَجْرِ على بَاطِنِهِ مَا يُخِلُّ بِهِ وَلاَ فَاضَ مِنْهُ عَلَى لِسَانِهِ وَجَوَارِحِهِ مَا لاَ يَلِيقُ بِهِ كَما يَعْتَرِي غَيْرَهُ مِنَ الْبَشَرِ مِمَّا نَأْخُذُ بَعْدُ في بَيَانِهِ.

Some commentators said : these causalities and stated changes were peculiar to their human bodies, and denote the human resistance and the suffering of the human beings.

Concerning their inner selves and hearts, they were shielded and exalted above all that, and adhered to the world of heavens and angels, since they took the revelation from them.

This corresponds with the Prophet's statement, "My eyes sleep, but my heart remains awake".

As well, he said, "I am unlike you, for I outwatch the night and My Lord feeds me and gives me to drink."

Likewise, he said, I do not forget but I am made to forget so that my legal way will be followed".

Thereby, the Prophet (pbuh) told that his secret, inner self and soul were different from his physical, outer appearance and that the accidental matters befalling his body, comprising weakness, hunger, sleep and out watching the night, did not affect his heart. He informed that he was unlike the other human beings as regards his inner self, for any other one would be overcome wholly in his body and heart by sleep, but the Prophet (pbuh) was present-minded during his sleep and wakefulness. Further, some of the narrations stated that he was protected from passing wind during sleep, for his heart was awake.

Likewise, if any human being feels hungry, he becomes weak in his body and feeble and can not act totally. Yet, the Prophet (pbuh) told that he was not affected by that and that he was unlike mankind due to his statement. I am unlike you, for when I out watch the night, my Lord feeds me and gives me to drink. Moreover, I say: Despite all these conditions of pain, sickness, magic and anger, the Prophet's heart was not impaired, his tongue and organs did not generate any irrelevant produced by any human in these conditions.

فصل

فَإِنْ قُلْتَ فَقَدْ جَاءَتِ الْأَخْبَارُ الصَّحِيحَةُ أَنَّهُ ﷺ سُحِرَ كَمَا حدثنا الشَّيْخُ أبو مُحَمَّدٍ الْعَتَّابي بِقِرَاءَتِي عَلَيْه قال: حَدَّثَنَا حَاتِم بْنُ محمد حَدَّثَنَا أبو الْحَسَنِ عَلِيُّ بنُ خَلَفٍ حَدَّثَنا مُحمَّدُ بْنُ أَحْمَدَ حَدَّثَنَا محمَّدُ بْنُ يُوسُفَ حَدَّثَنا الْبُخَارِيُّ حَدَّثَنا عُبَيْدُ بْنُ إسْمَاعِيلَ حَدَّثَنا أبو أُسَامَةَ عَنْ هِشَام بنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ الله عَنْهُ قالَتْ: «سُحِرَ رَسُولَ الله ﷺ حَتَّى إنَّهُ لَيُخَيَّلُ إلَيْه أَنَّهُ فَعَلَ الشَّيْءَ وَمَا فَعَلَهُ» وَفِي رِوَايَةٍ أُخْرَى حَتَّى كانَ يُخَيَّلُ إلَيْهِ أَنَّهُ كانَ يَأْتِي النِّسَاءَ وَلاَ يَأْتِيهنّ «الْحَدِيثَ» وَإِذَا كَانَ هٰذَا مِنَ الْتِبَاس الْأَمْرِ على المَسْحُورِ فَكَيْفَ حَالُ النَّبيِّ ﷺ في ذٰلِكَ وَكَيْفَ جَازَ عَلَيْهِ وَهُوَ مَعْصُومٌ؟ فاعْلَمْ وَفَّقَنَا الله وَإِيَّاكَ أَنّ هٰذَا الحدِيثَ صَحِيحٌ مُتَّفَقٌ عليهِ وَقَدْ طَعَنَتْ فيهِ الْمُلْحِدَةُ وَتَدَرَّعَتْ بِهِ لِسُخْفِ عُقُولِهَا وَتَلْبِيسِهَا على أَمْثَالِهَا إلى التَّشْكِيكِ في الشَّرْعِ وَقَدْ نَزَّهَ الله الشَّرْعَ والنبيَّ عليه السلام عَمَّا يُدْخِلُ في أَمْرِه لَبْساً وَإِنَّمَا السِّحْرُ مَرَضٌ مِنَ الْأَمْرَاضِ وَعَارِضٌ مِنَ العِلَل يَجُوزُ عَلَيْهِ كأنْواع الأَمْرَاضِ مِمَّا لا يُنْكَرُ وَلاَ يَقْدَحُ في نُبُوَّتِهِ.

(Chapter)

The Narrations Mentioned as For the Magic conducted against the Prophet (pbuh)

It you say: The sound narrations stated that the Prophet (pbuh) was

bewitched, as it was narrated by Hashim bin 'Urwa, through his father, on the authority of 'A'ishah (may Allah be pleased with her) who said: the Prophet (pbuh) was so bewitched that he would imagine having done something which he had not done in reality. In another version, it was said : He would have imagined having had intercourse with his wives though he had not done that. So, if the bewitched one becomes confused concerning the matter he does, then how was the Prophet (pbuh) as regards that, and how could he pass through that while he was protected? So, behold-may Allah guide you and us to success - that the aforementioned hadith is sound and agreed upon (by Al-Bukhari and Muslim in their Authentic Books). Yet, the atheists maligned it, and due to their feeble minds, they took it as a shield for instilling confusion and doubt about the (Islam) religion into the minds of their like. Yet, Allah freed the (Islam) religion and the Prophet (pbuh) from all vague matters, for 'being bewitched' is one of the illnesses and symptoms which befell him, the same as he was afflicted by the other diseases, so that does not deny nor malign his Prophethood.

وَأَمَّا مَا وَرَدَ أنهُ كانَ يُخَيَّلُ إِلَيْهِ أنهُ فَعَلَ الشَّيْءَ وَلاَ يَفْعَلُهُ فَلَيْسَ في هٰذَا ما يُدْخلُ عَلَيْه دَاخِلَةً في شَيْءٍ مِنْ تَبْلِيغِه أَوْ شَرِيعَتِهِ أَوْ يَقْدَحُ في صدْقِهِ لِقِيامِ الدَّلِيلِ والإِجْماعِ على عِصْمَتِهِ مِنْ هٰذَا وَإِنَّمَا هذا فِيما يَجُوزُ طُرُوُّهُ عليه في أَمْرِ دُنْيَاهُ التي لم يُبْعَثْ بِسَبَبِهَا وَلا فُضِّلَ مِنْ أَجْلِهَا وَهُوَ فِيهَا عُرْضَةٌ للآفَاتِ كَسَائِرِ البَشَر فَغَيْرُ بَعِيدٍ أَنْ يُخَيَّلَ إِلَيْه مِنْ أُمُورِها ما لا حَقِيقَةَ لَهُ ثُمَّ يَنْجَلي عَنْهُ كما كانَ وَأَيْضاً فَقَدْ فَسَّرَ هٰذَا الفَصْلَ الحَدِيثُ الآخَرُ مِنْ قَوْلِهِ: «حَتَّى يُخَيَّلَ إليه أَنَّهُ يَأْتِي أَهْلَهُ وَلا يَأْتِيهِنَّ» وَقَدْ قَالَ سُفْيَانُ: هٰذَا أَشَدُّ مَا يَكُونُ مِنَ السِّحْرِ وَلَم يَأْتِ في خَبَرٍ مِنْهَا أَنَّهُ نُقِلَ عَنْهُ في ذٰلِكَ قَوْلٌ بِخِلاَفِ ما كانَ أَخْبَرَ أنهُ فَعَلَهُ ولم يَفْعَلْهُ وَإِنَّمَا كانَتْ خَوَاطِرَ وَتَخْييلاَت. وَقَدْ قِيلَ إِنَّ المُرَادَ بالحديثِ أنهُ كانَ يَتَخَيَّلُ الشَّيْءَ أَنَّهُ فَعَلَهُ وَمَا فَعَلَهُ لكِنَّهُ تَخْيِيلٌ لا يَعْتَقِدُ صِحَّتَهُ فَتَكُونُ اعْتِقَادَاتُهُ كُلُّهَا على السَّدَادِ وَأَقْوَالُهُ على الصِّحَّةِ، هذا ما وَقَفْتُ عليهِ لأئِمَّتِنَا مِنَ الأَجْوبَةِ عَنْ هذا الحديثِ مَعَ ما أَوْضَحْنَا مِنْ مَعْنَى كَلاَمِهِمْ وَزِدْنَاهُ بَيَاناً مِنْ تَلْوِيحَاتِهِمْ وَكُلُّ وَجْهٍ مِنْهَا مُقْنِعٌ لٰكِنَّهُ قَدْ ظَهَرَ لي في الحديثِ تَأْوِيلٌ أَجْلَى وَأَبْعَدُ مِنْ مَطَاعِنِ ذَوِي الأَضَالِيلِ يُسْتَفَادُ مِنْ نَفْسِ الحَدِيثِ وَهُوَ أَنَّ عَبْدَ الرَّزَّاقِ قَدْ رَوَى هذا الحَدِيثَ عَنِ ابنِ المُسَيَّبِ وَعُرْوَةَ بنِ الزُّبَيْرِ؛ وقال فِيهِ عَنْهُمَا سَحَرَ يَهُودُ بَنِي زُرَيْقٍ رسول الله ﷺ فَجَعَلُوهُ في بِئْرٍ حَتَّى كَادَ رسولُ الله ﷺ أَنْ يُنْكِرَ بَصَرَهُ ثُمَّ دَلَّهُ الله على مَا صَنَعُوا فَاسْتَخْرَجَهُ مِنْ البِئْرِ، وَرُوِيَ نَحْوُهُ عَنِ الْوَاقِدِيِّ وَعَنْ عَبْدِ الرَّحْمٰنِ بنِ كَعْبٍ وعُمَرَ بنِ الحَكَمِ وَذُكِرَ عَنْ عَطَاءٍ الخُرَاسَانِيِّ عن يَحْيَى بن يَعْمُرَ حُبِسَ رسولُ الله ﷺ عن عَائِشَةَ سَنَةً فَبَيْنا هُوَ نَائِمٌ أتَاهُ مَلَكَان فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِهِ وَالآخَرُ عِنْدَ رِجْلَيْهِ «الحَدِيثَ».

As to stating that he imagined having done the thing which he had not done, that did not confuse him as for conveying his Message (of Islamic Monotheism), or law, nor affect his truthfulness, since the evidence and consensus of scholars is set for his being protected from that. So, that may affect his matters pertaining to the worldly - life for which he was not sent, nor preferred, and thereby in it, he would be vulnerable to the harms influencing the remainder of mankind. So, it was not impossible for him to imagine having done the thing which he had not in deed done, and then it became clear for him.

As well, that part was interpreted by the other hadith stating that he would imagine having had intercourse with his wives though he had not done so.

Sufian said : that was the severest kind of magic. Yet, no narration stated anything other than that he told that he did a thing though he had not done so, for all that was in the domain of thoughts and fantasies.

It was said : the hadith means that he imagined that he did a thing though he had not done it, but that imagination was proved false, so his thoughts and statements were sound and right.

These were the replies to that hadith, subjected by our Imams, as well as what we clarified as for its meaning and indications. Each aspect of them is persuasive. Yet, further explanation to that hadith appeared to me which implies that 'Abdur-Raziq narrated that hadith through Ibn Al-Musayib and 'Urwa bin Az-Zubair and said: the Jews of Banu Zuraiq (tribe) bewitched Allah's Messenger (pbuh) and cast that magic amulet into a well. The Messenger of Allah (pbuh) was subsequently about to deny his sight till Allah guided him to what they did, and therein he extracted it out of the well.

A Similar narration was reported by Al-Waqidi, 'Abdur - Rahman bin Ka'b, and 'Umar bin Al-Hakam.

'Ata' Al-Khourasany related through Yahia bin Ya'mur that the Prophet (pbuh) was detained from having sexual approach to 'A'ishah, in particular, for a year, and that he denied his sight.

قال عَبْدُ الرَّزَّاقِ: حُبِسَ رسولُ الله ﷺ عن عَائِشَةَ خَاصَّةً سَنةً حَتَّى أنْكَرَ بَصَرَهُ؛ [وَرَوَى محمدُ بنُ سعدٍ عنِ ابنِ عَبَّاس مَرِضَ رسولُ الله ﷺ فَحُبِسَ عَنِ النِّسَاءِ وَالطَّعام وَالشَّرَابِ فَهَبَطَ عليه مَلَكانِ وَذَكَرَ القِصَّةَ؛] فَقَد اسْتَبَانَ لَكَ مِنْ مَضْمُونِ هٰذِهِ الرِّوَايَاتِ أَنَّ السِّحْرَ إِنَّمَا تَسَلَّطَ على ظَاهِرِهِ وَجَوَارِحِهِ لاَ عَلَى قَلْبِهِ وَاعْتِقَادِهِ وَعَقْلِهِ وَأَنَّهُ إِنَّمَا أَثَّرَ في بَصَرِهِ وَحَبَسَهُ عن وَطْءِ نِسَائِهِ وَطَعَامِهِ وَأَضْعَفَ جِسْمَهُ وَأَمْرَضَهُ وَيكُونَ مَعْنَى قَوْلِهِ: يُخَيَّلُ إِلَيْهِ أَنَّه يأْتي أَهْلَهُ وَلاَ يأْتِيهِنَّ، أيْ: يَظْهَرُ لهُ مِنْ نَشَاطِهِ وَمُتَقَدِّم عَادَتِهِ القُدْرَةُ على النِّسَاءِ فإِذَا دَنا مِنْهُنَّ أَصَابَتْهُ أُخْذَةُ السِّحْرِ فَلَمْ يَقْدِرْ على إتْيَانِهِنَّ كما يَعْتَرِي مَنْ أُخِذَ واعْتُرِضَ، وَلَعَلَّهُ لِمثْل هٰذَا أشَارَ سُفْيَانُ بِقَوْلِهِ: وَهٰذَا أَشَدُّ مَا يَكُونُ مِنَ السِّحْرِ وَيَكُونُ قَوْلُ عَائِشَةَ في الرِّوَايَةِ الأُخْرَى إِنَّهُ لِيُخَيَّلُ إِلَيْهِ أَنَّهُ فَعَلَ الشَّيْءَ وَمَا فَعَلَهُ مِنْ بَابِ مَا اخْتَلَّ مِنْ بَصَرِهِ كَما ذُكِرَ في

الْحَدِيثِ فَيَظُنُّ أَنَّهُ رَأَى شَخْصاً مِنَ بَعْضِ أَزْوَاجِهِ أَوْ شَاهَدَ فِعْلاً مِنْ غَيْرِهِ وَلَمْ يَكُنْ على مَا يُخَيَّلُ إِلَيْهِ لِمَا أَصَابَهُ في بَصَرِهِ وَضَعْفِ نَظَرِهِ لاَ لِشَيْءٍ طَرَأَ عَلَيْهِ في مَيْزِهِ وَإِذَا كانَ هٰذَا لَمْ يَكُنْ فِيما ذُكِرَ مِنْ إِصَابَةِ السِّحْرِ لَهُ وَتَأْثِيرِهِ فِيهِ مَا يُدْخِلُ لَبْساً وَلاَ يَجِدُ به الْمُلْحِدُ الْمُعْتَرِضُ أُنْساً.

Muhammad bin Sa'd narrated through Ibn 'Abbas: the Prophet (pbuh) felt sick, so he was detained from approaching his wives, food and drink. Therein, two angles descended to him... He resumed the story. Through the contents of these narrations, it became apparent for you that magic was conducted against the Prophet's body and organs, not against his heart, thought and mind. Yet, it affected his sight and prevented him from having intercourse with his women and eating. It caused his body to be weak and afflicted with ailment. So, what is meant by the statement, 'he imagined having had intercourses with his wives though he had not done so,' is : Owing to his vigor and previous habit, it appeared to the Prophet (pbuh) that he was able to do so, but when he approached anyone of them, the influence of magic would befall him and prevent him from approaching them, the same as any human could be afflicted with that. For that, it appears that Sufian pointed out with his statement, 'this is the severest kind of magic' and corresponds with the statement of 'A'ishah in the other narration : He imagined having done the thing though he had not done it. So that was done due to the disorder of his sight, as stated, in the hadith, and thereby he would think that he saw one of his wives or watched an act to be done by others, but he did not do that indeed owning to being impaired and weak in his sight, not because of any disability to distinguish it.

By virtue of that, there can not be any obscurity or calumny to be launched by any opposing infidel against the Prophet (pbuh) and what happened to him of magical influence.

فصل

هٰذَا حَالُهُ في جِسْمِهِ، فأَمَّا أَحْوَالُهُ في أُمُورِ الدُّنْيَا فَنَحْنُ نَسْبِرُهَا على أَسْلُوبِهَا الْمُتَقَدِّمِ بِالْعَقْدِ وَالْقَوْلِ وَالْفِعْلِ؛ أَمَّا الْعَقْدُ مِنْهَا فَقَدْ يَعْتَقِدُ في أُمُورِ الدُّنْيَا الشَّيْءَ على وَجْهٍ وَيَظْهَرُ خِلاَفُهُ أَوْ يَكُونُ مِنْهُ على شَكٍّ أَوْ ظَنٍّ بِخِلاَفِ أُمُورِ الشَّرْعِ كما حَدَّثَنَا أبو بَحْرٍ سُفْيَانُ بن الْعَاصِ وَغَيْرُ وَاحِد سَمَاعاً وَقِرَاءَةً قالُوا: حَدَّثَنَا أبو الْعَبَّاسِ أَحْمَدُ بْنُ عُمَرَ؛ قال: حَدَّثَنَا أبو الْعَبَّاس الرَّازِيُّ حَدَّثَنَا أبو أَحْمَدَ بْنُ عَمْرَوَيْهِ حَدَّثَنَ ابْنُ سُفْيَانَ حَدَّثَنَا مُسْلِمٌ حَدَّثَنَ عَبْدُ اللهِ بْنُ الرُّومِيِّ وَعَبَّاسٌ الْعَنْبَرِيُّ وَأَحْمَدُ الْمَعْقِرِيُّ قالُوا: حَدَّثَنَا النَّضْر بْنُ محمَّدٍ قالَ: حدثَنِي عِكْرِمَةُ حَدَّثَنَا أبو النَّجَاشِيِّ قالَ: حَدَّثَنَا رَافِعُ بْنُ خَدِيجٍ قالَ: قَدِمَ رَسُولُ اللهِ ﷺ الْمَدِينَةَ وَهُمْ يَأْبُرُونَ النَّخْلَ فقَالَ: «**مَا تَصْنَعُونَ؟**» قالُوا: كُنَّا نَصْنَعُهُ؛ قالَ: «**لَعَلَّكُمْ لَوْ لَمْ**

تَفْعَلُوا كانَ خَيْراً» فَتَرَكُوهُ فَنَفَضَتْ، فَذَكَرُوا ذٰلِكَ لَهُ فَقَالَ: «إِنَّمَا أَنا بَشَرٌ إِذَا أَمَرْتُكُمْ بِشَيْءٍ مِنْ دِينِكُمْ فَخُذُوا بِهِ وَإِذَا أَمَرْتُكُمْ بِشَيْءٍ مِنْ رَأْيٍ فَإِنَّمَا أَنا بَشَرٌ» وفي رِوَايَةِ أَنَسٍ «أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ» وفي حَدِيثٍ آخَرَ «إِنَّمَا ظَنَنْتُ ظَنّاً فَلَا تُؤَاخِذُونِي بِالظَّنِّ» وَفي حَدِيثِ ابنِ عَبَّاسٍ في قِصَّةِ الْخَرْصِ فقالَ رسولُ الله ﷺ: «إِنَّمَا أَنا بَشَرٌ فما حَدَّثْتُكُمْ عَنِ الله فَهُوَ حَقٌّ وَمَا قُلْتُ فِيهِ مِنْ قِبَلِ نَفْسِي فَإِنَّمَا أَنا بَشَرٌ أُخْطِئُ وَأُصِيبُ»

(Chapter)

The Prophet's (pbuh) Conditions As Regards The Worldly Matters

This was his physical state, and as for his conditions as regards the worldly matters, we shall state it equally, in effect of our previous way, comprising the course of thinking, saying and acting.

As for thinking, he may view something of the worldly matters in a certain aspect, but it may be proven irrelevant, or he may think about it in a way different from that of the religion (ordinances). This corresponds with the narration related by Rafi' bin Khaldij, who said : the Prophet (pbuh) approached Medina while the people were pollinating the palmtrees, and therein he wondered : what are you doing? They answered : We used to do so (i.e. pollinate the palm-trees). Thereupon, he said, "It will be good if you do not do that (pollination)." So, they ceased doing so and thereby, their produce decreased. Having mentioned so to the Prophet (pbuh), he said, "Verily, I am a human being, and if I commanded you to do anything relating to your religion, follow it, but if I commanded you to do anything in effect of my own point of view, then (bear in mind that) I am a human being".

In a version related by Anas, the Prophet (pbuh) said : "You are more knowing of the matter pertaining to your worldly life".

In another narration, the Prophet (pbuh) said, "I though it to be so, so do not blame me for my thought."

In the hadith related by Ibn 'Abbas as regards the story of estimating the measure of fruits (of palm-trees and grapevines), Allah's Messenger (pbuh) said, 'Verily, I am a human being, so all that I told you about Allah is truthful, but as for all that I said out of my view point, (behold that) I am a human being who makes mistakes and hits the mark."

وَهٰذَا على مَا قَرَّرْنَاهُ فِيما قالهُ مِنْ قِبَلِ نَفْسِهِ في أُمُورِ الدُّنْيَا وَظَنِّهِ مِنْ أَحْوَالِهَا لَا ما قالَهُ مِنْ قِبَلِ نَفْسِهِ وَاجْتِهَادِهِ في شَرْعٍ شَرَعَهُ وَسُنَّةٍ سَنَّهَا وكما حَكىٰ ابْنُ إِسْحَاقَ أَنَّهُ ﷺ لَمَّا نَزَلَ بِأَدْنَى مِيَاهِ بَدْرٍ قالَ له الْحُبَابُ بْنُ الْمُنْذِرِ: «أَهٰذَا مَنْزِلٌ أَنْزَلَكَهُ الله لَيْسَ لَنَا أَنْ نَتَقَدَّمَهُ أَمْ هُوَ الرَّأْيُ وَالْحَرْبُ وَالْمَكِيدَةُ؟» قَالَ: «لَا بَلْ هُوَ الرَّأْيُ وَالْحَرْبُ وَالْمَكِيدَةُ» قالَ فَإِنَّهُ لَيْسَ بِمَنْزِلٍ، انْهَضْ حَتَّى نَأْتِيَ أَدْنَى ماءٍ مِنَ الْقَوْمِ فَنَنْزِلَهُ ثُمَّ نُغَوِّرَ مَا وَرَاءَهُ مِنَ الْقُلُبِ فَنَشْرَبَ ولا

يَشْرَبُونَ، فقالَ: «أَشَرْتَ بالرَّأْيِ» وَفَعَلَ ما قالَهُ، وَقَدْ قال الله تعلى له ﷺ ﴿وَشَاوِرْهُمْ فِي ٱلْأَمْرِ﴾ [آل عمران: 159] وأَرَادَ مُصَالَحَةَ بَعْضِ عَدُوِّهِ على ثُلُثِ تَمْرِ المَدِينَةِ فَاسْتَشَارَ الأنْصَارَ فَلَمَّا أَخْبَرُوهُ بِرَأْيِهِمْ رَجَعَ عَنْهُ، فَمِثْلُ هٰذَا وَأَشْبَاهِهِ مِنْ أُمُورِ الدُّنْيَا لتي لا مَدْخَل فِيها لِعلْم دِيانَةٍ وَلاَ اعْتِقَادِهِ ولا تعْلِيمِهَا يَجُوزُ عليهِ فيه ما ذَكَرْنَاهُ، إِذْ لَيْسَ في هٰذَا كُلِّهِ نَقِيصَةٌ ولا مَحَطَّةٌ وإنَّمَا هيَ أُمُورٌ اعْتِيَادِيَّةٌ يَعْرِفُهَا مَنْ جَرَّبَهَا وَجَعَلَهَا هَمَّهُ وَشَغَلَ نَفْسَهُ بِهِ والنبيُّ ﷺ مَشْحُونُ القَلْبِ بِمَعْرِفَةِ الرُّبُوبِيَّةِ مَلآنُ الجَوَانِحِ بِعُلُومِ الشَّرِيعَةِ مُقَيَّدُ البَالِ بِمَصَالِحِ الْأُمَّةِ الدِّينِيَّةِ والدُّنْيَوِيَّةِ ولٰكِنْ هٰذَا إِنَّمَا يَكُونُ في بَعْضِ الْأُمُورِ وَيَجُوزُ في النادِرِ وَفِيما سَبِيلُهُ التَّدْقِيقُ في حِرَاسَةِ الدُّنْيَا وَاسْتِثْمَارِهَا لا في الكَثِيرِ المُؤْذِنِ بالبَلَهِ وَالغَفْلَةِ وَقَدْ تَوَاتَرَ بالنَّقْلِ عَنْهُ ﷺ مِنَ المَعْرِفَةِ بِأُمُورِ الدُّنْيَا وَدَقَائِقِ مَصَالِحِهَا وَسِيَاسَةِ فِرَقِ أَهْلِهَا م هُوَ مُعْجِزٌ في البَشَرِ مِمَّا قَدْ نَبَّهْنَا عَلَيْهِ في بابِ مُعْجِزَاتِهِ مِنْ هٰذَا الكِتَابِ.

So that is applicable to what he said out of his opinion about the worldly matters, not to his own statement or independent reasoning concerning the legislation of the (Islamic) law or Sunnah (the legal ways, orders, acts of worship and the Prophet's statements).

Ibn Ishaq narrated : When Allah's Messenger (pbuh) landed at the nearest well of Badr, Al-Habab bin Al-Mundhir said to him : Is this the station, assigned by Allah for you, which we shall not go past it, or is this (a scheme) due to the opinion, war and plot? He answered : "Assuredly, this is (a scheme) due to the opinion, war and plot (against the enemies). Therein, he (Al-Habab) said : So, this is not a (suitable) station. Go ahead till we come to the closest well to the (enemy) people where we shall land and destroy the other well surrounding it, and thereby we shall drink where as they will not drink. Thereupon, the Prophet (pbuh) said : "You gave the right opinion." Then he acted according to what he said.

Allah the Supreme said," and consult them in the affairs." (1)

Once, the Prophet intended to ratify a pact of reconciliation with his enemies in return for assigning for them a third of the fruits in Medina, and then he consulted Al-Ansars (the Medina Muslims). When they gave him their opinion, he gave up his previous one.

So this was possible for him as regards the worldly affairs that would not be connected with the precepts of religion and belief, and all that does not belittle him nor is deemed to be a flaw in his character, for they are ordinary things known by the one who goes through them and gets concerned and preoccupied with them. On the other hand, the Prophet (pbuh) was loaded in his heart with the acquaintance of the Oneness of his Lord; charged in his organs with the knowledge of the (Islamic) law; and preoccupied in his mind with the religious

(1) [3: 159].

and worldly interests of his followers. Yet, that was conducted in some matters, and was permitted to be guarded in the world and benefit from it, but without falling in the whirl of idiocy and heedlessness.

Recurrent chains of narrations were also related concerning the Prophet (pbuh) and his profound knowledge about the affairs of the worldly life, the details of its interests and the administration of its people's affairs in an imitable and miraculous way, which we referred to in the section of 'Miracles' in that book.

فصل

وَأما ما يَعْتَقِدُهُ في أُمُورِ أَحْكَامِ الْبَشَرِ الجارِيَةِ على يَدَيْهِ وَقَضَاياهُمْ وَمَعْرِفَةِ الْمُحِقِّ مِنَ الْمُبْطِلِ وَعِلْمِ الْمُصْلِحِ مِنَ الْمُفْسِدِ فَبِهٰذِهِ السَّبِيلِ لِقولِهِ ﷺ: **«إِنَّمَا أنا بَشَرٌ وَإِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ فأَقْضِيَ لَهُ على نَحْوِ مِمَّا أَسْمَعُ، فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ بِشَيْءٍ فَلاَ يَأْخُذْ مِنْهُ شَيْئاً فإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ»**.

(Chapter)

His Judgment As for the human Cases brought before him

What is thought as for the Prophet's judgment concerning the human disputes and cases, and his knowledge distinguishing between the truthful and untruthful ones, the good and bad ones, is that it proceeds upon that way, as referred to by Allah's Messenger's statement, "Verily, I am a human being. You bring your disputes to me, and perhaps some of you are more eloquent in their plea than others, in which case I will give a judgment based on what I heard from him. Thereby, whatever I adjudge for anyone, which by right belongs to his brother who does not take anything from it, I am only giving him a portion of the Hell-fire".

حَدَّثَنَا الْفَقِيهُ أبو الوليدِ رحِمَهُ الله حَدَّثَنَا الْحُسَيْنُ بنُ محمدٍ الحافِظُ حَدَّثَنَا أبو عمرَ حَدَّثَنَا أبو محمدٍ حَدَّثَنَا أبو بكرٍ حَدَّثَنَا أبو داودَ حَدَّثَنَا محمدُ بنُ كثِيرٍ أخبرنا سُفْيَانُ عن هِشامِ بنِ عُرْوَةَ عن أَبِيهِ عن زينبَ بِنتِ أُمِّ سَلَمَةَ عن أُمِّ سَلَمَةَ قالت: قال رسولُ الله ﷺ «الحديث» وفي رِوايةِ الزُّهْرِيِّ عن عُرْوَةَ: فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَبْلَغَ مِنْ بَعْضٍ فأَحْسِبَ أَنَّهُ صادِقٌ فأَقْضِيَ لَهُ. ويُجْرِي أَحْكَامَهُ ﷺ عَلَى الظَّاهِرِ وَمُوجَبِ غلبَاتِ الظَّنِّ بِشِهَادَةِ الشَّاهِدِ ويَمِينِ الْحَالِفِ وَمُرَاعَاةِ الأَشْبَهِ وَمَعْرِفَةِ الْعِفَاصِ وَالْوِكَاءِ مَعَ مُقْتَضَى حِكْمَةِ الله في ذٰلِكَ فَإِنَّهُ تَعَالَى لَوْ شَاءَ لأَطْلَعَهُ عَلَى سَرَائِرِ عِبَادِهِ وَمُخَبَّآتِ ضَمَائِرِ أُمَّتِهِ فَتَوَلَّى الْحُكْمَ بَيْنَهُمْ بِمُجَرَّدِ يَقِينِهِ وَعِلْمِهِ دُونَ حَاجَةٍ إِلَى اعْتِرَافٍ أَوْ بَيِّنَةٍ أَوْ يَمِينٍ أَوْ شُبْهَةٍ وَلٰكِنْ لَمَّا أَمَرَ الله أُمَّتَهُ

بِاتِّبَاعِهِ وَالاقْتِدَاءِ بِهِ فِي أَفْعَالِهِ وَأَحْوَالِهِ وَقَضَايَاهُ وَسِيَرِهِ وَكَانَ هٰذَا لَوْ كَانَ مِمَّا يَخْتَصُّ بِعِلْمِهِ وَيُؤْثِرُهُ اللهُ بِهِ لَمْ يَكُنْ لِلأُمَّةِ سَبِيلٌ إِلَى الاقْتِدَاءِ بِهِ فِي شَيْءٍ مِنْ ذٰلِكَ وَلاَ قَامَتْ حُجَّةٌ بِقَضِيَّةٍ مِنْ قَضَايَاهُ لأَحَدٍ فِي شَرِيعَتِهِ لأَنَّا لاَ نَعْلَمُ مَا أُطْلِعَ عَلَيْهِ هُوَ فِي تِلْكَ الْقَضِيَّةِ بِحُكْمِهِ هُوَ إِذاً فِي ذٰلِكَ بِالْمَكْنُونِ مِنْ إِعْلاَمِ اللهِ لَهُ بِمَا أَطْلَعَهُ عَلَيْهِ مِنْ سَرَائِرِهِمْ وَهٰذَا مَا لاَ تَعْلَمُهُ الأُمَّةُ فَأَجْرَى اللهُ تَعَالَى أَحْكَامَهُ عَلَى ظَوَاهِرِهِمْ الَّتِي يَسْتَوِي فِي ذٰلِكَ هُوَ وَغَيْرُهُ مِنَ الْبَشَرِ لِيَتِمَّ اقْتِدَاءَ أُمَّتِهِ بِهِ فِي تَعْيِينِ قَضَايَاهُ وَتَنْزِيلِ أَحْكَامِهِ وَيَأْتُونَ بِمَا أَتَوْا مِنْ ذٰلِكَ عَلَى عِلْمٍ وَيَقِينٍ مِنْ سُنَّتِهِ، إِذِ الْبَيَانُ بِالْفِعْلِ أَوْقَعُ مِنْهُ بِالْقَوْلِ وَأَرْفَعُ لاحْتِمَالِ اللَّفْظِ وَتَأْوِيلِ الْمُتَأَوِّلِ وَكَانَ حُكْمُهُ عَلَى الظَّاهِرِ أَجْلَى فِي الْبَيَانِ وَأَوْضَحَ فِي وُجُوهِ الأَحْكَامِ وَأَكْثَرَ فَائِدَةً لِمُوجِبَاتِ التَّشَاجُرِ وَالْخِصَامِ وَلِيَقْتَدِيَ بِذٰلِكَ كُلِّهِ حُكَّامُ أُمَّتِهِ وَيُسْتَوْثَقَ بِمَا يُؤْثَرُ عَنْهُ وَيَنْضَبِطَ قَانُونُ شَرِيعَتِهِ وَطَيُّ ذٰلِكَ عَنْهُ مِنْ عِلْمِ الْغَيْبِ الَّذِي اسْتَأْثَرَ بِهِ عَالِمُ الْغَيْبِ فَلاَ يُظْهِرُ عَلَى غَيْبِهِ أَحَداً إِلاَّ مَنِ ارْتَضَى مِنْ رَسُولٍ فَيُعْلِمُهُ مِنْهُ بِمَا شَاءَ وَيَسْتَأْثِرُ بِمَا شَاءَ وَلاَ يَقْدَحُ هٰذَا فِي نُبُوَّتِهِ وَلاَ يَفْصِمُ عُرْوَةً مِنْ عِصْمَتِهِ.

As well, Az-Zuhary narrated on the authority of 'Urwa that the Prophet (pbuh) said, "And Perhaps one of you is more eloquent than the other, and in such a case I will give my judgment for him, thinking that he is truthful (while he is not)".

Therefore, the Prophet's judgments were based on the apparent manners and probable reasoning by virtue of the testimony of the witness, the oath taken by the disputer, as well as the consideration of the similitude along with the knowledge of the details of such cases. That was due to the wise knowledge of Allah; for had Allah the Supreme wished, he would have made him acquainted with the concealed secrets and inner selves of His Slaves and thereby he could adjudge their cases merely out of his conviction and knowledge, without seeking any evidence or acknowledgement or oath to be taken. Yet, had Allah made him be specialized with that knowledge, his followers could not have trodden in his steps of acts, conditions, cases and course of life, nor could any one have pleaded for his case by one of the cases adjudged by the Prophet (pbuh), for he would know if he adjudged it by his judgment or by Allah's information to him based on making him acquainted with their secrets which could not be known by his followers. So, Allah made him adjudge the people's affairs based on their apparent manners, and in such a case he was similar to any human being, so that his followers could imitate his way of adjudicating the cases, giving the rulings and fulfilling that out of having knowledge and conviction of his Sunnah (way).

This is because the act is more visible and obvious than the statement and removes aptly any obscurity concerning the probable term and explanation of the interpreter. Thus, the Prophet's judgment, which was based on the obvious appearances, was more clear and transparent in the domain of judgments, and it

was more beneficial to the cases of disputes.

Thereby, Allah wanted him to be an example followed by the rulers of his nation, his followers to adhere to what was stated about his adjudged cases, and his (Islamic) law to be set right. Therefore, He concealed the inner thoughts and secrets of people away from him, for they were related to the knowledge of the unknown world, which Allah had not manifested for anyone except for the Messenger, whom He was pleased with, and thereby he made him know what He wished, and concealed from him what He wished. Yet, that does not malign his Prophethood nor influence the protection bestowed upon him.

فصل

وَأَمَّا أَقْوَالُهُ الدُّنْيَوِيَّة مِنْ أَخْبَارِهِ عَنْ أَحْوَالِهِ وَأَحْوالِ غَيْرِهِ وَمَا يَفْعَلُهُ أَوْ فَعَلَهُ فَقَدْ قَدَّمنَا أَنَّ الْخُلْفَ فِيهَا مُمْتَنِعٌ عَلَيْه في كُلِّ حَالٍ وَعَلَى أيِّ وَجْهٍ مِنْ عَمْدٍ أَوْ سَهْوٍ أو صِحَّةٍ أَوْ مَرَضٍ أو رِضًى أو غَضَبٍ وَأَنَّهُ مَعْصُومٌ مِنْهُ ﷺ. هٰذا فِيمَا طَرِيقُهُ الْخَبَرُ الْمَحْضُ مِمَّا يَدْخُلُهُ الصِّدْقُ وَالْكَذِبُ فَأَما الْمَعَارِيضُ الْمُوهِمُ ظَاهِرُهَا خِلاَفَ بَاطِنِهَا فَجَائِزٌ وَرُودُهَا مِنْهُ في الأُمُور الدُّنْيَوِيَّةِ لاَ سِيَّمَا لِقَصْدِ الْمَصْلَحَةِ كَتَوْرِيَته عَنْ وَجْهِ مَغَازِيهِ لِئَلاَّ يأْخُذَ الْعَدُوُّ حذْرَهُ وَكما رُوِيَ مِنْ مُمَازَحَتِهِ وَدُعَابَتِهِ لِبَسْطِ أُمَّتِهِ وَتَطْيِيبِ قُلُوبِ الْمُؤْمِنِينَ مِنْ صَحَابَتِهِ وَتأْكِيداً في تَحَبُّبِهِمْ وَمَسَرَّةِ نُفُوسِهِمْ كَقَوْلِهِ: «**لأَحْمِلَنَّكَ على ابنِ النَّاقَةِ**» وَقَوْلِهِ لِلْمَرْأَةِ الَّتي سَأَلَتْهُ عَنْ زَوْجِهَا: «**أَهُوَ الَّذِي بِعَيْنِهِ بَيَاضٌ**»؟ وَهٰذَا كُلُّهُ صِدْقٌ لِأَنَّ كُلَّ جَمَلٍ ابْنُ ناقَةٍ وَكُلُّ إِنْسَانٍ بِعَيْنِهِ بَيَاضٌ وَقَدْ قالَ ﷺ: «**إِنِّي لأَمْزَحُ وَلاَ أَقُولُ إلاَّ حَقّاً**» هٰذَا كُلُّهُ فِيما بابُهُ الخَبَر.

(Chapter)

His Worldly Statements As for the Prophet's statements expressing his conditions and those of others as well as his acts, we have previously stated that is was impossible for him to say something other than it was on any account, either through inadvertence, vigorous health, ailment, pleasure or displeasure, and mentioned that he was protected against doing so.

This was the condition for the explicit statement, but concerning the equivocal statements, they were permissible for him to give as regards the worldly matters, especially for attaining the common interest, just as he pretended to head in a different expedition on having intended to go on a certain expedition so that the enemy may not take precaution against him.

As well, it was narrated that he used to jest and kid so as to entertain his followers, drive away the grief befalling his believing companions and confirm his love for them. This corresponds with his statement to a man, "I shall provide you with the child of the she-camel to carry you, "and his statement to the

woman who came asking about her husband, namely : Is it he who has whiteness in his eyes.[1]

Yet all his speech was truthful, for every camel is the offspring of a she-camel, and every man has whiteness in his eyes. So, the Prophet (pbuh) said, "I do jest, but I say nothing but the truth." [2]

فَأَمَّا ما بابُهُ غَيْرُ الخَبَرِ مِمَّا صُورَتُهُ صُورَةُ الأمْرِ وَالنَّهْيِ في الأُمُورِ الدُّنْيَوِيَّة فَلاَ يَصِحُّ مِنْهُ أيْضاً وَلاَ يَجُوزُ عَلَيْهِ أَنْ يَأْمُرَ أحداً بِشَيْءٍ أَوْ يَنْهى أَحداً عَنْ شَيْءٍ وَهُوَ يُبْطِنُ خِلاَفَهُ وَقَدْ قالَ ﷺ: «**مَا كانَ لِنَبِيٍّ أَنْ تكُونَ لَهُ خائِنَةُ الأعْيُنِ**» فَكَيْفَ أنْ تَكُونَ لَهُ خَائِنَةُ قَلْبٍ؟ فإنْ قُلْتَ فَمَا مَعْنى قوله تَعالَى في قِصَّةِ زَيْدٍ ﴿وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ﴾ [الأحزاب: 37] الآيةَ؟ فاعْلَمْ أَكْرَمَكَ الله وَلاَ تَسْتَرِبْ في تَنْزِيهِ النبيِّ ﷺ عَنْ هٰذا الظَّاهِرِ وَأَنْ يَأْمُرَ زَيْداً بإمْسَاكِهَا وَهُوَ يُحبُّ تَطْليقَهُ إيَّاهَا كما ذُكرَ عَنْ جَمَاعَةٍ مِنَ المُفَسِّرِينَ وَأَصَحُّ ما في هٰذَا ما حَكَاهُ أَهْلُ التَّفْسير عَنْ عَلِيّ بن حُسَيْنٍ رَضِيَ الله عَنهما أَنَّ الله تَعالَى كانَ أَعْلَمَ نَبِيَّهُ عَلَيْهِ السَّلامُ أنْ زَيْنَبَ سَتَكُونُ مِنْ أزْوَاجِهِ فَلَمَّا شَكَاهَا إِلَيْهِ زيدٌ قال له «**أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ الله**» وَأَخْفَى مِنْهُ في نَفْسِهِ مَا أَعْلَمَهُ الله بِهِ مِنْ أنهُ سَيَتَزَوَّجُهَا مِمَّا الله مُبْدِيهِ وَمُظْهِرُهُ بِتَمَامِ التَّزْوِيج وَطَلاَقِ زَيْدٍ لَهَا، وَرَوى نحوَهُ عمرُو بنُ فائِدٍ عن الزُّهْرِيِّ قال: نَزَلَ جبريلُ عَلَى النبيّ ﷺ يُعْلِمُهُ أنَّ الله يُزَوِّجُهُ زَيْنَبَ بِنتَ جَحْشٍ فَذٰلِكَ الَّذِي أخْفَى في نَفْسِهِ، وَيُصَحِّحُ هذا قولُ الْمُفَسِّرِينَ في قولِهِ تَعَالَى بعدَ هذا ﴿وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا﴾ [الأحزاب: 37] أيْ لاَ بُدَّ لَكَ أنْ تتزَوَّجَهَا، وَيُوضِحُ هذا أنَّ الله لَمْ يُبْدِ مِنْ أمْرِهِ مَعَهَا غَيْرَ زَوَاجِهِ لَهَا؛ فَدَلَّ أنهُ الَّذِي أخْفَاهُ ﷺ مِمَّا كَانَ أعْلَمَهُ بِهِ تَعَالَى وقولُهُ تَعالَى في الْقِصَّةِ: ﴿مَّا كَانَ عَلَى ٱلنَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ ٱللَّهُ لَهُۥ سُنَّةَ ٱللَّهِ﴾ [الأحزاب: 38] الآيةَ، فَدَلَّ أنهُ لَمْ يَكُنْ عَلَيْهِ حَرجٌ في الأمْر.

All that is applicable to his statements. As for the prohibiting speech as

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(1) Anas narrated that a man came to the Prophet (pbuh) asking him to provide him with a riding animal. Then the Prophet (pbuh) said to him: We shall provide you with the child of the she-camel's child. Thereupon, the man said: O Allah's Messenger, what shall I do with the child of the she-camel? Therein, the Prophet (bpuh) said: Do the she -camels give birth to any thing but camels?

(2) Ibn Abu Hatim reported: A woman came asking the Prophet (pbuh) about her husband, so he said: "your husband has whiteness is his eye." Thereupon, the woman cried as she though that her husband went blind. So, she was informed that each eye has whiteness.

regards the worldly matters, it was not allowed for him to command or prohibit any one to do anything while he was doing it.

The Prophet (pbuh) said, "No Prophet should betray by his eyes (i.e. glance to inflict harms upon any person). So how comes that he betrays with his heart".

So, if you say: then what is meant by Allah's Statement regarding the story of Zaid, namely, "And (remember) when you said to him (Zaid bin Harithah- may Allah be pleased with him- the freed-slave of the Prophet [pbuh], on whom Allah has bestowed Grace (by guiding him to Islam) and you [O Muhammad (pbuh) too] have done favour (by manumitting him): "keep your wife to yourself, and fear Allah," But you did hide in yourself. (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e. their saying that Muhammad (pbuh) married the divorced wife of his manumitted slave) whereas Allah had a better right that you should fear Him,"(1)

So, let you behold - may Allah honour you- and be void of doubt about freeing the Prophet (pbuh) from that external sense of the verse, namely commanding Zaid to keep his wife to himself whereas he desired him to divorce her- as some commentators interpreted, for the truest and most truthful commentary,subjected by the interpreters as for that, was stated on the authority of 'Ali bin Husain who said: Allah the Supreme has already made known to His Prophet (pbuh) that Zainab will be given to him in marriage. So when Zaid complained of her to the Prophet (pbuh) he said, "keep your wife to yourself and fear Allah." Meanwhile, he hid in himself what Allah had made known to him that he would marry her, and that would be manifest when Zaid would divorce her and he subsequently would have her in marriage.

'Amr bin Fa'id gave similar interpretation to that on the authority of Az-Zuhry and said; Jibril (Gabriel) descended to the Prophet (pbuh) to inform him that Allah will marry him to Zainab bin Jahsh, and that was what he hid in himself.

That commentary was proven right and sound by the statement resumed by the interpreters based on Allah's Statement, which comes after the previous one, "And Allah's command must be fulfilled," meaning: You [O Muhammad (pbuh)] must marry her.

This explains that Allah had not manifested anything pertaining to his matter with her save taking her in marriage. This signifies that what the Prophet (pbuh) hid was pertaining to what Allah the Supreme had made him know. As for Allah's Statement concerning that story, "there is no blame on the Prophet (pbuh) in that which Allah has made legal for him. That had been Allah's Way with those who have passed away of (the Prophets of) old. And the command of Allah is a decree determined,"(2) it signifies that there was no blame on the Prophet (pbuh).

(1) [33: 37].

(2) [33: 40].

قال الطَّبَريُّ مَا كَانَ الله لِيُؤَثِّم نَبِيَّهُ ﷺ] فِيمَا أَحَلَّ لَهُ مِثَالَ فِعْلِهِ لِمَنْ قَبْلَهُ مِنَ الرُّسُلِ، قال الله تَعَالَى: ﴿سُنَّةَ ٱللَّهِ فِي ٱلَّذِينَ خَلَوۡاْ مِن قَبۡلُۚ﴾ [الأحزاب: 38] أَيْ مِنَ النَّبِيِّينَ فِيمَا أَحَلَّ لَهُمْ وَلَوْ كَانَ عَلَى مَا رُوِيَ فِي حديث قَتَادَةَ مِنْ وُقُوعِهَا مِنْ قَلْبِ النبيِّ ﷺ عِنْدَ مَا أَعْجَبَتْهُ وَمَحَبَّتِهِ طَلاَقَ زَيْدٍ لَهَا لَكَانَ فِيهِ أَعْظَمُ الْحَرَجِ وَمَا لاَ يَلِيقُ بِهِ مِنْ مَدِّ عَيْنَيْهِ لِمَا نُهِيَ عَنْهُ مِنْ زَهْرَةِ الْحَيَاةِ الدُّنْيَا وَلَكَانَ هٰذَا نَفْسَ الْحَسَدِ الْمَذْمُومِ الَّذِي لاَ يَرْضَاهُ وَلاَ يَتَّسِمُ بِهِ الأتْقِيَاءُ، فَكَيْفَ سَيِّدُ الأنْبِيَاءِ عَلَيْهِ وَعَلَيْهِمُ السَّلامُ؟ قال القُشَيْرِي وَهٰذَا إِقْدَامٌ عَظِيمٌ مِنْ قَائِلِهِ وَقِلَّةُ مَعْرِفَةٍ بِحَقِّ النبيِّ ﷺ وَبِفَضْلِهِ وَكَيْفَ يُقَالُ رَآهَا فَأَعْجَبَتْهُ وَهِيَ بِنتُ عَمَّتِهِ وَلَمْ يَزَلْ يَرَاهَا مُنْذُ وُلِدَتْ وَلاَ كَانَ النِّسَاءُ يَحْتَجِبْنَ مِنْهُ ﷺ وَهُوَ زَوَّجَهَا لزيدٍ؟ وَإِنَّمَا جَعَلَ الله طَلاَقَ زَيْدٍ لَهَا وَتَزْوِيجَ النبيِّ ﷺ إِيَّاهَا لإِزَالَةِ حُرْمَةِ التَّبَنِّي وَإِبْطَالِ سُنَّتِه كَمَا قَالَ: ﴿مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٖ مِّن رِّجَالِكُمۡ﴾ [الأحزاب: 40] وقال ﴿لِكَيۡ لَا يَكُونَ عَلَى ٱلۡمُؤۡمِنِينَ حَرَجٞ فِيٓ أَزۡوَٰجِ أَدۡعِيَآئِهِمۡ﴾ [الأحزاب: 37]، ونحوُهُ لابْنِ فُورَكٍ.

At-Tabari said: Allah was not to make unlawful for his Prophet (pbuh) the things which had been lawful for the Prophets who preceded him, as in His Statement, "that has been Allah's Way with those who have passed away of (the Prophets of) old;'' that is with those Prophets concerning the things that were made lawful for them.

Had the Prophet (pbuh) had inclination to her and wanted Zaid to divorce her-as narrated in the hadith of Qatada-there would have been great blame on him, and it would have been irrelevant for him to stare at what was prohibited for him of the blossom of the worldly-life, and that would be regarded as envy by which the pious should not be characterized, thereby how about the leader of the Prophets?

Al-Qusheiry said: the one who stated that narration was ignorant of the Prophet's right and favours. How could he say that the Prophet (pbuh) saw her, so he admired her; whereas she was his (paternal) cousin, whom he kept seeing since her birth, and meanwhile the women were not veiled from him? How could this be stated on the part of the Prophet (pbuh) who married her to Zaid?

Certainly, Allah made the divorce made by Zaid and the marriage of the Prophet (pbuh) to her a means with which to remove any difficulty to the believers with respect to the marriage of the wives of their adopted sons, and to invalidate the way of adoption [of a child which was common in the pre-Islamic period of Ignorance where they regarded him as a true son whose wife was prohibited for his father in case he would die or divorce her].

This corresponds with Allah's Statement, "Muhammad (pbuh) is not the father of any of your men." As well, Allah the Supreme said "So that (in future) there may be no difficulty to the believers in respect of (the marriage of) the

wives of their adopted sons."[1] Ibn Fourak gave similar commentary to that.

وقال أبو اللَّيْثِ السَّمَرْقَنْدِيُّ فَإنْ قيلَ فَمَا الْفَائِدَةُ في أمْرِ النبيِّ ﷺ لِزَيْدٍ بإمْسَاكِهَا فَهُوَ أنّ الله أعْلَمَ نَبِيَّهُ أنَّهَا زَوْجَتُهُ فَنَهَاهُ النبيُّ ﷺ عنْ طَلاَقِهَا إذْ لَمْ تَكُنْ بَيْنَهُمَا أُلْفَةٌ وَأَخْفَى في نَفْسِهِ مَا أعْلَمَهُ الله بِهِ فَلَمَّا طَلَّقَهَا زَيْدٌ خَشِيَ قَوْلَ النَّاسِ يَتَزَوَّجُ ٱمْرَأَةَ ٱبْنِهِ فَأَمَرَهُ الله بِزَوَاجِهَا لِيُبَاحَ مِثْلُ ذٰلِكَ لِأُمَّتِهِ كما قال تعالى: ﴿لِكَيْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ فِىٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ﴾ [الأحزاب: 37] وقد قيلَ كَانَ أَمْرُهُ لِزَيْدٍ بإمْسَاكِهَا قَمْعاً لِلشَّهْوَةِ وَرَدّاً للنَّفْسِ عَنْ هَوَاهَا وَهٰذَا إذَا جَوَّزْنَا عَلَيْهِ أنَّهُ رَآهَا فَجْأَةً وَٱسْتَحْسَنَهَا وَمِثْلُ هٰذَا لاَ نُكْرَةَ فِيهِ لما طُبِعَ عَلَيْهِ ابنُ آدَمَ مِنَ ٱسْتِحْسَانِهِ الْحَسَنَ وَنَظْرَةُ الْفُجأَةِ مَعْفُوٌّ عَنْهَا ثُمَّ قَمَعَ نَفْسَهُ عَنْهَا وَأَمَرَ زَيْداً بإمْسَاكِهَا وَإنَّمَا تُنْكَرُ تِلْكَ الزِّيَادَاتُ الَّتِي في الْقِصَّةِ وَالتَّعْوِيلُ وَالأَوْلَى مَا ذَكَرْنَاهُ عن عليِّ بنِ حُسَيْنٍ وَحَكَاهُ السَّمَرْقَنْدِيُّ وهو قولُ ابنِ عَطَاءٍ وَصَحَّحَهُ وَٱسْتَحْسَنَهُ القاضِي الْقُشَيْرِيُّ [وعليه عَوَّلَ أبو بكر بنُ فُورَكٍ وقال: إنهُ مَعنٰى ذٰلِكَ عِنْدَ الْمُحَقِّقِينَ مِنْ أَهْلِ التَّفْسِير؛ قال: والنبيُّ ﷺ مُنَزَّهٌ عَن ٱسْتِعْمَالِ النِّفَاقِ في ذٰلِكَ وَإظْهَارِ خِلاَفِ مَا في نَفْسِهِ وَقَدْ نَزَّهَهُ الله عَنْ ذٰلِكَ بقولِهِ تَعَالَى: ﴿مَّا كَانَ عَلَى ٱلنَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ ٱللَّهُ لَهُۥ﴾ [الأحزاب: 37] قال ومَنْ ظَنَّ ذٰلِكَ بالنَّبِيِّ ﷺ فَقَدْ أخْطَأَ قالَ وَلَيْسَ مَعْنٰى الْخَشْيَةِ هُنَا الْخَوْفُ وَإنَّمَا مَعْنَاهُ الاسْتِحْيَاءُ أيْ يَسْتَحْيِي مِنْهُمْ أنْ يَقُولُوا تَزَوَّجَ زَوْجَةَ ابْنِه] وَأنّ خَشْيَتَهُ ﷺ مِنَ النَّاسِ كانَتْ مِنْ إرْجَافِ الْمُنافِقِينَ وَالْيَهُودِ وَتَشْغِيبِهِمْ على الْمُسْلِمِينَ بِقَوْلِهِمْ تَزَوَّجَ زَوْجَةَ ابْنِهِ بَعْدَ نَهْيِهِ عَنْ نِكاحِ حَلاَئِلِ الأَبْنَاءِ كَمَا كَانَ فَعَتَبَهُ الله على هٰذَا وَنَزَّهَهُ عَنْ الالْتِفَاتِ إلَيْهِمْ فِيمَا أحَلَّهُ لَهُ كَما عَتَبَهُ على مُرَاعاةِ رِضَى أَزْوَاجِهِ في سُورَةِ التَّحْرِيمِ بِقَوْلِهِ: ﴿لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ﴾ [التحريم: 1] الآيَة؛ كَذٰلِكَ قوله لَهُ هٰهُنَا ﴿وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ﴾ [الأحزاب: 37] وَقَدْ رُوِيَ عَنِ الحَسَنِ وَعَائِشَةَ: لَوْ كَتَمَ رسولُ الله ﷺ شَيْئاً لَكَتَم هٰذِهِ الآيَةَ لما فيها مِنْ عَتْبِهِ وَإبْدَاءِ مَا أخْفَاهُ.

Abul-Laith As-Samarqani said: If it is said what is the benefit of the Prophet's command to Zaid to keep his wife? is mainly that Allah made his Prophet (bpuh) that he would take her in marriage, so the Prophet (pubh) prohibited Zaid from divorcing her if there was not intimacy between them. Thereby, he hid in himself what Allah made known to him.

When Zaid divorced her, the Prophet (pbuh) felt afraid lest the people may say: Muhammad married the divorced wife of his (adopted) son. Thereby, Allah the Supreme commanded him to marry her to make that (marriage of the wife of the adopted son) lawful for his followers. This corresponds with Allah's Statement, "So that (in future) there may be no difficulty to the believers in

(1) [33:37].

respect of (the marriage of) the wives of their adopted sons".

As well, it was said: the Prophet (pbuh) commanded Zaid to keep his wife for himself so as to suppress his desire and self-inclination to her,if we allowed the possibility of that statement implying that he admired her on having seen her once in a sudden. Yet, there is no blame to be set on him, for every human being is disposed by innate to like beauty and the sudden gaze is forgiven. Further, the Prophet (pbuh) restrained his desire for her and subsequently commanded Zaid to keep her-yet, this additional statement is to be denied as regards that story.

The prior and trustworthy interpretation is that given by 'Ali bin Al-Husain, related by As-Samarqandi,stated by Ibn 'ata', graded as good by Al-Qadi Al-Qusheiry, and upon which Abu Bakr bin Fourak depended, who said: this is the proper commentary subjected by the interpreters.

He added: the Prophet (pbuh) was exalted above proceeding upon hypocrisy concerning that (issue of Zaid's wife) and above showing off anything contrary to what was hidden in himself, for Allah freed him from all that by saying, "there is no blame on the Prophet (pbuh) in that which Allah has made legal for him." Thereby, whoever thinks that the Prophet (pbuh) had done such (bad) thing, has erred and missed the mark.

He added; "The term 'fear' herein does not mean that he was afraid, but he was shy; that is he felt shy of the people lest they may say that he married the wife of his son. He was fearful lest the hypocrites and Jews may spread rumours and turmoil among the Muslims by saying: he [Muhammad (pbuh)] married the wife of his son though he had prohibited such marriage- so, Allah blamed him for that and relieved him of paying attention to them as long as that (matter) was made lawful by him.

Moreover, Allah blamed him for seeking the pleasure of his wives by saying, "Why do you forbid (for yourself) that which Allah has allowed to you"(1) the same as what He said to him herein, namely, "you did fear the people whereas Allah had a better right that you should fear him".

It was narrated on the authority of Al-Hasan and 'A'ishah: Had Allah's Messenger (pbuh) concealed anything (in himself), he would have concealed that verse owing to its content of blame on him and manifestation of what he did in himself.

فــصل

فإنْ قُلْتُ قَدْ تَقَرّرَتْ عِصْمَتُهُ ﷺ في أَقْوَالِهِ في جَمِيع أَحْوَالِهِ وَأَنَّهُ لاَ يَصِحُّ مِنْهُ فيهَا خُلْفٌ وَلاَ اضْطِرَابٌ في عَمْدٍ وَلاَ سَهْوٍ وَلا صِحَّةٍ وَلا مَرَضٍ وَلاَ جِدٍّ وَلاَ مَزْحٍ ولا رِضًى وَلاَ غَضَب وَلٰكِنْ مَا مَعْنَى الحَدِيثِ فِي وَصِيَّتِهِ ﷺ الَّذِي حَدَّثَنَا بِهِ القَاضِي الشَّهِيدُ أبو عليٍّ

(1) [66:1).

رَحمه الله قالَ: حَدَّثَنا القاضِي أبو الوَليد حَدَّثَنا أبو ذَرٍّ حَدَّثَنا أبو محمَّدٍ وأبو الهَيْثَم وَأبو إسْحَاقَ قالوا: حَدَّثَنا محمّدُ بْنُ يُوسُفَ حَدَّثَنا محمّدُ بن إسْماعِيلَ حَدَّثَنا عَلِيُّ بْنُ عَبْدِ الله حَدَّثَنا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ أخْبَرَنا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ الله بن عبد الله عَنِ ابنِ عَبَّاسٍ قال: لما احْتُضِرَ رسولُ الله ﷺ وفي البَيْتِ رِجَالٌ فقالَ النبيُّ ﷺ: «**هَلُمُّوا أكْتُبْ لَكُمْ كِتاباً لَنْ تَضِلُّوا بَعْدَهُ**» فقال بَعْضُهُمْ إنَّ رسولَ الله ﷺ قَدْ غَلَبَهُ الْوَجَعُ «الحدِيثَ» وفي رِوايَةٍ «**ائْتوني أكْتُبْ لَكُمْ كِتَاباً لَنْ تَضِلُّوا بَعْدي أبَداً**» فَتَنَازَعُوا فقالُوا ما لَهُ أهجَرَ؟ اسْتَفْهِمُوهُ، فقالَ: «**دَعُوني فإنَّ الَّذي أنا فيه خَيْرٌ**» وَفي بَعْضِ طُرُقِهِ: إنّ النَّبيَّ ﷺ يَهْجُرُ، وفي رِوايةٍ هَجَرَ وَيُرْوَى أهُجْرٌ، وَيُرْوَى أهُجْراً.

(Chapter)

The Statement Respecting His Commandment

If you say: the Prophet (pbuh) was proven infallible as regards his statement in all his conditions, and that it was impossible for him to convey a false or disordered thing, either by inadvertence or forgetfulness, or during healthy and ill conditions; jest and seriousness; and pleasure and displeasure, so what about the hadith concerning his will, which was narrated by Ibn ' Abbas who said: while the Prophet (pbuh) was dying and the house was full of men, he said, "Bring for me (writing) paper and I will write for you a statement after which you will not go astray." Thereupon, some of them said: the Prophet (pbuh) is seriously ill... etc. to the end of the hadith, and in another version, the Prophet (pbuh) said, "Bring for me (writing) paper to write for you a statement after which you will not go astray. Therein they (the companions) engaged in dispute and there was a hue and cry. In the interim of that ado, they said: Why is he raving? Let you inquire of him. Thereupon, the Prophet (pbuh) said, "Leave me, for that (condition), in which I am, is better".

وفيه فقال عُمَرُ: إنَّ النَّبيَّ ﷺ قَدِ اشْتَدَّ بِهِ الْوَجَعُ وَعِنْدَنا كِتَابُ الله حَسْبُنَا وَكَثُرَ اللَّغَطُ فقالَ قُومُوا عَنِّي وفي رِوايةٍ وَاخْتَلَفَ أهْلُ البَيْتِ وَاخْتَصَمُوا فَمِنْهُمْ مَنْ يَقُولُ قَرِّبوا يَكْتُبْ لَكُمْ رسولُ الله ﷺ كِتَاباً وَمِنْهُمْ مَنْ يَقُولُ ما قال عُمَرُ، قال أئِمَّتُنَا في هٰذَا الحدِيثِ إنّ النبيَّ ﷺ غَيْرُ مَعْصُومٍ مِنَ الأمْرَاضِ وَما يَكُونُ مِنْ عَوَارِضِهَا مِنْ شِدةٍ وَجَعٍ وَغَشْيٍ وَنَحْوِهِ مِمَّا يَطْرَأُ على جِسْمِهِ مَعْصُومٌ أنْ يَكُونَ مِنْهُ مِنَ القَوْلِ أثْنَاءَ ذٰلِكَ ما يَطْعَنُ في مُعْجِزَتِهِ وَيُؤَدِّي إلى فَسَادٍ في شَرِيعَتِهِ مِنْ هَذَيَانٍ أوِ اخْتِلالٍ في كَلاَمٍ. وعلى هٰذَا لاَ يَصِحُّ ظَاهِرُ رِوَايةِ مَنْ رَوَى في الحدِيثِ هَجَرَ إذْ مَعْنَاهُ هَذَى يُقَالُ هَجَرَ هُجْراً إذَا هَذَى، وَأهْجَرَ هُجْراً إذَا أفْحَشَ، وَأهْجَرَ تَعْدِيةُ هَجَرَ، وَإنَّمَا الأصَحُّ وَالأوْلَى: أهَجَرَ؟ على طَرِيقِ الإنْكارِ على مَنْ قالَ لاَ يَكْتُبُ؛ وَهٰكَذَا رِوَايَتُنَا فِيه في صَحِيحِ الْبُخَارِيِّ مِنْ رِوَايَةِ جَمِيعِ الرُّوَاةِ في

حَدِيثِ الزُّهْرِيِّ الْمُتَقَدِّمِ؛ وَفِي حَدِيثِ محمَّدِ بنِ سَلاّمٍ عَنِ ابنِ عُيَيْنَةَ وَكَذَا ضَبَطَهُ الأَصِيلِيُّ بِخَطِّهِ فِي كِتابِهِ وَغَيْرُهُ مِنْ هٰذِهِ الطُّرُقِ وَكَذَا رَوَيْنَاهُ عَنْ مُسْلِمٍ فِي حَدِيثِ سُفْيَانَ وَعَنْ غَيْرِهِ وَقَدْ [تُحْمَلُ عَلَيْهِ رِوَايَةُ مَنْ رَوَاهُ هَجَرَ على حَذْفِ أَلِفِ الاسْتِفْهَامِ وَالتَّقْدِيرُ أَهَجَرَ؟ أَوْ أَنْ] يُحْمَلَ قَوْلُ الْقَائِلِ هَجَرَ أَوْ أَهجَرَ دَهْشَةً مِنْ قَائِلِ ذٰلِكَ وَحَيْرَةً لِعَظِيمِ مَا شَاهَدَ مِن حالِ الرَّسُولِ ﷺ وَشِدَّةِ وَجَعِهِ وَالمَقَامِ الَّذي اخْتُلِفَ فيه عَلَيْهِ وَالأَمْرِ الَّذِي هَمَّ بالْكِتَابِ فيه حَتَّى لَمْ يَضْبِطْ هٰذَا القَائِلُ لَفْظَهُ وَأَجْرَى الْهُجْرَ مُجْرَى شِدَّةِ الْوَجَعِ لا أَنَّهُ اعْتَقَدَ أَنَّهُ يَجُوزُ عَلَيْهِ الْهُجْرُ كما حَمَلَهُمُ الإشْفَاقُ على حِرَاسَتِهِ وَالله يَقُولُ: ﴿وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِۗ﴾ [المائدة: 67] وَنَحْوِ هٰذَا.

Further, in that hadith 'Umar said: the Prophet (pbuh) is seriously ill, and we have got Allah's Book and that is sufficient for us. Thereupon, there was a hue and cry, so the Prophet (pbuh) said: Go away (and leave me alone).

In another version, it was said: the household differed and disputed. Some of them said, "come closer so that Allah's Messenger (pbuh) can write for you a statement; while other said the same speech as 'Umar's.

Concerning that hadith, our Imams said that the Prophet (pbuh) was not protected against illness along with its symptoms comprising pains and fainting spell and the like, which affected his body. Yet, he was safeguarded against saying rare or disordered statement which may malign his miracle (the Qur'an) and invalidate his (Islamic) law. Thereby, it is not right for the narrator to say, 'he is raving', but the right and prior thing to be said is, 'Is he raving?' in the interrogative form to signify the denial and disapproval of the speech of the one who said: He is not to write a statement. [i.e. why do not you agree that he is to write a statement for you, for he is not raving?]

Thus, this corresponds with our narration concerning that in Shaih Al-Bukhari and Muslim and others, in which they stated it as 'Is he raving?' [i.e.- the Prophet (pbuh) is not raving, so why do not you come closer to let him write for you a statement comprising his will]. Thereby the narrator did not state the term 'raving' accurately-thus, they felt pity for him owing to his serious illness. Allah the Supreme said, "Allah will protect you from mankind,"[1] and so forth.

وأَمَّا على رِوَايَةِ أَهُجْراً - وهِيَ رِوَايَةُ أبي إسْحَاقَ الْمُسْتَمْلِي في الصَّحِيحِ في حَدِيثِ ابنِ جُبَيْرٍ عَنِ ابنِ عَبَّاس مِنْ رِوَايَةِ قُتَيْبَةَ - فَقَدْ يَكُونُ هٰذَا رَاجِعاً إلى الْمُخْتَلِفِينَ عِنْدَهُ ﷺ وَمُخَاطَبَةً لَهُم مِنْ بَعْضِهِمْ أيْ جِئْتُمْ باخْتِلاَفِكُمْ على رسُول الله ﷺ وَبَيْنَ يَدَيْهِ هُجْراً وَمُنْكَراً مِنَ الْقَوْلِ؛ والْهُجْرُ بِضَمِّ الْهَاءِ: الْفُحْشُ في المَنْطِقِ، وَقَد اخْتَلَفَ الْعُلَمَاءُ في مَعْنَى هٰذَا

(1) [5: 67).

الحَدِيثِ وَكَيْفَ اخْتَلَفُوا بَعْدَ أَمْرِهِ ﷺ أَنْ يَأْتُوهُ بالكتَابِ؛ فَقَالَ بَعْضُهُمْ أَوَامِرُ النبيِّ ﷺ يُفْهَمُ إِيجَابُهَا مِنْ نَدْبِهَا مِنْ إِبَاحَتِهَا بِقَرَائِنَ. فَلَعَلَّ قَدْ ظَهَرَ مِنْ قَرَائِنِ قَوْلِهِ ﷺ لِبَعْضِهِمْ مَا فَهِمُوا أَنَّهُ لَمْ تَكُنْ مِنْهُ عَزْمَةٌ بَلْ أَمْرٌ رَدَّهُ إلى اخْتِيَارِهِم وَبَعْضُهُمْ لَمْ يَفْهَمْ ذٰلِكَ فقالَ: اسْتَفْهِمُوهُ، فَلَمَّا اخْتَلَفُوا كَفَّ عَنْهُ إِذْ لَمْ يَكُنْ عَزْمَةً وَلِمَا رَأَوْهُ مِنْ صَوَابِ رَأْيِ عُمَرَ. ثُمَّ هٰؤُلاءِ قالُوا وَيَكُونُ امْتِنَاعُ عُمَرَ إِمَّا إِشْفَاقاً على النَّبيِّ ﷺ مِنْ تَكْلِيفِهِ في تِلْكَ الْحَالِ إِمْلاَءَ الْكِتَابِ وَأَنْ تَدْخُلَ عَلَيْهِ مَشَقَّةٌ مِنْ ذٰلِكَ كما قالَ إنّ النبيَّ ﷺ اشْتَدَّ به الْوَجَعُ؛ وَقِيلَ خَشِيَ عُمَرُ أَنْ يَكْتُبَ أُمُوراً يَعْجَزُونَ عَنها فَيَحْصَلُونَ في الحَرَجِ بالْمُخَالَفَةِ وَرَأَى أَنَّ الأَرْفَقَ بِالْأُمَّةِ في تِلْكَ الْأُمُورِ سِعَةُ الاجْتِهَادِ وَحُكْمُ النَّظَرِ وَطَلَبُ الصَّوَابِ فَيَكُونُ الْمُصِيبُ والْمُخْطِئُ مَأْجُوراً، وَقَدْ عَلِمَ عُمَرُ تَقَرُّرَ الشَّرْعِ وَتَأْسِيسَ الْمِلَّةِ وَأَنَّ الله تَعَالَى قالَ: ﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾ [المائدة: 3] وَقَوْلُهُ ﷺ: «أُوصِيكُمْ بِكِتَابِ الله وَعِتْرَتِي» وَقَوْلُ عُمَرَ: حَسْبُنَا كِتَابُ الله رَدٌّ على مَنْ نَازَعَهُ لا على أَمْرِ النَّبيِّ ﷺ؛

As for the narration reported in As-Sahih by Abu Ishaq Al-Mustaly through the hadith of Ibn Jubair on the authority of Ibn 'Abbas, in which the companions said, 'Is it rave?', that term may refer to those who differed and disputed in the presence of the Prophet (pbuh), and be an address to some of them by others. It means: You have come disputing in front of Allah's Messenger (pbuh) and engaging in rave and bad talks- [i.e. is your speech is regarded as rave?].

Some of them said: the commands given the Prophet (pbuh) were inferred to be either optional, mandatory or obligatory through the context of his speech, so they may have presumed his command to them (to bring writing paper to write for them a statement) to be optional, not incumbent, for them. Thereby, some of them did not understand, so they said: Inquire of him. So, when they differed, they refrained from it, for the Prophet (pbuh) was not resolved, and they held the view of 'Umar right. They (the commentators) said: therefore, 'Umar refrained from doing so (fulfilling the command) out of pity for the Prophet (pbuh) lest he may be overburdened, in his critical state of illness, with dictating his statement, as that would be hard for him. This corresponds with what he said: the Prophet (pbuh) is seriously ill.

As well, it was said: 'Umar felt afraid lest the Prophet (pbuh) may write a statement as regards the matters which they would fail to do, and thereby they would be harmed owing to contradicting them. So 'Umar viewed it more merciful to the followers to proceed upon the independent reasoning, wise sagacity and pursuance of the right and truth as regards these matters, and therein the one missing or hitting the mark, would be rewarded. Thus, 'Umar had been knowing of the establishment of the (Islamic) law and legislation, and of Allah's statement, "This day, I have perfected your religion for you," as well as the Prophet's statement, "I recommended you (to adhere) to the Book of

Allah (the Qur`an) and (take care of) my posterity." As for 'Umar's statement, "Allah's Book is sufficient for us," was an echo reply to those who differed with him, not to the command of the Prophet (pbuh).

وَقد قيلَ: إنّ عُمَرَ خشِيَ تَطرُّقَ الْمُنافِقِينَ وَمنْ في قَلْبِهِ مَرَضٌ لِمَا كُتِبَ في ذٰلِكَ الْكِتَابِ في الخَلْوَةِ وَأَنْ يَتَقَوَّلُوا في ذٰلِكَ الأقاوِيلَ كادِّعَاءِ الرَّافِضَةِ الْوَصِيَّة وَغَيْرِ ذٰلِكَ، وَقِيلَ إِنَّهُ كانَ من النبيِّ ﷺ لَهُمْ على طَرِيقِ المَشْوَرَةِ وَالاخْتِبَارِ وَهَلْ يَتَّفِقُونَ على ذٰلِكَ أَمْ يَخْتَلِفُونَ، فَلَمَّا ٱخْتَلَفُوا تَرَكَهُ، وقالتْ طَائِفَةٌ أُخْرَى: إنّ معنَى الحدِيثِ أنّ النبيَّ صلى الله عليه وآلِهِ وسلم كَانَ مُجِيباً في هٰذَا الكِتابِ لِمَا طُلِبَ مِنْهُ لاَ أنهُ ٱبْتَدَا بالأمْرِ بهِ بَلِ ٱقْتَضَاهُ مِنْهُ بَعْضُ أصْحَابِهِ فَأَجَابَ رَغْبَتَهُمْ وَكَرِهَ ذٰلِكَ غَيْرُهُمْ لِلْعِلَلِ الَّتي ذَكَرْنَاهَا؛ وَٱسْتُدِلَّ في مِثْلِ هٰذِهِ الْقِصَّةِ بِقَوْلِ العباسِ لِعلِيٍّ: ٱنْطَلِقْ بِنَا إلَى رسول الله ﷺ فَإنْ كَانَ الأمْرُ فِينَا عَلِمْنَاهُ، وَكَرَاهَةِ عَلِيٍّ هٰذَا وَقولِهِ: وَالله لاَ أَفْعَلُ - الحديثَ - وَٱسْتُدِلَّ بِقَوْلِهِ «**دَعُونِي فَإنّ الَّذِي أنَا فِيهِ خَيْرٌ**» أي الَّذِي أَنَا فِيهِ خَيْرٌ مِنْ إرْسَال الأمْر وَتَرْكِكُمْ وَكِتَابَ الله وَأنْ تَدعُونِي مِمَّا طَلَبْتُمْ، وَذُكِرَ أنّ الَّذِي طُلِبَ كِتَابَةُ أمْرِ الْخِلاَفَةِ بَعْدَهُ وَتَعْيِينُ ذٰلِكَ.

It was said: 'Umar was afraid lest anyone of the hypocrites and weak-hearted ones (i.e. whose hearts were full of hypocrisy and doubt) may read that statement in seclusion and thereby forge speech about it, the same as Ar-Rafeda and its like claimed.

It was said: that command was given by the Prophet (pbuh) in a consultative and optional way; that is whether they agreed or disagreed to writing the statement. So, when they differed, he left it.

Likewise, it was said: the hadith means that the Prophet (pbuh) did not initiate by commanding them to do so out of his own accord, but he did so to fulfill the request of some of his companions. Yet, others hated so owing to the reasons we have previously mentioned. What presumes that is the statement of Al-'Abbas to 'Ali (may Allah be pleased with them both), namely, "Let's go a head to Allah's Messenger (pbuh), and if the matter concerns us, we shall know it," and 'Ali's disinclination to that and his statement: By Allah, I shall not speak about that.

Further, what indicates that is the Prophet's statement, "for that (condition), in which I am, is better;".

فصل

فَإنْ قِيلَ فَمَا وَجْهُ حَدِيثِهِ أيْضاً الَّذِي حَدَّثَنَاهُ الفقِيهُ أبو محمدٍ الْخُشَنيُّ بِقِراءَتِي عليه حَدَّثَنَا أبو عليٍّ الطَّبَرِيُّ حَدَّثَنَا عبد الغافِرِ الفارِسِيُّ حَدَّثَنَا أبو أحمدَ الْجُلُودِيُّ قال: حَدَّثَنَا

إبراهيمُ بنُ سُفْيانَ حَدَّثَنَا مُسْلِمُ بنُ الْحَجَّاجِ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا لَيْثٌ عن سعيدِ بنِ أبي سَعِيدٍ عن سالِمٍ مَوْلَى النَّصْرِيينَ قال: سمِعتُ أبا هريرةَ يقولُ سَمِعتُ رسولَ الله ﷺ يقولُ: «اللَّهُمَّ إنَّمَا محمدٌ بَشَرٌ يَغْضَبُ كَمَا يَغْضَبُ الْبَشَرُ وَإِنِّي قَدِ اتَّخَذْتُ عِنْدَكَ عَهْداً لَنْ تُخْلِفَنِيهِ فَأَيُّمَا مُؤْمِنٍ آذَيْتُهُ أَوْ سَبَبْتُهُ أَوْ جَلَدْتُهُ فَاجْعَلْهَا لَهُ كَفَّارَةً وَقُرْبَةً تُقَرِّبُهُ بِهَا إِلَيْكَ يَوْمَ الْقِيَامَةِ». وفي رِوايةٍ: «فَأَيُّمَا أَحَدٍ دَعَوْتُ عَلَيْهِ دَعْوَةً»، وفي رِوايةٍ «لَيْسَ لَهَا بأَهْلٍ»، وفي رِوايةٍ «فَأَيُّمَا رَجُلٍ مِنَ الْمُسْلِمِينَ سَبَبْتُهُ أَوْ لَعَنْتُهُ أَوْ جَلَدْتُهُ فَاجْعَلْهَا لَهُ زَكَاةً وَصَلاَةً وَرَحْمَةً» وَكَيْفَ يَصِحُّ أَنْ يَلْعَنَ النبيُّ ﷺ مَنْ لاَ يَسْتَحِقُّ اللَّعْنَ وَيَسُبَّ مَنْ لاَ يَسْتَحِقُّ اللَّعْنَ وَيَجْلِدَ مَنْ لاَ يَسْتَحِقُّ الْجَلْدَ أَوْ يَفْعَلَ مِثْلَ ذٰلِكَ عِنْدَ الْغَضَبِ وَهُوَ مَعْصُومٌ مِنْ هٰذَا كُلِّهِ؟ فَاعْلَمْ شَرَحَ الله صَدْرَكَ أَنّ قولهُ ﷺ أَوّلاً «لَيْسَ لَهَا بأَهْلٍ» أَيْ عِنْدَكَ يَا رَبِّ فِي بَاطِنِ أَمْرِهِ فَإِن حُكْمَهُ ﷺ عَلَى الظَّاهِرِ كما قال وَلِلْحِكْمَةِ الَّتِي ذَكَرْنَاهَا فَحَكَمَ ﷺ بِجَلْدِهِ أَوْ أَدَّبَهُ بِسَبِّه أَوْ لَعْنِهِ بِمَا اقْتَضَاهُ عِنْدَهُ حَالُ ظَاهِرِهِ ثُمَّ دَعَا لَهُ ﷺ لِشَفَقَتِهِ عَلَى أُمَّتِهِ وَرَأْفَتِهِ وَرَحْمَتِهِ لِلْمُؤْمِنِينَ الَّتِي وَصَفَهُ الله بِهَا وَحَذَرِهِ أَنْ يَتَقَبَّلَ الله فِيمَنْ دَعَا عَلَيْه دَعْوَتَهُ أَنْ يَجْعَلَ دُعَاءَهُ وَفِعْلَهُ لَهُ رَحْمَةً وَهُوَ معنى قولِهِ «لَيْسَ لَهَا بأَهْلٍ»، لاَ أنهُ ﷺ يَحْمِلُهُ الْغَضَبُ وَيَسْتَفِزُّهُ الضَّجَرُ لأَنْ يَفْعَلَ مِثْلَ هٰذَا بِمَنْ لاَ يَسْتَحِقُّهُ مِنْ مُسْلِمٍ، وَهٰذَا معنًى صحيحٌ.

(Chapter)

Further Ahadiths (Prophetic Sayings):

So if it is said: What about the hadith related by Abu Haurairah who said: I heard Allah's Messenger (pbuh) saying, "O Allah, verily, Muhammad is a human being who gets angry the same as the human beings do. Yet, I keep a covenant with you, which you will not breach, namely if I hurt, curse or flog any believer, then make that an expiation for his sins and a means with which he will be close to you on the Day of Judgment".

In another version, the Prophet (pbuh) said, "if I invoke a supplication against anyone whereas he does not deserve it, (then make that an expiation for his sins)."

In another narration, the Prophet (pbuh) said, "If I curse, abuse or flog any one of the Muslims, make that (O Allah) a means of purification, bestowal of blessings and mercy for him."

So, how comes that the Prophet (pbuh) cursed the one who was not worth being cursed? Or the one who did not deserve to be abused? Or the one who was flogged though he did not deserve that punishment? How comes that he did so on having been in rage despite his being protected against all that?

So, behold, may Allah open your chest for you, that his statement, "though he does not deserve it " means," if he is not worthy of that on your part, O Lord and according to your private Ordinance". This is because he adjudged relying

on the apparent manners as he stated, and depending on his wise knowledge. Thereby, he adjudged him (anyone) to be flogged, or disciplined him by cursing or abusing, and his judgment was based on the apparent conditions. Consequently, the Prophet (pbuh) felt fearful for him, owing to his mercy and compassion for the believers, as Allah described him. Further, he guarded against the acceptance of his supplication against him, when he asked Allah to make his deed and invocation a mercy for him. So, that was the meaning of "whereas he does not deserve it." Therefore, it does not mean that the Prophet (pbuh) got so angry and flew in rage that he did so with the one who would not deserve that.

ولَاَ يُفْهَمُ منْ قَوْلِهِ: «**أَغْضَبُ كَمَا يَغْضَبُ الْبَشَرُ**» أنَّ الْغَضَبَ حَمَلَهُ عَلَى مَا لاَ يَجِبُ بَلْ يَجُوزُ أَنْ يَكُونَ الْمُرَادُ بِهٰذَا أنَّ الْغَضَبَ لله حَمَلَهُ عَلَى مُعَاقَبَتِهِ بِلَعْنِهِ أَوْ سَبِّهِ وَأَنَّهُ مِمَّا كَانَ يَحْتمِلُ وَيَجُوزُ عَفْوُهُ عَنْهُ أوْ كَانَ مِمَّا خُيِّرَ بَيْنَ الْمُعَاقَبَةِ فِيهِ وَالْعَفْوِ عَنْهُ، وَقَدْ يُحْمَلُ عَلَى أَنَّهُ خَرَجَ مَخْرَجَ الإِشْفَاقِ وَتَعْلِيم أُمَّتِهِ الْخَوْفَ وَالْحَذَرَ مِنْ تَعَدِّي حُدُودِ الله وَقَدْ يُحْمَلُ مَا وَرَدَ مِنْ دُعَائِهِ هُنَا ومِنْ دَعَوَاتِهِ عَلَى غَيْرِ وَاحِدٍ في غَيْرِ مَوْطِنٍ عَلَى غَيْر الْعَقْدِ وَالْقَصْدِ بَلْ بمَا جَرَتْ به عَادَةُ الْعَرَب وَلَيْسَ الْمُرَادُ بِهَا الإِجَابَةَ كَقَوْلِهِ: «**تَرِبَتْ يَمينُكَ**» وَ«**لا أَشْبَعَ الله بَطْنَكَ**» وَ«**عَقْرَى حَلْقَى**» وَغَيْرِهَا مِنْ دَعَوَاته، وَقَدْ وَرَدَ في صِفَتِهِ في غَيْرِ حدِيثٍ أنه ﷺ لم يَكُنْ فَحَّاشاً، وقال أَنَسٌ لَمْ يَكُنْ سَبَّاباً ولا فَاحِشاً ولا لَعَّاناً وكانَ يَقُولُ لِأَحَدِنَا عِنْدَ المَعْتَبَةِ «**مَا لَهُ؟ تَرِبَ جَبِينُهُ**» فَيَكُونُ حَمْلُ الحدِيثِ على هذا المَعْنَى؛ ثُمَّ أَشْفَقَ ﷺ مِنْ مُوَافَقَةِ أَمْثَالِهَا إجَابَةً فَعَاهَدَ رَبَّهُ كما قال في الحدِيثِ أنْ يَجْعَلَ ذٰلِكَ لِلْمَقُولِ لَهُ زَكاةً وَرَحْمَةً وَقُرْبَةً، وَقَدْ يَكُونُ ذٰلك إشْفَاقاً على الْمَدْعُوِّ عليه وَتَأْنِيساً لَهُ لِئَلاَّ يَلْحَقَهُ مِن اسْتِشْعَارِ الْخَوْف والحَذَرِ مِنْ لَعْنِ النَّبيِّ ﷺ وَتَقَبُّلِ دُعائِهِ ما يَحْمِلُهُ على اليَأْسِ والقُنُوطِ؛ وَقَدْ يَكُونُ ذٰلِكَ سُؤَالاً مِنْهُ لِرَبِّهِ لِمَنْ جَلَدَهُ أَوْ سَبَّهُ على حَقٍّ وبوَجْهٍ صحِيح أنْ يَجْعَلَ ذٰلِكَ لَهُ كَفَّارَةً لِمَا أَصَابَهُ [وَتَمْحِيَةً لِمَا اجْتَرَمَ وأَنْ تَكُونَ عُقُوبَتُهُ لَهُ في الدُّنْيَا سَبَبَ العَفْوِ وَالغُفْرَانِ كما جاءَ في الحديثِ الآخَرِ «**وَمَنْ أَصابَ مِن] ذٰلِكَ شَيْئاً فَعُوقِبَ بِهِ في الدُّنْيَا فَهُوَ لَهُ كَفَّارَةٌ**» فإنْ قُلْتَ فَمَا مَعْنَى حَديثِ الزُّبَيْرِ وَقَوْلِ النَّبيِّ ﷺ لَهُ حِينَ تَخَاصُمِهِ مَعَ الأَنْصَارِيِّ في شِرَاجِ الحَرَّةِ: «**اسْقِ يا زُبَيْرُ حَتَّى يَبْلُغَ الكَعْبَيْنِ**» فقالَ لَهُ الأَنْصارِيُّ أَنْ كانَ يا رسول الله ابنَ عَمَّتِكَ؟ فَتَلَوَّنَ وَجْهُ رسولِ الله ﷺ ثُمَّ قَالَ: «**اسْقِ يا زُبَيْرُ ثُمَّ احْبِسْ حَتَّى يَبْلُغَ الجدْرَ**» الحديثَ فالجَوَابُ أَنَّ النَّبيَّ ﷺ مُنَزَّهٌ أَنْ يَقَعَ بِنَفْس مُسْلِمٍ مِنْهُ في هٰذِهِ القِصَّةِ أَمْرٌ يُرِيبُ وَلٰكِنَّهُ ﷺ نَدَبَ الزُّبَيْرَ أَوَّلاً إلى الاقْتِصَارِ على بَعْضِ حَقِّهِ على طَرِيقِ التَّوَسُّطِ وَالصُّلْحِ فَلَمَّا لَمْ يَرْضَ بذٰلِكَ الآخَرُ وَلَجَّ وقال ما لا يَجِبُ اسْتَوْفَى النَّبيُّ ﷺ لِلزُّبَيْرِ حَقَّهُ وَلِهٰذَا تَرْجَمَ البُخَارِيُّ على هٰذَا الحديثِ: «بابٌ إِذَا أَشَارَ الإمامُ بالصُّلْحِ فأبى حَكَم عَلَيْهِ

بالحُكْمِ» وَذَكَرَ في آخِرِ الحديثِ: فاسْتَوْعَى رسولُ الله ﷺ حِينَئِذٍ لِلزُّبَيْرِ حَقَّهُ. وَقَدْ جَعَلَ الْمُسْلِمُونَ هٰذَا الحديثَ أَصْلاً في قَضِيَّتِهِ؛ وفيهِ الاقْتِدَاءُ بِهِ ﷺ في كُلِّ ما فَعَلَهُ في حالِ غَضَبِه وَرِضَاهُ وأَنَّهُ وإنْ نَهَى أنْ يَقْضِيَ القاضي وَهُوَ غَضْبَانُ فإنَّهُ في حُكْمِهِ في حالِ الغَضَبِ وَالرِّضَى سَوَاءٌ لِكَوْنِهِ فِيهَا مَعْصُوماً، وَغَضَبُ النَّبِيِّ ﷺ في هٰذَا إِنَّمَا كانَ لله تعالى لا لِنَفْسِهِ كما جاءَ في الحدِيثِ الصحِيحِ.

Thus, this is the proper sense. Yet, his statement, "I get angry the same as the human beings do," does not mean that anger incited him to do improper things, but it means that his anger for Allah's sake gave him impetus to curse or abuse him, and that the thing incurred his wrath was bearable and possible to be forgiven. Further, it may mean that he was given the option concerning that thing, either to inflict punishment upon him for it or to forgive him. Moreover, it may signify that he felt fear and pity for his followers and intended to teach them how to be afraid and cautious of transgressing Allah's boundary limits.

Further interpretation may be based on what was stated as for his supplications against more than one person in more than one situation, without intending any harm to be done to them, but he did so unintentionally, as it was the habit of Arabs to utter such expressions without intending to have them accepted as supplications, though they were expressed in the same form. This corresponds with the Prophet's statement, "Let your right hand be in dust [An Arabic expression used to be stated to a person on contradicting his speech, meaning, "you will not achieve goodness],'' and, "May Allah make your stomach not sated," and, "May Allah afflict you with sore throat and bite in your body," and the like.

Through numerous narrations, it was related that the Prophet (pbuh) was not immoral. Anas said: the Prophet (pbuh) neither cursed others, uttered obscene talks nor abused others, and on reproaching anyone of us, he used to say: what is the matter with him? let his forehead be in dust. Therefore, the aforementioned hadith is interpreted in the same way.

Therein, the Prophet (pbuh) felt fearful lest his expressions may coincide with the other supplications as to being accepted by his Lord, so he made a covenant with Allah, as stated in the hadith, to make that as a means of purification and mercy for the one, to whom he directed such expressions, and a means with which he will be close to Allah.

Perhaps, the Prophet (pbuh) said that hadith out of being full of pity and fear lest the ones, to whom he directed such expressions, may be struck with fear lest Allah may accept such expressions in the form of supplications, which the Prophet (pbuh) used to vocalize, so he said it so as to drive away the grief and despair which may befall any one.

Moreover, that hadith may be a request made by the Prophet (pbuh) to his Lord, concerning him whom he caused to be flogged or cursed in a right and fair way (i.e. who was worthy of the punishment), to make that (punishment) an expiration and purification for what he committed, and to make that

punishment in the worldly-life a cause of forgiving and pardoning him, as it was stated in the other hadith, "Whoever commits anything of that and then is punished for it in the worldly-life, it (that punishment) will be an expiation for his sins."

وَكَذٰلِكَ الحدِيثُ في إِقَادَتِهِ عُكَاشَةَ مِنْ نَفْسِهِ لَمْ يَكُنْ لِتَعَمُّدٍ حَمَلَهُ الغَضَبُ عليه بلْ وَقَعَ في الحَدِيثِ نَفْسِه أنّ عُكَاشَةَ قالَ لهُ: وَضَرَبْتَني بالقَضِيبِ، فَلاَ أدْرِي أعَمْداً أمْ أرَدْتَ ضَرْبَ النَّاقَةِ؟ فقال النَّبيُّ ﷺ «**أُعِيذُكَ بالله يا عُكَاشَةَ أنْ يَتَعَمَّدَكَ رسول الله ﷺ**» وَكَذٰلِكَ في حَدِيثِهِ الآخَرِ مَعَ الأَعْرَابِيِّ حِينَ طَلَبَ عليه السلامُ الاقْتِصَاصَ مِنْهُ؛ فقالَ الأَعْرَابِيُّ قَدْ عَفَوْتُ عَنْكَ، وَكَانَ النَّبيُّ ﷺ قَدْ ضَرَبَهُ بالسَّوْطِ لتَعلُّقِهِ بِزِمَامِ نَاقَتِهِ مَرَّةً بَعْدَ أُخْرَى وَالنبيُّ ﷺ يَنْهَاهُ ويقولُ له: «**تُدْرِكُ حَاجَتَكَ**» وهُوَ يَأْبَى فَضَرَبَهُ بَعْدُ ثَلاَثِ مَرَّاتٍ، وَهٰذَا مِنهُ ﷺ لِمَنْ لَمْ يَقِفْ عِنْدَ نَهْيِهِ صَوَابٌ وَمَوْضعُ أدَبٍ، لٰكِنَّهُ عَلَيْهِ السَّلامُ أشْفَقَ إذْ كَانَ حَقَّ نَفْسِهِ مِنَ الأَمْرِ حَتَّى عَفَا عَنْهُ. وَأما حَدِيثُ سَوَادِ بنِ عَمْرو: أتَيْتُ النبيَّ ﷺ وَأنَا مُتَخَلِّقٌ فقالَ: «**وَرْسٌ وَرْسٌ حُطَّ حُطَّ**» وَغَشِيَنِي بِقَضِيبٍ في يَدِهِ في بَطْنِي فَأوْجَعَنِي، قلتُ الْقِصَاصَ يا رسولَ الله؛ فَكَشَفَ لي عَنْ بَطْنِهِ؛ إنَّمَا ضَرَبَهُ ﷺ لِمُنْكَرٍ رَآهُ بِهِ وَلَعَلَّهُ لَمْ يُرِدْ بِضَرْبِهِ بالْقَضِيبِ إلاَّ تَنْبِيهَهُ، فَلَمَّا كَانَ مِنْهُ إيجَاعٌ لَمْ يَقْصِدْهُ طَلَبَ التَّحَلُّلَ مِنْهُ عَلَى مَا قَدَّمْنَاهُ.

As for the hadith of 'Ukasha implying that the Prophet (pbuh) asked him to take retaliation against him, the Prophet (pbuh) did not beat him intentionally by the stick, for 'Ukasha said to him: You beat me with the stick, so I don't know whether you did so on purpose or out of intending to beat the she-camel (but you missed the mark and thereby beat me). Thereupon the Prophet (pbuh) said: Allah forbid! Allah's Messenger (pbuh) never intended to act intentionally against you.

Likewise, in the hadith of the Bedouin implying that the Prophet (pbuh) asked him to take retribution against him, the Bedouin said: I pardoned you. The Prophet (pbuh) had already beat him with the lash of the mount as he kept hanging onto the bridle of the she-camel once and over again though the Prophet (pbuh) prohibited him and said: Go off, so as to fulfill your need. However he refused. So after three times, he beat him so as to discipline any one who did not comply with his command. Yet, the Prophet (pbuh) felt pity for him, asking him to take retaliation against him and that man forgave him.

Concerning the hadith of Sawad bin 'Amr, Sawad said: I came to the Prophet (pbuh) while having applied the scent dyed with saffron to my body. Therein the Prophet (pbuh) said: (Remove that)Waras (the trace of a yellow plant used for perfuming and dyeing which was legally prohibited). Thereupon he pricked me with a stick at my abdomen, which subsequently caused me feel pain.

Thereupon, I said: O Allah's Messenger, I want to take retribution. Therein

the Prophet (pbuh) uncovered his abdomen for me to prick it (with a stick in retaliation,but I forgave and pardoned him). Yet, as for that hadith, the Prophet (pbuh) intended to pay Sawad's attention to the unlawfulness of that thing. Thereby, when it hurt him, he asked that man to take retaliation against him.

فصل

وَأَمَّا أَفْعَالُهُ ﷺ الدُّنْيَوِيَّة فَحُكْمُهُ فيهَا مِنْ تَرَقِّي الْمَعَاصِي وَالْمَكْرُوهَاتِ مَا قَدَّمْنَاهُ وَمِنْ جَوازِ السَّهْوِ وَالغَلَطِ في بَعْضِهَا مَا ذَكَرْنَاهُ وَكُلُّهُ غَيْرُ قَادِحٍ في النُّبُوَّةِ بَلْ إنَّ هٰذَا فِيهَا عَلَى النُّدُورِ إذْ عَامَّةُ أفْعَالِهِ عَلَى السَّدَادِ وَالصَّوَاب بَلْ أكْثَرُهَا أوْ كُلُّهَا جَارِيَةٌ مَجْرَى الْعِبَادَاتِ وَالْقُرَبِ عَلَى مَا بَيَّنَا إذْ كَانَ ﷺ لاَ يَأخُذُ مِنْهَا لِنَفْسِهِ إلاَّ ضَرُورَتَهُ وَمَا يُقِيمُ رَمَقَ جِسْمِهِ وَفِيهِ مَصْلحَةُ ذَاتِهِ الَّتِي بِهَا يَعْبُدُ رَبَّهُ وَيُقِيمُ شَرِيعَتَهُ وَيَسُوسُ أمَّتَهُ وَمَا كَانَ فِيمَا بَيْنَهُ وَبَيْنَ النَّاسِ مِنْ ذٰلِكَ فَبَيْنَ مَعْرُوفٍ يَصْنَعُهُ أوْ بِرٍّ يُوَسِّعُهُ أوْ كَلامٍ حَسَنٍ يَقُولُهُ أوْ يُسْمِعُهُ أوْ تَألُّفِ شَارِدٍ أوْ قَهْرِ مُعَانِدٍ أوْ مُدارَاةِ حَاسِدٍ، وَكُلُّ هٰذَا لاَحِقٌ بِصَالِحِ أعْمَالِهِ مُنْتَظِمٌ في زَاكِي وَظَائف عِبَادَاتِهِ وَقَدْ كَانَ يُخَالِفُ في أفْعَالِهِ الدُّنْيَوِيَّةِ بِحَسَبِ ٱخْتِلاَفِ الأحْوَالِ وَيُعِدُّ للأُمُور أشْبَاهَهَا فَيَرْكَبُ في تَصَرُّفِهِ لِمَا قَرُبَ الْحِمَارَ وَفي أسْفَارِهِ الرَّاحِلَة وَيَرْكَبُ الْبَغْلَةَ في مَعَارِكِ الْحَرْب دَلِيلاً عَلَى الثَّبَاتِ وَيَرْكَبُ الْخَيْلَ وَيُعِدُّهَا لِيَوْمِ الْفَزَعِ وَإجَابَةِ الصَّارِخ وَكَذٰلِكَ في لِبَاسِهِ وَسَائِرِ أحْوَالِهِ بِحَسَب ٱعْتِبَار مَصَالِحِهِ وَمَصَالِحِ أُمَّتِهِ وَكَذٰلِكَ يَفْعَلُ الْفِعْلَ مِنْ أُمُورِ الدُّنْيَا مُسَاعَدَةً لأُمَّتِهِ وَسِيَاسَةً وَكَرَاهِيَةً لِخَلافِهَا وَإنْ كَانَ قَدْ يَرَى غَيْرَهُ خَيْراً مِنْهُ كَمَا يَتْرُكُ الْفِعْلَ لِهٰذَا وَقَدْ يَرَى فِعْلَهُ خَيْراً مِنْهُ وَقَدْ يَفْعَلُ هٰذَا في الأُمُورِ الدِّينِيَّةِ مِمَّا لَهُ الْخِيَرَةُ في أحَدِ وَجْهَيْهِ كَخُروجِهِ مِنَ الْمَدِينَةِ لِأُحُدٍ وَكَانَ مَذْهَبُهُ التَّحَصُّنَ بِهَا وَتَرْكِهِ قَتْلَ الْمُنَافِقِينَ وَهُوَ عَلَى يَقِينٍ مِنْ أمْرِهِمْ مُؤَالَفَةً لِغَيْرِهِمْ ورِعَايَةً لِلْمُؤْمِنِينَ مِنْ قَرَابَتِهِمْ وَكَرَاهَةً لأنْ يَقُولَ النَّاسُ إنَّ مُحَمَّداً يَقْتُلُ أصْحَابَهُ كَمَا جَاءَ في الحدِيثِ

(Chapter)

The Prophet's Worldly Acts

As for the Prophet's worldly acts, we have formerly mentioned the judgment as regards his abstinence from the abominable and disobedient deeds, and the permissibility of doing some of them due to being inadvertent and forgetful, and stated that all that does not malign his Prophethood. However, he had not done that frequently, but rarely, for most of his deeds were right and hit the mark. Most of them were included in the course of the acts of worship and his closeness to Allah as we have previously stated. The Prophet's (pbuh) actions aimed at fulfilling nothing save what was necessary and kept him barely alive, and was beneficial as to worshipping his Lord, establishing his (Islamic) law and

handling the affairs of his followers.

Concerning the acts pertaining to his treatment with people, they were in the domain of doing righteous deeds; enjoining goodness; respecting others; giving the people pleasant statements; making them hear nice talks; being intimate with a straying one (to guide him); overcoming a stubborn one, or complying with one's envy. Yet all these acts were attached to his good deeds and constant in his pure worshipping positions. He would perform different actions pertaining to the worldly-according to the various conditions: he would determine the act relevant for the situation. So, he would mount the donkey on trending for a close destination; the she-camel during his journeys; the she-mule in the interim of battles as a token of steadiness; and the horse for the day of dangerous and fearful situations. He used to proceed upon the same way on putting on his clothes and during the remaining conditions, in conformity with his interests along with those of his followers.

Likewise, he would do the thing relating to the worldly-life out of helping his followers, conducting their affairs and having disinclination to oppose them, though another thing may be seen by him to be better than it. As well, he used to do so as regards the religious matters as for which he was given the option, either to do a thing or not, such as his getting out of Medina towards Uhud though he had already decided to be fortified in it, as well as his decision made for not killing the hypocrites, though he was certain of their hypocrisy, but he did so in order to be on intimate terms with others, and consider the feeling of their Muslim relatives and owing to his hatred that the people may say: Muhammad is killing his companions, as the hadith stated.

وَتَرْكِهِ بِنَاءَ الْكَعْبَةِ عَلَى قَوَاعِدِ إبراهِيمَ عَلَيْهِ السَّلامُ مُرَاعَاةً لِقُلُوبِ قُرَيْشٍ وَتَعْظِيمِهِمْ لتَغَيُّرِهَا وَحَذَراً مِنْ نَفَارِ قُلُوبِهِمْ لِذٰلِكَ وَتَحْرِيك مُتَقَدَّمِ عَدَوَاتِهِمْ لِلدِّينِ وَأَهْلِهِ فقال لِعَائِشَةَ في الحدِيثِ الصحيح: «**لَوْلاَ حِدْثَانُ قَوْمِكِ بِالْكُفْرِ لأَتْمَمْتُ الْبَيْتَ عَلَى قَوَاعِدِ إبْرَاهِيمَ**» وَيَفْعَلُ الْفِعْلَ ثُمَّ يَتْرُكُهُ لِكَوْنِ غَيْرِهِ خَيْراً مِنْهُ كَانْتِقَالِهِ مِنْ أَدْنَى مِيَاهِ بَدْر إِلَى أَقْرَبِهَا لِلْعَدُوِّ مِنْ قُرَيْشٍ وكقولِهِ: «**لَوِ ٱسْتَقْبَلْتُ مِنْ أَمْرِي مَا ٱسْتَدْبَرْتُ مَا سُقْتُ الْهَدْيَ**» وَيَبْسُطُ وَجْهَه لِلْكَافِرِ وَالعَدُوِّ رَجَاءَ اسْتِئْلافِهِ وَيَصْبِرُ لِلْجَاهِلِ وَيَقُولُ: «**إنَّ مِنْ شَرِّ النَّاسِ مَنِ اتَّقَاهُ النَّاسُ لِشَرِّهِ**» وَيَبْذُلُ لَهُ الرَّغائِب لِيُحَبِّبَ إِلَيْهِ شَرِيعَتَهُ ودِينَ رَبِّهِ وَيَتَوَلَّى في مَنْزِلِهِ ما يَتَوَلَّى الخادِمُ مِنْ مِهْنَتِهِ، وَيَتَسَمَّتُ في مُلاءَتِهِ حَتَّى لا يَبْدُوَ مِنْهُ شَيْءٌ مِنْ أَطْرَافِهِ وَحَتَّى كَأَنَّ على رُؤُوسِ جُلَسَائِهِ الطَّيْرَ وَيَتَحَدَّثُ مَعَ جُلَسَائِهِ بِحَدِيثِ أَوَّلِهِمْ وَيَتَعَجَّبُ مِمَّا يَتَعَجَّبُونَ مِنْهُ وَيَضْحَكُ مِمَّا يَضْحكُونَ مِنْهُ وَقَدْ وَسِعَ النّاسَ بِشْرُهُ وَعَدْلُهُ لا يَسْتَفِزُّهُ الغَضَبُ ولا يُقَصِّرُ عَنِ الحَقِّ ولا يُبْطِنُ على جُلَسَائِهِ يَقُولُ: «**ما كانَ لِنَبِيٍّ أَنْ تَكُونَ لَهُ خائِنَةُ الأَعْيُنِ**» فإنْ قُلْتَ فَمَا مَعْنَى قَوْلِهِ لِعَائِشَةَ رَضِيَ الله عَنْهَا في الدَّاخِلِ عليه «**بِئْسَ ابنُ العَشِيرَةِ**» فَلَمَّا دَخَلَ أَلاَنَ لَهُ القَوْلَ وَضَحِكَ مَعَهُ، فَلَمَّا

خَرَجَ سَألتهُ عَنْ ذٰلِكَ قال: «إنَّ مِنْ شَرِّ النَّاسِ مَنِ اتَّقَاهُ النَّاسُ لِشَرِّهِ» وَكَيْفَ جازَ أنْ يُظْهِرَ لَهُ خِلاَفَ مَا يُبْطِنُ وَيَقُولُ في ظَهْرِهِ ما قال؟

Further, he abandoned setting up the Ka'bah (the sacred house of Allah in Mecca) on the foundations of Ibrahim (Abraham) due to considering the feeling of Quraish, who would find the change hard for them, and out of taking precaution against the aversion of their hearts to that (action), and stirring up their past hostility to the (Islam) religion and its followers. So, he said to 'A'ishah (may Allah be pleased with her), as reported in the sound hadith, "But for your people's fresh embracement of Islam after having been disbelievers recently, I would have accomplished the building of the sacred house [i.e. Al-Ka'bah] on the foundations of Ibrahim (Abraham)".

He would do the thing, and then cease doing it out of finding another thing better than it. This corresponds with his movement from the closest well Badr to the other one nearer to the enemies of Quraish, and with his statement: Had not the time elapsed, I would not have driven away the sacrificial animal (and would have performed Hajj after having performed 'Umrah (minor pilgrimage). He used to have jovial face on meeting the disbelievers and the enemies, with the hope of keeping on friendly terms with them, and endure the ignorant patiently saying, "the worst one among the people is he who is avoided by the people owing to his evil deed." He would further give any one of them affluent offers which would incur his inclination and love for his (Islamic) law and the religion of his Lord.

The Prophet (pbuh) used to do the housework done by a servant, and wear the neat garment which would cover all his limbs. Those who sat with him listened to him so carefully, (that they were motionless), as if the birds stationed at their heads. He would speak with those, who sat with him, about the speech conducted by the first one of them, and feel astonished and laugh the same as they did.

The Prophet's gaiety and justice overwhelmed the people. He never omitted to any right nor devised any scheme against anyone who was sitting with him, just as he said, "No Prophet should betray by (the gestures of) the eye."

So, if you say: then what is meant by the Prophet's speech to 'A'ishah, namely, "How bad is that man!, whereas he spoke with him gently and indulged in laughter with him, when he entered in his presence, and thereby 'A'ishah, when the man got out, inquired of him about that, and therein he said, "the worst one among people is that whom the people avoid out of his evil." Thereby, how did he treat him gently though he had in his heart disgust for his behaviour, and thereby said what he stated during his absence?

فالجَوَابُ أنَّ فِعْلَهُ ﷺ كانَ اسْتِئْلاَفاً لِمِثْلِهِ وَتطْييباً لِنَفْسِهِ لِيَتَمَكَّنَ إيمانُهُ وَيَدْخُلَ في الإسْلاَمِ بِسَبَبِهِ أتْبَاعُهُ وَيَرَاهُ مِثْلُهُ فَيَنْجَذِبَ بِذٰلِكَ إلى الإسْلاَمِ، وَمِثْلُ هٰذَا على هٰذَا الوَجْهِ قَدْ

خَرَجَ مِنْ حَدِّ مُدَارَاةِ الدُّنْيَا إِلى السِّيَاسَةِ الدِّينِيَّةِ وَقَدْ كَانَ يَسْتَأْلِفُهُمْ بِأَمْوَالِ اللهِ العَرِيضَةِ فَكَيْفَ بِالكَلِمَةِ اللَّيِّنَةِ؟ قال صَفْوَانُ: لَقَدْ أَعْطَانِي وَهُوَ أَبْغَضُ الخَلْقِ إِلَيَّ فَمَا زَالَ يُعْطِينِي حَتَّى صارَ أَحَبَّ الخَلْقِ إِلَيَّ؛ فَقَوْلُهُ فِيهِ بِئْسَ ابنُ العَشِيرَةِ هُوَ غَيْرُ غِيبَةٍ بَلْ هُوَ تَعْرِيفُ ما عَلِمَهُ مِنْهُ لِمَنْ لَمْ يَعْلَمْ لِيَحْذَرَ حالَهُ وَيُحْتَرَزَ مِنْهُ وَلا يُوثَقَ بِجَانِبِهِ كُلَّ الثِّقَةِ لاَ سِيَّمَا وَكانَ مُطَاعاً مَتْبُوعاً، وَمِثْلُ هٰذَا إِذَا كانَ لِضَرُورَةٍ وَدَفْعِ مَضَرَّةٍ لَمْ يَكُنْ بِغِيبَةٍ بَلْ كانَ جَائِزاً بَلْ واجِباً في بَعْضِ الأَحْيَانِ كَعَادَةِ المُحَدِّثِينَ في تَجْرِيحِ الرُّوَاةِ وَالمُزَكِّينَ في الشُّهُودِ؛ فإِنْ قِيلَ فَمَا مَعْنَى المُعْضِلِ الْوَارِدِ في حَدِيثِ بَرِيرَةَ مِنْ قوله ﷺ لِعَائِشَةَ وَقَدْ أَخْبَرَتْهُ أَنَّ مَوَالِيَ بَرِيرَةَ أَبوا بَيْعَهَا إلاَّ أَنْ يَكُونَ لَهُمُ الْوَلاَءُ فقالَ لَهَا ﷺ: «**اشْتَرِيها واشْتَرِطِي لَهُمُ الْوَلاَءَ**» فَفَعَلَتْ، ثُمَّ قامَ خَطِيباً فقال: «**ما بالُ أَقْوَامٍ يَشْتَرِطُونَ شُرُوطاً لَيْسَتْ في كِتَابِ اللهِ؟ كُلُّ شَرْطٍ لَيْسَ في كِتَابِ اللهِ فَهُوَ بَاطِلٌ**» والنبيُّ ﷺ قَدْ أَمَرَهَا بالشَّرْطِ لَهُمْ وعليهِ باعُوا وَلَوْلاَهُ وَاللهُ أَعْلَمُ لَمَا باعُوهَا مِنْ عائِشَةَ كما لَمْ يَبِيعُوها قَبْلُ حَتَّى شَرَطُوا ذٰلِكَ عَلَيْهَا ثُمَّ أَبْطَلَهُ ﷺ وَهُوَ قَدْ حَرَّمَ الغِشَّ وَالخَدِيعَةَ؟ فاعْلَمْ أَكْرَمَكَ اللهُ أَنَّ النَّبِيَّ ﷺ مُنَزَّهٌ عَمَّا يَقَعُ في بالِ الجاهِلِ مِنْ هٰذَا وَلِتَنْزِيهِ النبيِّ ﷺ عَنْ ذٰلِكَ ما قَدْ أَنْكَرَ قَوْمٌ هٰذِهِ الزِّيادَةَ قَوْلَهُ: «**اشْتَرِطِي لَهُمُ الْوَلاَءَ**» إِذْ لَيْسَ في أَكْثَرِ طُرُقِ الحدِيثِ وَمَعَ ثَبَاتِها فَلا اعْتِرَاضَ بِهَا إِذْ يَقَعُ لَهُمْ بِمَعْنَى عَلَيْهِمْ قال الله تعالى: ﴿أُوْلَٰٓئِكَ لَهُمُ ٱللَّعْنَةُ﴾ [الرعد: 25] وقال: ﴿وَإِنْ أَسَأْتُمْ فَلَهَا﴾ [الإسراء: 7] فَعَلى هٰذا اشْتَرِطِي عَلَيْهِمُ الْوَلاَءَ لكِ وَيَكُونُ قِيَامُ النَّبِيِّ ﷺ وَوَعْظُهُ لِما سَلَفَ لَهُمْ مِنْ شَرْطِ الْوَلاَءِ لأَنْفُسِهِمْ قَبْلَ ذٰلِكَ.

The reply to the aforementioned statement is: the Prophet (pbuh) did so to be on intimate terms with him and be complaisant to him, in order that he may have belief, and subsequently the followers of that man may embrace Islam, and his like may be attracted to Islam, so the Prophet (pbuh) proceeded upon policy and diplomacy.

The Prophet (pbuh) used to give affluent charity to keep them firm in the fold of Islam, so how about the gentle words? Safwan said: he (the Prophet (pbuh) used to give offers to me while he was the most detested one to me, and he kept on giving me till he became the most beloved one to me.

The Prophet's statement, concerning that man, namely, "how bad is that man!'', is not deemed to be "backbiting" but he made that truth (about that man's evil) be known so that anyone, who did not know him, could be cautious and guard against him, and thereby would not trust him entirely, especially if he was followed and obeyed (by a group of people). Thereby, that was not regarded as "backbiting', but it was necessary and incumbent to reveal a harm.

So, if it is said: So, what is meant by the vague terms in the hadith concerning Barirah bint Safwan (the feed-slave of 'A'ishah) where 'A'ishah (may Allah be pleased with her) told him that the masters of Barirah refused to sell her except if they had the right of Wala' (i.e. the right of inheriting her after her death), and thereby the Prophet (pbuh) said, "Buy her, but set a condition that you are to

have the right of Wala", so she did so and he therein delivered a speech saying, "What is the matter with some people who set conditions, which are not prescribed in the Book of Allah (the Qur'an)? Every condition, which is not prescribed in the Book of Allah, is invalid." Yet the Prophet (pbuh) told her to set a condition for them, and upon it they sold her.

Then let you know, may Allah honour you, that the Prophet (pbuh) was exalted above all suspicion, which may struck the mind of the ignorant, for he told her to set a precondition for having the right of Wala' for her.

وَوَجْهٌ ثانٍ أنَّ قَولَهُ ﷺ: «**اشْتَرِطِي لَهُمُ الْوَلاَءَ**» لَيْسَ على مَعْنَى الأمْرِ لٰكِنْ على مَعْنَى التَّسْوِيَةِ والإعْلام بأنَّ شَرْطَهُ لَهُمْ لا يَنْفَعُهُمْ بَعْدَ بَيَانِ النَّبيِّ ﷺ لَهُمْ قَبْلُ أنَّ الْوَلاَءَ لِمَنْ أعْتَقَ فَكأنهُ قال: «اشْتَرِطِي أوْ لا تَشْتَرِطِي فإنَّهُ شَرْطٌ غَيْرُ نافِعٍ»، وَإلى هٰذَا ذَهَبَ الدَّاوُدِيُّ وَغَيْرُهُ وَتَوْبِيخُ النبيِّ ﷺ لَهُمْ وَتَقْرِيعُهُمْ على ذٰلِكَ يَدُلُّ على عِلْمِهِمْ بِهِ قَبْلَ هٰذَا.

Further, his statement, "set, a condition that you are to have the right of Wala," is not in the imperative form, thereby it denotes settling the matter with them and informing them about that condition, for the Prophet (pbuh) had already conveyed to them that the (right of) Wala' is (legally) for the manumitter (of the manumitted slave), as if he said to her: set or do not set a condition, for it is of no avail.

الْوَجْهُ الثَّالِثُ أنّ مَعْنَى قولِهِ: «**اشْتَرِطِي لَهُم الْوَلاَءَ**» أيْ: أظْهِرِي لَهُمْ حُكْمَهُ وَبَيِّني عِنْدَهُمْ سُنَّتَهُ أنّ الْوَلاَء إنَّمَا هُوَ لِمَنْ أعْتَقَ؛ ثُمَّ بَعْدَ هٰذَا قامَ هُوَ ﷺ مُبيِّناً ذٰلِكَ وَمُوَبِّخاً على مُخَالَفَةِ ما تَقَدَّمَ مِنْهُ فِيهِ؛ فإنْ قيلَ فَمَا مَعْنَى فعْل يُوسُفَ عليه السَّلاَمُ بأخِيه إذْ جَعَلَ السِّقَايَةَ في رَحْلِهِ وَأخَذِهِ باسْمِ سَرِقَتِهَا وَمَا جَرَى على إخْوَتِهِ في ذٰلِكَ وَقَوْلِهِ: ﴿إِنَّكُمْ لَسَٰرِقُونَ﴾ [يوسف: 70] وَلَمْ يَسْرِقُوا؟ فاعْلَمْ أكْرَمَكَ الله أنّ الآيَةَ تَدُلُّ على أنَّ فِعْلَ يُوسُفَ كانَ مِنْ أمْرِ الله لِقَوْلِهِ تَعَالَى: ﴿كَذَٰلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ ٱلْمَلِكِ إِلَّآ أَن يَشَآءَ ٱللَّهُ﴾ [يوسف: 76] الآيةَ فإذَا كانَ كَذَلِكَ فَلاَ اعْتِرَاضَ بِهِ كَانَ فِيهِ ما فيه، وَأيْضاً فإنّ يُوسُفَ كانَ أعْلَمَ أخَاهُ بأنّي أنا أخُوكَ فَلاَ تَبْتَئِسْ فكان ما جَرَى عَلَيْهِ بَعْدَ هٰذَا مِنْ وَفْقِهِ وَرَغْبَتِهِ وعلى يَقِين مِنْ عُقْبى الخَيْرِ لَهُ بِهِ وَإزَاحَةِ السُّوءِ وَالمَضَرَّةِ عَنْهُ بِذٰلِكَ؛ وَأمَّا قَوْلُهُ: ﴿أَيَّتُهَا ٱلْعِيرُ إِنَّكُمْ لَسَٰرِقُونَ﴾ [يوسف: 70] فَلَيْسَ مِنْ قَوْلِ يُوسُفَ فَيَلْزَمُ عَلَيْهِ جَوابٌ يَحِلُّ شُبَهَهُ وَلَعَلَّ قائِلَهُ إنْ حُسِّنَ لَهُ التَّأْوِيلُ كائِناً مَنْ كانَ ظَنَّ على صُورَةِ الحَالِ ذٰلِكَ وَقَدْ قِيلَ قالَ ذٰلِكَ لِفِعْلِهِمْ قَبْلُ بِيُوسُفَ وَبَيْعِهِمْ لَهُ وَقِيلَ غَيْرُ هٰذَا وَلاَ يَلْزَمُ أنْ نُقَوِّلَ الأنْبِيَاءَ مَا لَمْ يَأْتِ أنَّهُمْ قالُوهُ حَتَّى يُطْلَبَ الخَلاَصُ مِنْهُ وَلاَ يَلْزَمُ الاعْتِذَارُ عَنْ زَلاَّتِ غَيْرِهِمْ.

Thus, the Prophet (pbuh) reproached them for that, since they had already

known that (issue of Wala'). Moreover, his statement "set a precondition that you are to have the right of Wala'," means: show them its ruling and explain its legal way that is it is (legally) for the manumitter (of the slave), so thereafter he rose up reproaching them for that (opposition to the legal way) and illustrated that matter.

So, if it is said: What about the act done by Yusuf (Joseph-peace be upon him) when he put the (golden) bowl in his brother's bag and caught him, alleging that he stole it (so that his brother could leave behind and stay with him without coming back with his remaining brothers), and saying to his remaining brothers, "you are thieves," though they were not.

So, let you know, may Allah honour you,that the verse signifies that Yusuf's deed was done due to Allah's Command to him. This corresponds with Allah's Statement, namely, "Thus did We plan for Yusuf (Joseph). He could not take his brother by the law of the king (as a slave), except that Allah willed it."(1)

Furthermore, Yusuf (Joseph) had already made his brother (Benjamin) know that he was Yusuf his brother and told him not to grieve. Therein, what happened to him (Benjamin) afterwards was of his own accord and willingness, for he was certain of the good consequences and the elimination of harms and evils.

As for the statement, "O you (in) the caravan! Surely, you are thieves," (2) it was not uttered by Yusuf, but someone else (a crier from among king's retinue).

فصل

فإنْ قِيلَ فَمَا الْحِكْمَةُ في إجْرَاءِ الأمْرَاضِ وَشِدّتِهَا عَلَيْهِ وعلى غَيْرِهِ مِنَ الأنْبِيَاءِ على جَمِيعِهِم السَّلاَمُ، وَمَا الْوَجْهُ فيما ابْتَلاَهُمُ الله بِهِ مِنَ الْبَلاَءِ وَامْتِحَانِهِمْ بِمَا امْتُحِنُوا بِهِ كَأَيُّوبَ وَيَعْقُوبَ وَدَنْيَالَ وَيَحْيَى وَزَكَرِيَّا وَعِيسَى وَإبْرَاهِيمَ وَيُوسُفَ وَغَيْرِهِمْ صَلَوَاتُ الله عَلَيْهِمْ وَهُمْ خِيرَتُهُ مِنْ خَلْقِهِ وَأحِبَّاؤُهُ وَأصْفِيَاؤُهُ؟ فاعْلَمْ وَفَّقَنَا الله وَإيَّاكَ أنَّ أفْعَالَ الله تَعَالَى كُلَّهَا عَدْلٌ وَكَلِمَاتِهِ جَمِيعَهَا صِدْقٌ لاَ مُبَدِّلَ لِكَلِمَاتِهِ يَبْتَلي عِبَادَهُ كما قالَ لَهُمْ لَنَنْظُرَ كَيْفَ تَعْمَلُونَ، و﴿لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾ [هود: 7] ﴿وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا﴾ [آل عمران: 140] مِنْكُمْ؛ ﴿وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُوا مِنكُمْ وَيَعْلَمَ ٱلصَّٰبِرِينَ﴾ [آل عمران: 142] ﴿وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ ٱلْمُجَٰهِدِينَ مِنكُمْ وَٱلصَّٰبِرِينَ وَنَبْلُوَا أَخْبَارَكُمْ﴾ [محمد: 31] فامْتِحَانُهُ إيَّاهُمْ بِضُرُوبِ الْمِحَنِ زِيَادَةٌ في مَكانَتِهِمْ وَرِفْعَةٌ في دَرَجَاتِهِمْ وَأسْبَابٌ لاسْتِخْرَاجِ حَالاتِ الصَّبْرِ وَالرِّضَى وَالشُّكْرِ وَالتَّسْلِيم وَالتَّوَكُّلِ وَالتَّفْوِيضِ وَالدُّعَاءِ وَالتَّضَرُّعِ مِنْهُمْ وَتأْكِيدٌ لِبَصَائِرِهِمْ في

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(1) [12: 76].

(2) [12:70].

رحْمَةِ الْمُمْتَحِنِينَ وَالشَّفقَةِ على الْمُسْلِمِينَ وَتَذْكِرَةٌ لِغَيْرِهِمْ وَمَوْعِظَةٌ لِسِوَاهُمْ لِيَتَأَسَّوْا في الْبَلَاءِ بِهِمْ وَيَتَسَلَّوْا في الْمحَنِ بِمَا جَرَى عَلَيْهِمْ وَيَقْتَدُوا بِهِمْ في الصَّبْرِ وَمَحْوٌ لهنَاتٍ فَرطتْ مِنْهُمْ أَوْ غَفَلاتٍ سَلَفَتْ لَهُمْ لِيَلْقَوا الله طَيِّبينَ مُهَذَّبِينَ وَلِيَكُونَ أَجْرُهُمْ أَكْمَلَ وَثَوابُهُمْ أَوْفَرَ وَأَجْزَلَ.

(Chapter)

The Wise Knowledge latent in Afflicting the Prophets with Sickness

So if it is said: what is the wise knowledge latent in inflicting illnesses and ailment on the Prophet (pbuh) as well as the other Prophets- peace be upon them? And what is the objective of afflicting them with calamities and trials, such as Ayyub (Job), Daniel, Yahya (John), Zakariyya (Zachariya), 'Isa (Jesus) Ibrahim (Abraham), Yusuf (Joseph) and others - may Allah's Blessings be upon them all-though they were the best among mankind, beloved and chosen by Allah?

So, behold, may Allah guide you and us to success, that all the acts done by Allah the Supreme are just, and all His Words are truthful, for "none can change His Words," (1) and that he tries His Slaves, as he said to them, "that We might see how you would work," (2) and, "that He may test you which of you is best indeed," (3) and, "that Allah may test those who believe," (4) and, "Allah tests those of you who fought (in His Cause) and (also) tests those who are the patient," (5) and "And surely, We shall try you till We test those who strive hard (for the Cause of Allah) and the patient, and We shall test your facts (i.e. the one who is a liar, and the one who is truthful." (6)

So, he tried them through the various ordeals to raise their degrees and upgrade their status and ranks. He put them to tests to extract their states of patience, contentment, pleasure, gratitude, thankfulness, commitment, trust (in Allah), invocation and humility. These trials, to which they were exposed remind the other people and give them a lesson so as to take the Prophets as an example when they are afflicted with any calamity and drive away their grief, for they will tread in their steps of patience. Through these trials, Allah aimed at obliterating any inattentive or faulty deed they did so as to meet Allah while being righteous and refined, and to attain more perfect and greater reward.

حَدَّثَنَا الْقَاضِي أبو عليٍّ الْحَافِظُ حَدَّثَنَا أبو الْحُسَيْنِ الصَّيْرَفِيُّ وأبو الفَضْلِ بْنُ خَيْرُونَ قالا: حَدَّثَنا أبو يَعْلَى الْبَغْدَاديُّ حَدَّثَنا أبو عليٍّ السِّنْجِيُّ حَدَّثَنا مُحَمَّدُ بْنُ مَحْبُوب حَدَّثَنا أبو

(1) [6: 115].
(2) [10: 14].
(3) [67: 2].
(4) [3: 140].
(5) [3: 142].
(6) [47: 31).

عِيسَى التِّرْمِذِيُّ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ عن عاصِمِ بنِ بَهْدَلَةَ عَنْ مُصْعَبِ بنِ سعد عن أبيهِ قال: قلتُ يا رسولَ الله أيُّ النَّاسِ أشَدُّ بَلاءً؟ قال: «**الأَنْبِيَاءُ ثُمَّ الأَمْثَلُ فَالأَمْثَلُ يُبْتَلَى الرَّجُلُ عَلَى حَسَبِ دِينِهِ فَمَا يَبْرَحُ الْبَلاَءُ بالْعَبْدِ حَتَّى يَتْرُكَهُ يَمْشِي عَلَى الأَرْضِ وَمَا عَلَيْهِ خَطِيئَةٌ**»؛ وكما قال تَعالَى: ﴿وَكَأَيِّن مِّن نَّبِيٍّ قَـٰتَلَ مَعَهُۥ رِبِّيُّونَ كَثِيرٌ﴾ [آل عمران: 146] الآياتِ الثلاث، وعن أبي هريرة: «**مَا يَزَالُ الْبَلاءُ بِالْمُؤْمِنِ فِي نَفْسِهِ وَوَلَدِهِ وَمَالِهِ حَتَّى يَلْقَى الله وَمَا عَلَيْهِ خَطِيئَةٌ**» وعن أنس عنه ﷺ: «**إِذَا أَرَادَ الله بِعَبْدِهِ الْخَيْرَ عَجَّلَ لَهُ الْعُقُوبَةَ فِي الدُّنْيَا؛ وَإِذَا أَرَادَ الله بِعَبْدِهِ الشَّرَّ أَمْسَكَ عَنْهُ بِذَنْبِهِ حَتَّى يُوَافِيَ بِهِ يَوْمَ الْقِيَامَةِ**» وفي حديث آخرَ: «**إِذَا أَحَبَّ الله عَبْداً ابْتَلاَهُ لِيَسْمَعَ تَضَرُّعَهُ**» وَحَكَى السَّمَرْقَنْدِيُّ أَنَّ كُلَّ مَنْ كَانَ أَكْرَمَ عَلَى الله تَعَالَى كَانَ بَلاَؤُهُ أَشَدَّ كَيْ يَتَبَيَّنَ فَضْلُهُ وَيَسْتَوْجِبَ الثَّوَابَ كَمَا رُوِيَ عَنْ لُقْمَانَ أَنَّهُ قَالَ: يَا بُنَيَّ الذَّهَبُ وَالْفِضَّةُ يُخْتَبَرَانِ بالنَّارِ وَالْمُؤْمِنُ يُخْتَبَرُ بالْبَلاَءِ، وَقَدْ حُكِيَ أَنَّ ابْتِلاءَ يعقوبَ بِيُوسُفَ كَانَ سَبَبُهُ الْتِفَاتَهُ فِي صَلاَتِهِ إِلَيْهِ وَيوسفُ نَائِمٌ مَحَبَّةً لَهُ، وقِيل: بَلِ اجْتَمَعَ يَوماً هُوَ وَابْنُهُ يوسف عَلَى أَكْلِ حَمَلٍ مَشْوِيٍّ وَهُمَا يَضْحَكَانِ وَكَانَ لَهُمْ جَارٌ يَتِيمٌ فَشَمَّ رِيحَهُ وَاشْتَهَاهُ وَبَكَى وَبَكَتْ لَهُ جَدَّةٌ لَهُ عَجُوزٌ لِبُكَائِهِ وَبَيْنَهُمَا جِدَارٌ وَلاَ عِلْم عِنْدَ يَعْقُوبَ وَابْنِهِ فَعُوقِبَ يَعقوبُ بالْبُكَاءِ أَسَفاً عَلَى يوسفَ إِلَى أَنْ سَالَتْ حَدَقَتَاهُ وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَلَمَّا عَلِمَ بِذٰلِكَ كَانَ بَقِيَّةَ حَيَاتِهِ يَأْمُرُ مُنَادِياً يُنَادِي عَلَى سَطْحِهِ أَلاَ مَنْ كَانَ مُفْطِراً فَلْيَتَغَدَّ عِنْدَ آل يَعقوبَ وَعُوقِبَ يُوسُفُ بالْمِحْنَةِ الَّتِي نَصَّ الله عَلَيْهَا، وَرُوِيَ عَنِ اللَّيْثِ أَنَّ سَبَبَ بَلاَءِ أَيُّوبَ أَنَّهُ دَخَلَ مَعَ أَهْلِ قَرْيَتِهِ عَلَى مَلِكِهِمْ فَكَلَّمُوهُ فِي ظُلْمِهِ وأَغْلَظُوا لَهُ إلا أيُّوبَ فَإِنَّهُ رَفَقَ بِهِ مَخَافَةً عَلَى زَرْعِهِ فَعَاقَبَهُ الله بِبَلائِهِ.

Mus'ab bin Sa'd related through his father's authority that he said: I said: O Allah's Messenger (pbuh), which one among mankind is put to the severest test? The Prophet replied, "The Prophets and then those who resemble them and the like. A man is tested (afflicted) according to the degree of his religiousness, and the test (affliction) keeps on befalling the slave till it causes him to walk on earth without having any sin."

This corresponds with what Allah the Supreme said, "And many a Prophet (i.e. many from amongst the Prophets) fought (in Allah's Cause) and along with him (fought) large bands of religious learned men."(1)

On the authority of AbuHurairah (may Allah be pleased with him) who said: Allah's Messenger (pbuh) said, "the test (affliction) keeps on befalling the

(1) [3: 146].

believer as regards himself, his children and property, till he meets Allah without having any sin."

On the authority of Anas (may Allah be pleased with him) who related that the Prophet (pubh) said, "If Allah intends to do good to His Slave, he accelerates his punishment in the worldly life; and if he intends to do bad to His Slave, He refrains from punishing him (in the worldly life) for his sin so as to inflict (full punishment) on him,on the Day of Judgment."

In another narration, the Prophet (pbuh) said, "When Allah loves a slave; he puts him to a test (trial and ordeal) to hear his invocation to Him".

Thus, that was the objective of inflicting sickness and ailment on the Prophet (pbuh). A'isha (may Allah be pleased with her) said: I saw no one who was afflicted with severer aliment than the Prophet (pbuh).

وَمِحْنَةُ سُلَيْمَانَ لِمَا ذَكَرْنَاهُ مِنْ نِيَّتِهِ فِي كَوْنِ الْحَقِّ فِي جَنْبَةِ أَصْهَارِهِ أَوْ لِلْعَمَلِ بِالْمَعْصِيَةِ فِي دَارِهِ وَلاَ عِلْمَ عِنْدَهُ وَهٰذِهِ فَائِدَةُ شِدَّةِ الْمَرَضِ وَالْوَجَعِ بالنبيِّ ﷺ، قالت عائِشَةُ مَا رأَيْتُ الْوَجَعَ عَلَى أَحَدٍ أَشَدَّ مِنْهُ عَلَى رسولِ الله ﷺ؛ وعن عبدِ الله رأيتُ النبيَّ ﷺ في مَرَضِهِ يُوعَكُ وَعْكاً شَديداً فقلتُ إنَّكَ لَتُوعَكُ وَعْكاً شَدِيداً؛ قال: **«أَجَلْ إنِّي أُوعَكُ كَمَا يُوعَكُ رَجُلاَنِ مِنْكُمْ»**، قلتُ ذٰلِكَ أنّ لَكَ الأَجْرَ مَرَّتَيْنِ قال: **«أَجَلْ ذٰلِكَ كَذٰلِكَ»** وفي حديث أبي سعِيدٍ أنّ رَجُلاً وَضَعَ يَدَهُ عَلَى النبيِّ ﷺ فقال وَالله مَا أُطِيقُ أَضَعُ يَدِي عَلَيْك مِنْ شِدَّةِ حُمَّاكَ فقال النبيُّ ﷺ: **«إنَّا مَعْشَرَ الأَنْبِيَاءِ يُضَاعَفُ لَنَا الْبَلاَءُ إنْ كَانَ النبيُّ لَيُبْتَلَى بالْقَمْلِ حَتَّى يَقْتُلَهُ وَإنْ كَانَ النبيُّ لَيُبْتَلَى بالْفَقْرِ وَإنْ كَانُوا لَيَفْرَحُونَ بالْبَلاَءِ كَمَا يَفْرَحُونَ بالرَّخَاءِ»** وعن أَنَسٍ عنه ﷺ: **«إنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلاَءِ وَإن الله إذَا أَحَبَّ قَوْماً ٱبْتَلاَهُمْ فَمَنْ رَضِيَ فَلَهُ الرِّضَى وَمَنْ سَخِطَ فَلَهُ السَّخَطُ»** وقد قال المفسرونَ في قولِهِ تَعَالَى: ﴿مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ﴾ [النساء: 123] إنّ الْمُسْلِمَ يُجْزَى بمَصَائِبِ الدُّنْيَا فَتَكُونُ لَهُ كَفَّارَةً، وَرُوِيَ هٰذَا عَنْ عَائِشَةَ وَأُبَيٍّ وَمُجَاهِدٍ؛ وقال أبو هُرَيْرَةَ عَنْهُ ﷺ: **«مَنْ يَرِد الله به خَيْراً يُصِبْ مِنْهُ»** وقال في رِوايةِ عائِشَةَ **«مَا مِنْ مُصِيبَةٍ تُصِيبُ الْمُسْلِمَ إلاَّ يُكَفِّرُ الله بِهَا عَنْهُ حَتَّى الشَّوْكَةُ يُشَاكُهَا»** وقال في رِوايةِ أبي سعِيدٍ **«مَا يُصِيبُ الْمُؤْمِنَ مِنْ نَصَبٍ وَلاَ وَصَبٍ وَلاَ هَمٍّ وَلاَ حُزْنٍ وَلاَ أَذًى وَلاَ غَمٍّ حَتَّى الشَّوْكَةُ يُشَاكُهَا إلاَّ كَفَّرَ الله بِهَا مِنْ خَطَايَاهُ»** وفي حديث ابنِ مَسْعُودٍ **«مَا مِنْ مُسْلم يُصيبُهُ أَذًى إلاَّ حَاتَّ الله عَنْهُ خَطَايَاهُ كما يُحَتُّ وَرَقُ الشَّجَرِ»** وَحِكْمَةٌ أُخْرَى أَوْدَعَهَا الله في الإِمْرَاضِ لِأَجْسَامِهِمْ وَتَعَاقُبِ الأَوْجَاعِ وَشِدَّتِهَا عِنْدَ مَمَاتِهِمْ لتَضْعُفَ قُوَى نُفُوسِهِمْ فَيَسْهُلَ خُرُوجُهَا عِنْدَ قَبْضِهِمْ وَتَخِفَّ عَلَيْهِمْ مَوْتَةُ النَّزْعِ وَشدَّةُ السَّكَرَاتِ بِتَقَدُّمِ المَرَضِ وَضَعْفِ الجسْمِ والنّفْسِ لِذٰلِكَ خِلاَفُ مَوْتِ الفُجأَةِ وأَخْذِهِ كما

يُشَاهَدُ مِنَ اخْتِلاَفِ أَحْوَالِ المَوْتَى في الشِّدَّةِ واللِّين والصُّعُوبَةِ وَقَدْ قال ﷺ: «مَثَلُ المُؤْمِنِ مَثَلُ خَامَةِ الزَّرْعِ تُفَيِّئُهَا الرِّيحُ هٰكَذَا وَهٰكَذَا»

On the authority of 'Abdullah bin Mas'ud (may Allah be pleased with him) who narrated: Placing his hand on the Prophet (pbuh), a man said: By Allah, I can not stand putting my hand on you out of the acute fever befalling you. Therein, the Prophet (pbuh) said: The community of Prophets are put to double tests (afflictions) [Surpassing those of the human beings], and one of the Prophets would be afflicted with lice till they kill him; another with poverty, and they used to be delighted at the affliction the same as they would do that during the time of luxury.

Anas narrated the Prophet (pbuh) said, "the reward becomes great when the affliction gets grave, and when Allah loves some people, he puts them to tests (afflictions), so whoever is pleased, will attain (Allah's) pleasure, and whoever gets displeased, will attain (Allah's) displeasure."

Concerning Allah's statement, "whoever works evil, will have the recompense thereof", (1) the commentators said: It means : A Muslim will be recompensed by the calamities of the worldly- life, which expiate all his sins and evil deeds. That was related by 'A'ishah, Ubai and Mujahid.

AbuHurairah said: the Prophet (pbuh) said, "When Allah intends to do good to anyone, He inflicts afflictions on him (to obliterate his sins and raise his grade)."

In the hadith related by 'A'ishah (may Allah be pleased with her), the Prophet (pbuh) said, "When a believer is smitten by hardship, illness affliction, grief, hurt, distress or even a thorn which may prick him, Allah will expiate (and vanish) some of his sins on its account."

Ibn Mas'ud narrated: the Prophet (pbuh) said, "No Muslim is smitten by any harm except that Allah will scrape off his sins (on its account) just as the leaves fall off the tree."

Furthermore, Allah's Wise Knowledge latent in afflicting their bodies with illnesses and harsh ailments, on their dying, aimed at weakening their vigorous souls, so that they could be taken out easily from their bodies, and thereby, the extraction of the soul and the hard throes of death would be alleviated owing to the vehement sickness and the impairment of the body and breath. Therefore, that is contrary to the state of sudden death, and thereby the conditions of the dead differ from one to another as for its being harsh, easy, hard and light.

وفي رِوايةِ أبي هُرَيْرَةَ «مِنْ حَيْثُ أَتَتْهَا الرِّيحُ تَكْفِؤُهَا فإِذَا سَكَنَتِ اعْتَدَلَتْ، وَكَذٰلِكَ المُؤْمِنُ يُكْفَأُ بالبَلاَءِ؛ وَمَثَلُ الْكافِرِ كَمَثَلِ الأَرْزَةِ صَمَّاءَ مُعْتَدِلَةً حَتَّى يَقْصِمَهُ الله» مَعْنَاهُ أَنَّ الْمُؤْمِنَ مُرَزَّأٌ مُصَابٌ بالبَلاَءِ وَالأَمْرَاضِ رَاضٍ بِتَصْرِيفِهِ بَيْنَ أَقْدَارِ الله تَعَالَى مُنْطَاعٌ لِذٰلِكَ لَيِّنٌ

(1) [4: 123]

الجَانِبِ بِرِضَاهُ وَقِلَّةِ سَخَطِه كَطَاعَةِ خَامَةِ الزَّرْعِ وَانْقِيَادها لِلرِّياحِ وَتَمايُلِهَا لِهُبُوبِهَا وَتَرَنُّحِهَا مِنْ حَيْثُ مَا أَتَتْهَا فإِذَا أَزَاحَ الله عَنِ الْمُؤْمِنِ رِياحَ الْبَلاَيا وَاعْتَدَلَ صَحِيحاً كما اعْتَدَلَتْ خَامَةُ الزَّرْعِ عِنْدَ سُكُونِ رِياحِ الْجَوِّ رَجَعَ إِلى شُكْرِ رَبِّهِ وَمَعْرِفَةِ نِعْمَتِهِ عَلَيْه بِرَفْعِ بَلاَئِهِ مُنْتَظِراً رَحْمَتَهُ وَثَوَابَهُ عَلَيْهِ، فإِذَا كَانَ بِهٰذِهِ السَّبيلِ لَمْ يَصْعُبْ عَلَيْه مَرَضُ الْمَوْتِ وَلاَ نُزُولُهُ وَلاَ اشْتَدَّتْ عَلَيْهِ سَكَرَاتُهُ وَنَزْعُهُ لِعَادَتِهِ بِمَا تَقَدَّمَهُ مِنَ الآلامِ وَمَعْرِفَةِ ما لَهُ فِيهَا مِنَ الأَجْرِ وَتَوْطِينِهِ نَفْسَهُ على الْمَصَائِبِ وَرِقَّتِهَا وَضَعْفِهَا بِتَوَالِي الْمَرَضِ أَوْ شِدَّتِهِ وَالْكَافِرُ بِخِلاَفِ هٰذَا مُعَافًى في غَالِبِ حَالِهِ مُمَتَّعٌ بِصِحَّةِ جِسْمِهِ كَالأَرزَةِ الصَّمَّاءِ حَتَّى إِذَا أَرَادَ الله هَلاَكَهُ قَصَمَهُ لِحِينِهِ على غِرَّةٍ وَأَخَذَهُ بَغْتَةً مِنْ غَيْرِ لُطْفٍ وَلاَ رِفْقٍ فَكَانَ مَوْتُهُ أَشدَّ عَلَيْهِ حَسْرَةً وَمقَاسَاةُ نَزْعِهِ مَعَ قُوَّةِ نَفْسِهِ وَصِحَّةِ جِسْمِهِ أَشَدَّ أَلماً وَعَذاباً وَلَعَذَابُ الآخِرَةِ أَشَدُّ وَأَبْقَى كانْجِعَافِ الأَرْزَةِ وَكَمَا قَال تَعَالَى: ﴿فَأَخَذْنَاهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ﴾ [الأعراف: 95] وَكَذٰلِكَ عَادَةُ الله تَعَالَى في أَعْدَائِهِ كما قالَ الله تَعَالَى: ﴿فَكُلًّا أَخَذْنَا بِذَنبِهِۦ فَمِنْهُم مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُم مَّنْ أَخَذَتْهُ ٱلصَّيْحَةُ﴾ [العنكبوت: 40] الآيَةَ، فَفَجَأَ جَمِيعَهُمْ بالمَوْتِ على حالِ عُتُوٍّ وَغَفْلَةٍ وَصَبَّحَهُمْ به على غَيْرِ اسْتِعْدَادٍ بَغْتَةً وَلِهٰذَا ذُكِرَ عَنِ السَّلَف أَنَّهُمْ كانُوا يَكْرَهُونَ مَوْتَ الفُجَاءَةِ ومنه في حديثِ إِبْرَاهِيمَ كانوا يَكْرَهُونَ أَخْذَةً كَأَخْذَةِ الأَسَفِ أي الغَضَبِ يُرِيدُ مَوْتَ الفُجَاءَةِ.

In the narration of Abu Hurairah, the Prophet (pbuh) said, "Whenever the wind blows over it, it overturns it, and when it comes to a stop, it (the stem) stands erect again. Likewisẽ a believer is turned over by affliction. Yet, the disbeliever is compatible with the rigid erect larch till he is smashed by Allah." The aforementioned hadith means that a believer is smitten by afflictions and illnesses, and is pleased at Allah's Decree, subjecting to that with pleasure and contentment the same as the stem of a plant is ductile, committing itself to the wind, bending and swinging whenever and wherever it blows. Thereafter, when Allah drives the wind of ordeals away from the believer, he stands erect the same as the plant stem does when the winds come to a standstill. Thereby, in such a case he will resume thanking his Lord, know His Bounties conferred upon him on removing his calamities, and anticipate His Mercy and Reward to be bestowed upon him. So, by proceeding upon this way, he will not find it hard to bear the advent of death along with its sickness and will endure the throes and agony of death, since he gets accustomed to going through pains and knows the reward for that. So, he adjusts himself to pass through the calamities and the sequence and harshness of the ailment.

On the other hand, a disbeliever, in most cases, is relieved of that (test, calamity, ordeal) and gets healthy just as the inflexible, tough larch, and when Allah intends to destroy him, he crushes him once in a sudden, without either mercy or leniency. Thereby, owing to his vigorous soul and healthy body, he finds death harder and severer. Yet, the chastisement that will be inflicted on him

on the Day of Judgment will be harsher. Thus, this corresponds with the state of a solid larch, and with Allah's statement, "So we seized them all of a sudden while they were unaware."

That was Allah's Habit concerning His Enemies as He said, "So we punished each (of them) for his sins; of them were some on whom we sent Hasib (a violent wind with shower of stones) [as on the people of Lut [Lot], and of them were some who were overtaken by As-Saihah [torment-awful cry. (as Thamud or Shu'aib's people)]. So they were all overtaken by sudden death while they were in the whirl of tyranny and unawareness. It came upon them unexpectedly. Thereby, it was related that the early scholars disliked the sudden and unexpected death.

وحِكْمَةٌ ثالِثَةٌ أَنَّ الأمْرَاضَ نَذِيرُ المَمَاتِ وَبِقَدْرِ شِدَّتِهَا شِدَّةُ الْخَوْف مِنْ نُزُولِ المَوْتِ فَيَسْتَعِدُّ مَنْ أصابَتْهُ وَعَلِمَ تَعاهُدَهَا لَهُ لِلِقَاءِ رَبِّهِ وَيُعْرِضُ عَنْ دَارِ الدُّنْيَا الكَثِيرَةِ الأنْكَادِ وَيَكُونُ قَلْبُهُ مُعَلَّقاً بالمَعادِ فَيَتَنَصَّلُ مِنْ كُلِّ مَا يَخْشَى تِبَاعَتَهُ مِنْ قِبَل الله وَقِبَلِ العِبَادِ وَيُؤَدِّي الحُقُوق إلى أهْلِهَا وَيَنْظُرُ فيما يَحْتَاجُ إلَيْهِ مِنْ وَصِيَّةٍ فِيمَنْ يُخَلِّفُهُ أَوْ أَمْرٍ يَعْهَدُهُ وَهٰذَا نَبِيُّنَا ﷺ المَغْفُورُ لَهُ مَا تَقَدَّمَ وَما تَأَخَّرَ قَدْ طَلَبَ التَّنَصُّلَ في مَرَضِهِ مِمَّنْ كانَ لَهُ عَلَيْه مالٌ أَوْ حَقٌّ في بَدَنٍ وأقادَ مِنْ نَفْسِهِ ومالِهِ وأمْكَنَ مِنَ القِصَاصِ مِنْهُ على ما وَرَدَ في حديثِ الفَضْلِ وحديثِ الْوَفاةِ وَأَوْصَى بالثَّقَلَيْنِ بَعْدَهُ: كِتَاب الله وعِتْرَتِه، وبالأَنْصَارِ عَيْبَتِهِ، وَدَعَا إلى كَتْب كِتاب لِئَلاَّ تَضِلَّ أُمَّتُهُ بَعْدَهُ إمَّا في النَّصِّ على الخِلاَفَة أوِ الله أعْلَمُ بمُرَادِهِ ثُمَّ رَأى الإمْسَاكَ عَنْهُ أفْضَلَ وَخَيْراً وهكَذَا سِيرَةُ عبَادِ الله المُؤْمِنينَ وأوْلِيَائِهِ المُتَّقِينَ وَهٰذَا كُلُّهُ يُحْرمُهُ غالِباً الكُفَّارُ لإمْلاَءِ الله لَهُمْ لِيَزْدَادُوا إثْماً وَلِيَسْتَدْرجَهُمْ مِنْ حَيْثُ لا يَعْلَمُونَ، قال الله تَعَالَى: ﴿مَا يَنظُرُونَ إِلَّا صَيْحَةً وَٰحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَآ إِلَىٰٓ أَهْلِهِمْ يَرْجِعُونَ﴾ [يس: 49 ـ 50] وَلِذٰلِكَ قال ﷺ في رَجُلٍ ماتَ فُجْأَةً **«سُبْحَانَ الله كَأَنَّهُ على غَضَبٍ المَحْرُومُ مَنْ حُرِمَ وَصِيَّتَهُ»** وقال: **«مَوْتُ الفُجاَةِ رَاحَةٌ لِلْمُؤمِنِ وَأَخْذَةُ أسَفٍ لِلكافِرِ أوِ الفاجِرِ»** وذٰلِكَ لأنَّ المَوْتَ يأتي المُؤْمِنَ غالِباً وهو مُسْتَعِدٌّ لَهُ مُنْتَظِرٌ لِحُلُولِهِ فَهَانَ أَمْرُهُ عَلَيْهِ كَيْفَمَا جاءَ وَأَفْضى إلى راحَتِهِ مِنْ نَصَبِ الدُّنْيَا وأذَاهَا كما قال ﷺ: **«مُسْتَرِيحٌ وَمُسْتَرَاحٌ مِنْهُ»** وتأتي الكافِرَ وَالفَاجِرَ مَنِيَّتُهُ على غَيْرِ اسْتِعْدَادٍ وَلاَ أُهْبَةٍ ولا مُقَدِّماتٍ مُنْذِرَةٍ مُزْعِجَةٍ ﴿بَلْ تَأْتِيهِم بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ﴾ [الأنبياء: 40] فَكانَ المَوْتُ أشَدَّ شَيْءٍ عليه وفِراقُ الدُّنْيَا أفْظَعَ أمْرٍ صَدَمَهُ وأكْرَهَ شَيْءٍ لَهُ. وإلى هذا المَعْنَى أشَارَ ﷺ بقولِهِ: **«مَنْ أَحَبَّ لِقَاءَ الله أَحَبَّ الله لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ الله كَرِهَ الله لِقَاءَهُ»**.

Moreover, Allah's Wise Knowledge implies that the illness are a portent warning of the advent of death, and owing to its severity the sick one meeting his

Lord, veers away from the abode of the worldly-life, which is full of distress, and attaches his heart to the appointed time (i.e. the Day of Resurrection). Thereby, he will renounce anything, which incur bad consequences on the part of Allah and the creation, restore the rights due on him to its people, and give a will as regards the one who will succeed him or a commandment he bequeaths. Thus, our Prophet (pbuh), whose past and future sins were forgiven, repaid all the rights due on him; paid the retaliation due on him from his self and property; enabled the people to take retribution against him as related in the hadith of Al-Fadl bin Al-'Abbas and that of his death; gave a will to the people to adhere to Allah's Book (the Qur'an) and take care of his descendants and Al-Ansars (The Medinan Muslims) who were entrusted with his secrets; and asked the companions to bring him (writing) paper to write for them a statement so that his followers would not go astray after it, as regards the determination of the caliph succeeding him or as for any other objective, but he found it better to refrain from that.

Thus, this is the course of Allah's believing slaves and pious deputies, which is kept away from the disbelievers, to whom Allah gives respite to accrue their sins and thereby overtakes them while they are not aware. Allah the Supreme said, "They await only but a single Saihah (shout) which will seize them while they are disputing".

The Prophet (pbuh) said, "The Sudden death is comfort for the believer, and for the disbeliever or the profligate, it is a sharp bout of seizure." This is because death comes to the believer while he is often ready for its advent, so it becomes easy for him however and whatever it comes. Thereby it relieves him of the hardships and distresses of the worldly-life.

This corresponds with the Prophet's statement, "this (one) has been relieved (and rested) (i.e. the believer got rid of the troubles and ordeals of life after his death), and that (one) relieved (the people) of him (i.e. the disbeliever or the profligate relived the people of his evil when he died)."

Therefore, death overtakes the infidel and the profligate suddenly and unexpectedly without warning portents, so it becomes the harshest thing for him to experience and the most terrible and detested thing for him, since he is to leave the worldly-life. This corresponds with Allah's Statement, "Nay, it (the Fire or the Day of Resurrection) will come upon them all of a sudden and will perplex them, and they will have no power to avert it nor will they get respite." As well, the Prophet (pbuh) referred to that by saying, "whoever loves meeting Allah, Allah will love meeting him, and whoever dislikes meeting Allah, Allah will dislike meeting him."

القسم الرابع

في تصرف وجوه الأحكام
فيمن تَنَقَّصَهُ أو سبَّه عليه الصلاة والسلام

قال القاضي أبو الفضلِ رَضِيَ الله عَنْهُ قَدْ تَقَدَّمَ مِنَ الكِتَابِ وَالسُّنَّةِ وَإِجْمَاعِ الأُمَّةِ ما يَجِبُ مِنَ الحُقُوقِ للنبيِّ ﷺ وما يَتَعَيَّنُ لَهُ مِنْ برٍّ وَتَوْقِيرٍ وَتَعْظِيمٍ وَإِكْرَامٍ وَبِحَسَبِ هذا حَرَّمَ الله تَعَالَى أذَاهُ في كتَابِهِ وَأَجْمَعَتِ الأُمَّةُ على قَتْلِ مُتَنَقِّصِهِ مِنَ الْمُسْلِمِينَ وَسَابِّه، قالَ الله تَعَالَى: ﴿إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا﴾ [الأحزاب: 57] وقالَ: ﴿وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ﴾ [التوبة: 61] وقالَ الله تعالَى: ﴿وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا﴾ [الأحزاب: 53] وقالَ تعالَى في تَحْرِيمِ التَّعْرِيضِ لَهُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انْظُرْنَا وَاسْمَعُوا﴾ [البقرة: 104] الآية.

Part IV

Showing the Aspects of the Legal Judgments as for the one who disparages or reviles the Prophet (pbuh)

Al-Qadi Abul-Fadl-may Allah be pleased with him - said: We have previously quoted the speech from the Qur'an, Sunnah and the consensus of the religious scholars, implying the due rights to the Prophet (pbuh) and he incumbent duties of honouring and exalting him. Accordingly, Allah prohibited offending the Prophet (pbuh) in His Book, and the scholars unanimously agreed upon killing the one who disparages him. Allah the Supreme said, "verily those who annoy Allah and His Messenger (pbuh) Allah has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment."[1]

(1) [33: 57]

As well, He said, "But those who annoy Allah's Messenger [Muhammad (pbuh)] will have a painful torment,"[1] and, "And it is not (right) for you that you should annoy Allah's Messenger (pbuh), nor that you should ever marry his wives after him (his death). Verily, with Allah that shall be an enormity."[2]

As to prohibiting the equivocal speech, Allah the Supreme said, "O you who believe! Say not (to the Messenger (pbuh) Ra'ina [Listen to us, and we listen to you; the Jews used to say it to the Prophet (pbuh)] but say, 'unzurna' (make us understand) and hear. And for the disbelievers there is a painful torment."[3]

وَذٰلِكَ أَنَّ الْيَهُودَ كانُوا يَقُولُونَ رَاعِنَا يا محمَّدُ: أيْ أرْعِنَا سَمْعَكَ وَاسْمَعْ مِنَّا؛ وَيُعَرِّضُونَ بالْكَلِمةِ يُرِيدُونَ الرُّعُونَةَ فَنَهٰى الله الْمُؤْمِنِينَ عَنِ التَّشَبُّهِ بِهِمْ وَقَطع الذَّرِيعَةَ بِنَهْيِ الْمُؤْمِنِينَ عَنْهَا لِئَلاَّ يَتَوَصَّلَ بِهَا الْكافِرُ وَالْمُنَافِقُ إلى سَبِّهِ والاسْتِهْزَاءِ بِهِ وَقِيلَ بَلْ لما فِيهَا مِنْ مُشَارَكَةِ اللَّفْظِ لأَنَّهَا عِنْدَ الْيَهُودِ بِمَعْنٰى اسْمَعْ لاَ سَمِعْتَ، وَقِيلَ: بَلْ لِمَا فِيهَا مِنْ قِلَّةِ الأَدَبِ وَعَدَم تَوْقِيرِ النَّبِيِّ ﷺ وَتَعْظِيمِهِ لأَنَّهَا في لُغَةِ الأَنْصَارِ بِمَعْنٰى ارْعَنَا نرْعَكَ فَنُهُوا عَنْ ذٰلِكَ إذْ مُضْمَنُهُ أَنَّهُمْ لاَ يَرْعَوْنَهُ إلاَّ بِرِعايَتِهِ لَهُمْ وَهُوَ ﷺ وَاجِبُ الرِّعَايَةِ بِكُلِّ حالٍ وَهٰذا هُوَ ﷺ قَدْ نَهَى عَنِ التَّكَنِّي بِكُنْيَتِهِ فقالَ: «**سَمُّوا باسْمِي وَلاَ تُكَنُّوا بِكُنْيَتِي**» صِيَانَةً لِنَفْسِهِ وَحِمَايَةً عَنْ أذَاهُ إذْ كَانَ ﷺ اسْتَجَابَ لِرَجُلٍ نَادَى يا أبا القَاسِمِ، فقالَ: لم أعْنِكَ، إنَّمَا دَعَوْتُ هذا، فَنَهٰى حِينَئِذٍ عَنِ التَّكَنِّي بِكُنْيَتِهِ لِئلاَّ يَتَأَذَّى بإجَابَةِ دَعْوَةِ غَيْرِهِ لِمَنْ لَمْ يَدْعُهُ وَيجدَ بِذَلِكَ الْمُنَافِقُونَ وَالْمُسْتَهْزِئونَ ذَرِيعَةً إلَى أَذَاهُ وَالإزْرَاءِ بِهِ فَيُنَادُونَهُ فإذَا الْتَفَتَ قالُوا: إنَّمَا أرَدْنَا هٰذَا لِسِوَاهُ. تَعْنِيتاً لَهُ وَاسْتِخْفَافاً بِحَقِّهِ على عادَةِ الْمُجَّانِ وَالْمُسْتَهْزِئِينَ فَحمٰى ﷺ حِمٰى أذَاهُ بِكُلِّ وَجْهٍ؛ فَحَمَلَ مُحَقِّقُو الْعُلَمَاءِ نَهْيَهُ عَنْ هٰذَا على مُدَّةِ حَيَاتِهِ وَأَجَازُوهُ بَعْدَ وَفاتِهِ لارْتِفَاعِ العِلَّةِ، وَلِلنَّاسِ في هٰذَا الحَدِيثِ مَذَاهِبُ لَيْسَ هٰذَا مَوْضِعَهَا وَمَا ذَكَرْنَاهُ هُوَ مَذْهَبُ الْجُمْهُورِ وَالصَّوَابُ إنْ شَاءَ الله تعالى أنَّ ذٰلِكَ على طَرِيقِ تَعْظِيمِهِ وَتَوْقِيرِهِ وعلى سَبِيلِ النَّدْبِ وَالاسْتِحْبَابِ لا على التَّحْرِيم وَلِذَلِكَ لَمْ يَنْهَ عَنِ اسْمِهِ لأَنَّهُ قَدْ كانَ الله مَنَعَ مِنْ نِدَائِهِ بِهِ بِقَوْلِهِ: ﴿لَّا تَجْعَلُوا۟ دُعَآءَ ٱلرَّسُولِ بَيْنَكُمْ كَدُعَآءِ بَعْضِكُم بَعْضًا﴾ [النور: 63] وَإنَّمَا كانَ الْمُسْلِمُونَ يَدْعُونَهُ يا رَسُولَ الله يا نَبِيَّ الله وَقَدْ يَدْعُونَهُ بِكُنْيَتِهِ أبا القَاسِمِ بَعْضُهُمْ في بَعْضِ الأحْوَالِ.

This is because the Jews used to say: Ra'ina [4], O Muhammad; that is 'be

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(1) [9: 61] (2) [33: 53] (3) [2: 104]

(4) [Ra'ina: In Arabic means "Be careful; Listen to us, and we listen to you," whereas in Hebrew it means "an insult," and the Jews used to say it to the Prophet (pbuh) with bad intentions.

careful; Listen to us, and we listen to you'; whereas they aimed at giving equivocal speech and being thoughtless. So Allah prohibited the believers from imitating them, and in effect of that Allah banished any excuse for the disbeliever or hypocrite to revile the Prophet (pbuh).

It was said : Yet, It was banned due to the joint common use of the term, for it means on the part of the Jews "Listen, may you not listen," or it involves speaking to the Prophet (pbuh) in a bad manner without reverencing or glorifying him, since it means 'Be careful; Listen to us, and we listen to you' on the part of the Ansars' (Medinan Muslims) language, so they were banned to utter it, for its essence implies that they would not listen except when he would listen to them. Yet, it was incumbent for them to listen on any account.

The Prophet (pbuh) had prohibited anyone from holding his nickname, saying, "Let you be named by my name, but don't hold my nickname." He (pbuh) aimed at safeguarding himself from any revilement, for the Prophet (pbuh) had already responded to a man who was calling, ' O Abul-Qassim,' thereby that man said to him : It is not you, but I called that (other one).

Therein, the Prophet (pbuh) prohibited from holding his sobriquet so that he could not be reviled by responding to the call of the one who intended to call anyone else, and thereby the hypocrites and mockers would not find any device to disparage him; in order that they may not call him and say, when he would turn to them, 'yet we want that one'- apart from him so as to make it hard for him and put him to scoff, since it was the habit of the mockers of shameless manners. Thereby the Prophet (pbuh) protected himself, through every means, from being offended. So the scholars made that prohibited throughout his lifetime, and permissible (for any one to hold his nickname) after his death due to the vanishing of the reason for that.

There are many doctrines exposed as for that issue, yet we shall mention the view of the majority of scholars and the right one, if Allah wills. They view that is a token of exalting and honouring the Prophet (pbuh), and it is mandatory and desirable, but not forbidden. Thereby the Prophet (pbuh) did not prohibit from being named by his name, for Allah had already forbidden from calling him by his names when He said, "Make not the calling of the Messenger [Muhammad (pbuh)] among you as your calling one of another."(1) Therein the Muslims used to call him by saying 'O Allah's Messenger', and 'O Allah's Prophet', and may call him by his nickname 'Abal- Qassim' in some cases.

وَقَدْ رَوَى أَنَسٌ رَضِيَ الله عَنْهُ عَنْهُ ﷺ ما يَدُلُّ على كَرَاهَة التَّسَمي باسْمِهِ وَتَنْزِيهِهِ عَنْ ذٰلكَ إِذَا لَمْ يُوَقَّرْ، فقالَ: «تُسَمُّونَ أَوْلاَدَكُمْ مُحَمَّداً ثُمَّ تَلْعَنُونَهُمْ» وَرُوِيَ أَنَّ عُمَرَ رَضِيَ الله عَنْهُ كتب إِلى أَهْلِ الْكُوفَةِ لاَ يُسَمَّى أَحَدٌ باسْمِ النَّبِيِّ ﷺ حَكاهُ أبو جَعْفَرٍ الطَّبَرِيُّ؛ [وَحَكَىٰ

(1) [24: 63]

محمَّدُ بْنُ سعْدٍ أَنَّهُ نَظَرَ إلى رَجُل اسْمُهُ محمَّدٌ وَرَجُلٌ يُسَبُّهُ وَيَقُولُ لَهُ فَعَلَ الله بِكَ يا مُحَمَّدُ وَصَنَعَ، فقالَ عُمَرُ لابنِ أخيهِ محمَّدِ بنِ زيد بْن الْخَطَّابِ: لا أرَى محمَّداً ﷺ يُسَبُّ بِكَ وَالله لاَ تُدْعَى محمَّداً ما دُمْتُ حَيّاً وَسَمَّاهُ عَبْدَ الرَّحْمٰنِ وَأَرَادَ أنْ يَمْنَعَ لِهٰذَا أنْ يُسَمَّى أَحَدٌ بِأَسْمَاءِ الأَنْبِيَاءِ إِكْرَاماً لَهُمْ بِذٰلِكَ وَغَيَّرَ أَسْمَاءَهُمْ وقالَ لاَ تُسَمُّوا بأَسْمَاءِ الأَنْبِيَاءِ ثُمَّ أَمْسَكَ.] وَالصَّوَابُ جَوَازُ هٰذَا كُلِّهِ بَعْدَهُ ﷺ بِدَلِيلِ إِطْبَاقِ الصَّحَابَةِ عَلَى ذٰلِكَ وَقَدْ سَمَّى جَمَاعَةٌ مِنْهُمْ أَبْنَهُ مُحَمَّداً وَكَنَّاهُ بِأَبِي القاسِمِ ورُوِيَ أنّ النبيَّ ﷺ أَذِنَ في ذٰلِكَ لِعليٍّ رَضِيَ الله عَنْهُ وَقَدْ أَخْبَرَ ﷺ أَنَّ ذٰلِكَ أَسْمُ الْمَهْدِيِّ وَكُنْيَتُهُ [وَقَدْ سَمَّى به النبيُّ ﷺ محمدَ بنَ طَلْحَةَ ومحمدَ بنَ عمرو بن حَزْم ومحمد بن ثابِتِ بنِ قيسٍ وغَيْرَ واحِدٍ وقال: «**مَا ضَرَّ أَحَدُكُمْ أَنْ يَكُونَ في بَيْتِهِ مُحَمَّدٌ وَمُحَمَّدَانِ وَثلاثَةٌ**»] وَقَدْ فَصَّلْتُ الْكَلاَمَ في هٰذَا الْقِسْم عَلَى بَابَيْنِ كَمَا قَدَّمْنَاهُ.

Anas-may Allah be pleased with him-reported what signifies the dislike for being named by his name, and the incumbent duty of exalting it unless it is honoured, so he said: "Do you name your children 'Muhammad' and then curse them?'

It was reported that 'Umar - may Allah be pleased with him - wrote a letter to the people in Al-Kufa (in Iraq) telling them not to be named by any of the names of the Prophet (pbuh). Narrated by Al- Ja'fary.

Muhammad bin Sa'd narrated: Having looked at a man called 'Muhammad', who was being cursed by another one, who said 'O Muhammad, Allah has done so-and - so to you', 'Umar (may Allah be pleased with him) said to his nephew Muhammad bin Zaid bin Al-Khattab: I shall not witness Muhammad (pbuh) being cursed on account of you (i.e. owing to holding the name of the Prophet (pbuh), namely ' Muhammad'). By Allah, you are not going to be called 'Muhammad' so long as I am alive. Therein, he called him " 'Abdur-Rahman' ". Further he intended to prohibit anyone from holding any of the Prophets' names as a sign of honouring them, and he changed the names of a group of people who held the Prophets' names, but thereafter he refrained from doing that.

What is right is to allow all that after the Prophet's (pbuh) death, based on the evidence of the unanimous agreement of the companions of the Prophet (pbuh) on that.

A group of them (the companions) named their children 'Muhammad' and gave them the nickname 'Abal-Qassim'.

It was reported that the Prophet (pbuh) permitted 'Ali bin Abu Talib (may Allah be pleased with him) to do so.

Moreover, the Prophet (pbub) had told that Al-Mahdy (the rightly - guided ruler who will appear in the last days on earth and will direct others) would hold his name and sobriquet. The Prophet (pbuh) had named Muhammad bin Talha, Muhammad bin 'Amr bin Hazm, Muhammad bin Thabit bin Qais and others,

and said : None of you will be harmed if his house comprised one, two or three persons being named 'Muhammad' (or 'Ahmad').

I have epitomized the speech in that part into two sections.

الباب الأول

في بيان ما هو في حقه ﷺ سب أو نقص من تعريض أو نص

اْعْلَمْ وَفَّقَنَا الله وَإِيَّاكَ أَنَّ جَمِيعَ مَنْ سَبَّ النبيَّ ﷺ أَوْ عَابَهُ أَوْ أَلْحَقَ بِهِ نَقْصاً في نَفْسِهِ أَوْ نَسَبِهِ أَوْ دِينه أَوْ خَصْلَةٍ مِنْ خِصَالِهِ أَوْ عَرَّضَ بِهِ أَوْ شَبَّهَهُ بِشَيْءٍ عَلَى طَرِيقِ السَّبِّ لَه أَوِ الإِزْرَاءِ عَلَيْه أَوِ التَّصْغِير لِشَأْنِهِ أَوِ الْغَضِّ مِنْهُ وَالْعَيْبِ لَهُ فَهُوَ سَابٌّ لَهُ وَالْحُكْمُ فِيهِ حُكْمُ السَّابِّ يُقْتَلُ كَمَا نُبَيِّنُهُ وَلاَ نَسْتَثْنِي فَصْلاً مِنْ فُصُولِ هٰذَا الْبَاب عَلَى هٰذَا الْمَقْصِدِ وَلاَ نَمْتَرِي فِيهِ تَصْرِيحاً كَانَ أَوْ تَلْوِيحاً وَكَذٰلِكَ مَنْ لَعَنَهُ أَوْ دَعَا عَلَيْهِ أَوْ تَمَنَّى مَضَرَّةً لَهُ أَوْ نَسَبَ إِلَيْهِ مَا لاَ يَلِيقُ بِمَنْصِبِهِ عَلَى طَرِيقِ الذَّمِّ أَوْ عَبِثَ في جِهَتِهِ الْعَزِيزَةِ بِسُخْفٍ مِنَ الْكَلاَمِ وَهُجْرٍ وَمُنْكَرٍ مِنَ الْقَوْلِ وَزُورٍ أَوْ عَيَّرَهُ بِشَيْءٍ مِمَّا جَرَى مِنَ الْبَلاَءِ وَالْمِحْنَةِ عَلَيْهِ أَوْ غَمَصَهُ بِبَعْضِ الْعَوَارِضِ الْبَشَرِيَّةِ الْجَائِزَةِ وَالْمَعْهُودَةِ لَدَيْهِ وَهٰذَا كُلُّه إِجْمَاعٌ مِنَ الْعُلَمَاءِ وَأَئِمَّةِ الْفَتْوَى مِنْ لَدُنِ الصَّحَابَةِ رِضْوَانُ الله عَلَيْهِم إِلَى هَلُمَّ جَرًّا .

First Section

Chapter One

The legal Judgment as for the one who curses or slights the Prophet (pbuh)

Behold-may Allah grant you and us success-that any one who abuses, reviles, disparages or offends the Prophet (pbuh) as regards his self, lineage, religion or any of his qualities, or gives implicit speech or gestures slighting him, or likens him to a thing out of abusing or belittling him, then in such a case he is deemed to be abuser on whom the legal judgment as for cursing the Prophet (pbuh) is to be inflicted, namely he is to be killed, without any doubt or hesitancy as regards the fulfilling the prescribed penalty.

Likewise, the same applies to any one who curses the Prophet (pbuh), invokes Allah's Curse upon him, wishes to inflict harm on him, ascribes anything irrelevant to his office out of disparaging him, utters obscene or scoffing speech against the honoured part of the Prophet (pbuh), forges false statement against him, dishonours him due to the ordeals and afflictions which befell him, or disparages him for having been afflicted with the accidental symptoms (such as diseases,... etc), which were common among the Prophets (for they were human beings). That legal judgment was generated by the

consensus of religious scholars and jurists from among the companions (may Allah be pleased with them all), to the end of the last days of the world.

قال أبو بكرٍ بنُ الْمُنْذرِ: أجْمَعَ عَوامُّ أهْل الْعِلْم عَلى أنْ مَنْ سَبَّ النبيَّ ﷺ يُقْتَلُ، وَمِمَّنْ قَالَ ذٰلِكَ مالكُ بنُ أنَس وَاللَّيْثُ وَأَحْمَدُ وإسْحَاقُ، وَهُوَ مَذْهَبُ الشافِعِيِّ، قال القاضِي أبو الْفَضْلِ: وَهُوَ مُقْتَضى قول أبي بكرٍ الصِّدِّيقِ رَضِيَ الله عَنْهُ وَلاَ تُقْبَلُ تَوْبَتُهُ عِنْدَ هٰؤُلاَءِ، وَبِمِثْلِهِ قال أبو حَنِيفَةَ وأصحابُهُ والثَّوْرِيُّ وأهلُ الكُوفَةِ وَالأَوْزَاعِي في المُسْلِمِينَ لٰكِنَّهُمْ قالوا: هِيَ رِدَّةٌ؛ وروى مِثْلهُ الْوَلِيدُ بنُ مُسْلِم عن مالكٍ وحَكَى الطَّبَرِيُّ مِثْلَهُ عن أبي حنيفةَ وأصحابِهِ فيمَنْ تَنَقَّصَهُ ﷺ أَوْ بَرِيءَ مِنْهُ أَوْ كَذَّبَهُ وقال سُحْنُونٌ فِيمَنْ سَبَّهُ: ذٰلِكَ رِدَّةٌ كَالزَّنْدَقَةِ وَعَلَى هٰذَا وَقَعَ الْخِلاَفُ في ٱسْتِتَابَتِهِ وَتَكْفِيرِهِ وَهَلْ قَتْلُهُ حَدٌّ أَوْ كُفْرٌ كَمَا سَنُبَيِّنُهُ في الْبَابِ الثَّاني إنْ شَاءَ الله تَعَالَى، وَلاَ نَعْلَمُ خِلاَفاً في ٱسْتِبَاحَةِ دَمِهِ بَيْنَ عُلَمَاءِ الأَمْصَارِ وَسَلَفِ الأُمَّةِ وَقَدْ ذَكَرَ غَيْرُ وَاحِدٍ الإِجْمَاعَ عَلَى قَتْلِهِ وَتَكْفِيرِهِ وَأَشَارَ بَعْضُ الظَّاهِرِيَّةِ وَهُوَ أبو محمدٍ عَلِيُّ بنُ أحمد الفارِسِيُّ إِلَى الْخِلاَفِ في تَكْفِيرِ الْمُسْتَخِفِّ بِهِ وَالْمَعْرُوفُ مَا قَدَّمْنَاهُ قال محمدُ بنُ سُحْنُونٍ: أَجْمَعَ الْعُلَمَاءُ أنّ شَاتِمَ النبيِّ ﷺ الْمُتَنَقِّصَ لَهُ كَافِرٌ وَالْوَعِيدُ جَارٍ عَلَيْهِ بِعَذَابِ الله لَهُ، وَحُكْمُهُ عِنْدَ الأُمَّة الْقَتْلُ، وَمَنْ شَكَّ في كُفْرِهِ وَعَذَابِهِ كَفَرَ؛ وَٱحْتَجَّ إبراهيمُ بنُ حُسَيْنِ بنِ خالِدِ الفقيهُ في مِثْلِ هٰذَا بِقَتْلِ خالِدِ بنِ الْوَلِيدِ مالِكَ بنَ نُوَيْرَةَ لِقولِهِ عنِ النبيِّ ﷺ صَاحِبُكُمْ.

Abu Bakr bin Al-Mundhir said: the majority of scholars unanimously agreed on inflicting the judgement of killing on the one who curses the Prophet (pbuh). That verdict was adopted by Malik bin Anas, Al-Laith, Ahmad, Ishaq and the Shafi' i School of Jurisprudence.

Al-Qadi Abul-Fadl said : that was the essence of the verdict adopted by Abu Bakr As-Siddiq (may Allah be pleased with him) - Further, they all viewed that his repentance is not to be accepted.

It was also adopted by Abu Hanifa and his fellows, Ath-Thaury, the religious people of Al-Kufa and Al-Awza'i, yet they said : It is regarded as apostasy (i.e. the one doing so is compatible with the apostate from Islam religion).

Al-Walid bin Muslim gave a similar view on the authority of Malik.

At-Tabary gave a similar view to that through Abu Hanifa and his fellow concerning the one disparaging the Prophet (pbuh), repudiating from him or denying him.

Sahnun said concerning the one who abuses the Prophet (pbuh) : this (his abusive speech) is regarded as (an act of) atheism and infidelity.

Yet, concerning that scholars disagreed as for giving him chance for repentance and regarding him as an atheist, and killing him, whether it is out of

considering him an infidel or due to inflicting the prescribed penalty, as we shall explain in the second section, if Allah wills.

Concerning making lawful his blood to be shed (i.e. killing him), the scholars of the conquered lands (by the Muslims) as well as the early religious ones never disagreed. More than one of them unanimously agreed upon killing him and regarding him as an atheist - yet one of the Dhaheriyah school, namely, Muhammad 'Ali bin Ahmad Al-Faresy pointed out to the discord as for deeming the one slighting him to be an infidel.

What is well-known is that we previously presented.

Muhammad bin Sahnun said : Scholars unanimously agreed that the one who reviles the Prophet (pbuh) is a disbeliever, who is promised of Allah's chastisement, and he is to be killed according to the legal judgment derived by the religious scholars, and whoever doubts about deeming him to be an atheist, has blasphemed.

Ibrahim bin Sahnun pleaded by the statement given by Husain bin Khalid, the religious jurist, who said : As for a similar case to that, Khalid bin Al-Walid (may Allah be pleased with him) killed Malik bin Nuweirah for his statement about the Prophet (pbuh), namely : Your companion (i.e. Malik herein referred to the Prophet (pbuh) with that term as a sign of disparaging him).

وقال أبو سليمانَ الْخَطَّابِيُّ: لاَ أَعْلَمُ أَحداً مِنَ الْمُسْلِمِينَ ٱخْتَلَفَ في وُجُوبِ قَتْلِهِ إذَا كَانَ مُسْلِماً؛ وقال ابنُ القاسِم عن مالِكٍ في كتاب ابنِ سَحْنُونٍ وَالْمَبْسُوطِ وَالْعُتْبِيَّةِ، وَحَكَاهُ مُطَرِّفٌ عن مالِكٍ في كتابِ ابنِ حبِيبٍ: مَنْ سَبَّ النبيَّ ﷺ مِنَ الْمُسْلِمِينَ قُتِلَ وَلَمْ يُسْتَتَبْ؛ قال ابنُ القاسِمِ في الْعُتْبِيَّةِ: مَنْ سَبَّهُ أَوْ شَتَمَهُ أَوْ عَابَهُ أَوْ تَنَقَّصَهُ فَإِنَّهُ يُقْتَلُ وَحُكْمُهُ عِنْدَ الأُمَّةِ الْقَتْلُ كَالزِّنْدِيقِ وَقَدْ فَرَضَ الله تَعَالَى تَوْقِيرَهُ وَبِرَّهُ وَفي الْمَبْسُوط عن عثمانَ بنِ كِنَانَةَ مَنْ شَتَمَ النبيَّ ﷺ مِنَ الْمُسْلِمِينَ قُتِلَ أَوْ صُلِبَ حَيّاً وَلَمْ يُسْتَتَبْ، وَالإِمَامُ مُخَيَّرٌ في صَلْبِهِ حَيّاً أَوْ قَتْلِهِ، ومِن رِوايةِ أَبي الْمُصْعَب وابنِ أبي أُوَيْسٍ: سمِعنا مالِكاً يقولُ: مَنْ سَبَّ رسولَ الله ﷺ أَوْ شَتَمَهُ أَوْ عَابَهُ أَوْ تَنَقَّصَهُ قُتِلَ: مُسْلِماً كَانَ أَوْ كَافِراً وَلاَ يُسْتَتَابُ، وفي كِتاب محمدٍ: أخبرَنَا أصحابُ مالِكٍ أنه قال: مَنْ سَبَّ النبيَّ ﷺ أَوْ غَيْرَهُ مِنَ النَّبِيِّينَ مِنْ مُسْلِمٍ أَوْ كَافِرٍ قُتِلَ وَلَمْ يُسْتَتَبْ؛ وقال أَصْبَغُ: يُقْتَلُ عَلَى كُلِّ حَالٍ أَسَرَّ ذٰلِكَ أَوْ أَظْهَرَهُ وَلاَ يُسْتَتَابُ لأَنَّ تَوْبَتَهُ لاَ تُعْرَفُ، وقال عبدُ الله بنُ عبدِ الْحَكمِ مَنْ سَبَّ النبي ﷺ مِنْ مُسْلِمٍ أَوْ كَافِرٍ قُتلَ وَلَمْ يُسْتَتَبْ، وحَكَى الطَّبَرِيُّ مِثْلَهُ عن أَشْهَبَ عن مَالِكٍ.

Abu Sulaiman Al-Khattaby said : I know none of the Muslim scholars who disagreed as for the incumbent killing of that one, in case of being a Muslim one.

In the Book of Ibn Sahnun, Al-'Mabsut' and Al-'Utbiyah' Books, Ibn Al Qassim said through Malik, as well as Mutraf said through Malik in the Book of Ibn Habib : Any one of the Muslims, who abuses the Prophet (pbuh), is to be

killed without being asked for repentance.

In Al-" 'Utbiyah", Ibn Al-Qassim said : whoever abuses, curses, dishonours or disparages the Prophet (pbuh), is to be killed, and the legal judgment given by the religious scholars is to kill him the same as the disbelieving one.

Allah the Supreme made it incumbent to honour and show respect to the Prophet (pbuh).

In 'Al-Mabsut', it was said on the authority of 'Uthman bin Kenana : Whoever abuses, reviles or dishonours the Messenger of Allah (pbuh), is to be killed or crucified alive, without being asked for repenting, and the ruler has the option either to crucify him alive or kill him.

In the Book compiled by Muhammad bin Ibrahim, it is said : the companions of Malik told us that he said : whoever reviles the Prophet (pbuh) or any of the Prophets; whether he is a Muslim or an infidel is to be killed, without being asked for repentance.

Abu Al-Mus'ab and Ibn Abu Uwais narrated: We heard Malik saying: whoever reviles, abuses, offends or disparages Allah's Messenger (pbuh), is to be killed, whether he is a Muslim or a disbeliever, without being asked for repentance.

'Abdullah bin Al-Hakam said : Whoever reviles the Prophet (pbuh), whether he is a Muslim or an infidel, is to be killed without being asked for repentance.

At-Tabary gave a similar verdict to that through Ashbah on the authority of Malik.

ورَوَى ابنُ وَهْب عن مالِك مَنْ قال إنَّ رِدَاءَ النبي ﷺ - ويُرْوَى زِرَّ النبيِّ ﷺ - وَسِخٌ أَرَادَ بِهِ عَيْبَهُ قُتِلَ، وقال بعضُ عُلَمَائِنَا أجْمعَ العُلَماءُ عَلَى أن مَنْ دَعَا عَلى نَبِيٍّ مِنَ الأنْبِيَاءِ بالْوَيْلِ أوْ بِشَيْءٍ مِنَ الْمَكْرُوهِ أنَّهُ يُقْتَلُ بِلاَ ٱسْتِتَابَةٍ وَأَفْتَى أبو الحَسَن القابِسيُّ فِيمَنْ قال في النبيِّ ﷺ الْجَمَّالُ يَتِيمُ أبي طالِب بالْقَتْلِ، وَأَفْتَى أبو محمد بنُ أبي زيدٍ بِقَتْلِ رَجُل سَمِعَ قَوْماً يَتَذَاكَرُونَ صِفَةَ النبيِّ ﷺ إذْ مَرَّ بِهِمْ رَجُلٌ قَبِيحُ الْوَجْهِ وَاللِّحْيَةِ فقال لهم تُرِيدُونَ تَعْرِفُونَ صِفَتَهُ هِيَ في صِفَةِ هٰذَا الْمَارِّ في خَلْقِهِ وَلِحْيَتِهِ قال وَلاَ تُقْبَلُ تَوْبَتُهُ وَقَدْ كَذَبَ لَعَنَهُ الله وَلَيْسَ يَخْرُجُ هذا مِنْ قَلْبِ سَلِيم الإِيمَانِ وقال أحمدُ بنُ أبي سليمانَ صاحِبُ سُحْنُونٍ مَنْ قال إنَّ النبيَّ ﷺ كانَ أسْوَدَ، يُقْتَلُ، وقال فِي رَجُلٍ قِيلَ لَهُ لا وَحَقِّ رسولِ الله؛ فقال فَعَلَ الله بِرسولِ الله كَذَا - وَذَكَرَ كَلاَماً قَبِيحاً - فَقِيلَ لَهُ ما تَقُولُ يا عَدُوَّ الله؟ فقالَ أشَدَّ مِنْ كلامِهِ الأوَّلِ ثُمَّ قال: إنَّمَا أرَدْتُ بِرسولِ الله العَقْرَبَ فقال ابنُ أبي سُلَيْمَانَ لِلَّذِي سَأَلَهُ اشْهَدْ عَلَيْهِ وَأنا شَرِيكُكَ؛ يُرِيدُ فِي قَتْلِهِ وَثَوَابِ ذٰلِكَ.

Ibn Wahb narrated on the authority of Malik : Whoever says, 'the Prophet's garment or (in another narration) his cuff link is dirty', out of intending to belittle and offend him, is to be killed.

Some of our scholars said : The scholars unanimously agreed that the one,

who invokes Allah's woe or harm upon any one of the Prophets, is to be killed without being asked for repentance.

As for the one who says as regards the Prophet (pbuh), 'the carrier, the orphan of Abu Talib',[1] Abu-Hasan Al-Qabesy gave a verdict that he is to be killed (as he intends to offend and revile the Prophet (pbuh).

Abu Muhammad bin Abu Zaid gave a religious verdict to kill the one who heard some people studying the Prophet's qualities on passing by them, and said; 'Do you want to know his features? They are compatible with those of that passer-by as regards his creation and beard', having pointed at a man of ugly appearance and beard. He said : His repentance is not to be accepted (owing to that grave offence), for he - may Allah's Curse be upon him - said the untruth, and his heart was not sound in belief.

Ahmad bin Sulaiman, the companion of Sahnun, said : Whoever says, 'the Prophet (pbuh) was (of) black (complexion) (so as to disparage and offend him), is to be killed.

Once a man uttered obscene and offensive speech about the Prophet (pbuh) saying : Allah did so and so with the Prophet (pbuh), so another one said to him : No, (that is not right) I swear by the right of Allah's Messenger (i.e. his great status with Allah). Then the first one resumed his speech when the latter said : what do you say, O Allah's enemy ? Therein, the man took to uttering the speech which became more heinous than the first one and then added : the scorpion stands for Allah's Messenger. Then the man who was defending the Prophet (pbuh) went to Ahmad bin Abu Sulaiman seeking his verdict as for that bad man, when Ahmad said : Let you be a witness against him and I shall associate with you in killing him and gaining the (Allah's) reward.

قال حَبِيبُ بنُ الرَّبِيعِ : لأنَّ ادِّعاءَ التَّأْوِيلِ في لَفْظٍ صُرَاحٍ لا يُقْبَلُ لأَنَّهُ امْتِهَانٌ وَهُوَ غَيْرُ مُعَزِّرٍ لِرسولِ الله ﷺ ولا مُوَقِّرٍ لَهُ فَوَجَبَ إباحَةُ دَمِهِ؛ وَأَفْتَى أبو عبدِ الله بنُ عَتَّابٍ في عَشَّارٍ قال لِرَجُلٍ أَدِّ واشْكُ إلى النبيِّ ﷺ وقال إنْ سَأَلْتُ أَوْ جَهِلْتُ فَقَدْ جَهِلَ وَسَأَلَ النبيُّ ﷺ بالْقَتْل. وَأَفْتَى فُقَهَاءُ الأَنْدَلُسِ بِقَتْلِ ابنِ حَاتِمِ المُتَفَقِّهِ الطُّلَيْطُلِيِّ وَصَلْبِهِ بما شُهِدَ عَلَيْهِ بِهِ مِنَ اسْتِخْفَافِهِ بحَقِّ النبيِّ ﷺ وَتَسْمِيَتِهِ إِيَّاهُ أَثْنَاءَ مُنَاظَرَتِهِ باليَتِيمِ وَخَتَنِ حَيْدَرَةَ وَزَعْمِهِ أَنَّ زُهْدَهُ لَمْ يَكُنْ قَصْداً وَلَوْ قَدَرَ على الطَّيِّبَاتِ أَكَلَهَا إلى أَشْبَاهٍ لِهٰذا، وَأَفْتَى فُقَهَاءُ القيرَوَانِ وَأَصْحَابُ سُحْنُونٍ بِقَتْلِ إبْرَاهِيمَ الفَزَارِيِّ وكانَ شاعِراً مُتَفَنِّناً في كَثِير مِنَ العُلُوم وكانَ مِمَّنْ يَحْضُرُ مَجْلِسَ القاضِي أبي العباسِ بنِ طالِبٍ لِلْمُنَاظَرَةِ فَرُفِعَتْ عليهِ أُمُورٌ مُنْكَرَةٌ مِنْ هٰذَا

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(1) This is because the Prophet (pbuh), when having bought anything from the market, used to carry it by himself, and when any one proposed to help him, he would say', the owner of the thing is prior to carry it. He was an orphan as his father and grandfather died, and then was brought up by Abu Talib.

الباب في الاسْتِهْزَاءِ بالله وَأَنْبِيَائِهِ وَنَبِيِّنَا ﷺ فأحْضَرَ لهُ القاضِي يَحْيَىٰ بنَ عُمَرَ وَغَيْرَهُ مِنَ الفُقَهَاءِ وَأَمَرَ بِقَتْلِهِ وَصَلْبِهِ فَطُعِنَ بالسِّكِّينِ وَصُلِبَ مُنَكَّساً ثُمَّ أُنْزِلَ وَأُحْرِقَ بالنّارِ، وَحَكَىٰ بَعْضُ المُؤَرِّخينَ أنهُ لمَّا رُفِعَتْ خَشَبَتُهُ وَزَالَتْ عَنْهَا الأيْدِي اسْتَدَارَتْ وَحَوَّلَتْهُ عَنِ القِبْلَةِ فَكانَ آيَةً لِلْجَمِيع وَكَبَّرَ النَّاسُ؛ وَجَاءَ كَلْبٌ فَوَلَغَ فِي دَمِهِ فقال يَحْيَىٰ بنُ عُمَرَ صَدَقَ رسولُ الله ﷺ [وَذَكَرَ حَدِيثاً عنه ﷺ أنه قال: «لاَ يَلَغُ الكَلْبُ فِي دَمِ مُسْلِم»]

Habib bin Ar-Rubai said : This is because his alleged speech, which was explicitly humiliating, was not to be accepted, for he did not reverence nor honour Allah's Messenger (pbuh), so it was incumbent to make lawful his blood (i.e. to be killed).

Abu 'Abdullah bin 'Itab gave a verdict implying the killing of the one who levied the one-tithe and said to another one : pay and then complain to the Prophet (pbuh), and if I asked and did not know, the same thing happened with the Prophet (pbuh) who asked and did not know (for all knowledge is ascribed to Allah)[1].

The Andalusian religious jurists gave the verdict which implied the killing and crucifixion of Ibn Hatem Al-Tulaitely due to his slighting speech about the Prophet (pbuh), by virtue of which he named him 'the orphan' and 'Haidarah's (the nickname of 'Ali bin Abu Talib) father in law', and owing to his claim that he (pbuh) practiced abstinence (from the worldly matters) unintentionally, for had he been given the good pleasing things, he would have eaten them, and the like of that bad speech.

The religious jurists of Al-Qairawan, as well as the companions of Sahnun, gave the religious verdict, which implied killing Ibrahim Al-Fazary, who was a poet versed in a lot of sciences and used to attend at the session of Al Qadi Abul-'Abbas bin Talib for launching controversy. His speech was evil comprising the statements scoffing at Allah, His Prophets and our Prophet (pbuh). Therein, Abul- 'Abbas brought for him the judge Yahia bin 'Umar and other religious jurists who gave the verdict to kill and crucify him (after he had been proven a disbeliever). Thereby, he was stabbed by a knife and then crucified while being reversed. Then his body was put down and then set on fire.

Some chroniclers related : When the wooden board [upon which he was crucified] was uplifted and the hands kept away from it, it turned round veering him away from the Qiblah (the direction to prayer towards the Ka'bah (the Sacred House of Allah)].
Thereby, that was a sign witnessed by everyone. Thereupon, the people pronounced Takbir (saying : Allah is the Greatest), and a dog came therein and

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(1) He is to be killed as he uttered the speech implying that if the Prophet (pbuh) was alive since then, he would not repel him. Further he made himself equal to the Prophet (pbuh) as for unknowing some matters and ascribed ignorance to him, so his speech denotes slighting the Prophet (pbuh). Thereby, he deserves to be killed.

lapped his blood. So, Yahia bin 'Umar said; 'Allah's Messenger (pbuh) said the truth', and then mentioned a hadith, said by the Prophet (pbuh), namely "A dog does not lap a Muslim's blood."

وقال القاضِي أبو عبدِ الله ابنُ المُرَابِطِ: مَنْ قَالَ إنّ النَّبيَّ ﷺ هُزِمَ يُسْتَتَابُ فَإنْ تَابَ وَإلاَّ قُتِلَ لأنَّهُ تَنَقُّصٌ إذْ لا يَجُوزُ ذٰلِكَ عليهِ فِي خاصَّتِهِ إذْ هُوَ على بَصِيرَةٍ مِنْ أَمْرِهِ وَيَقِينٍ مِنْ عِصْمَتِهِ، وَقَالَ حَبِيبُ بنُ رَبِيعِ القَرَوِيُّ: مَذْهَبُ مَالِكٍ وَأَصْحَابِهِ أنْ مَنْ قَالَ فِيهِ ﷺ ما فِيهِ نَقْصٌ قُتِلَ دُونَ اسْتِتَابَةٍ؛ وقال ابنُ عَتَّابٍ: الكِتَابُ والسُّنَّةُ مَوجِبَانِ أنّ مَنْ قَصَدَ النبي ﷺ بِأَذًى أَوْ نَقْص مُعَرضاً أَوْ مُصَرّحاً وإنْ قَلَّ فَقَتْلُهُ وَاجِبٌ، فَهٰذَا البابُ كُلُّهُ مِمَّا عَدَّهُ العُلَمَاءُ سَبّاً أَوْ تَنَقُّصاً يَجِبُ قَتْلُ قائِلِهِ لَمْ يَخْتَلفْ في ذٰلِكَ مُتَقَدِّمُهُمْ وَلاَ مُتَأَخِّرُهُمْ وَإن اخْتَلَفُوا فِي حُكْمِ قَتْلِهِ على مَا أَشَرْنا إلَيْهِ وَنُبَيِّنُهُ بَعْدُ وَكَذٰلِكَ أَقُولُ حُكْمُ مَنْ غَمَصَهُ أَوْ عَيَّرَهُ بِرعَايَةِ الغَنَمِ أَوِ السَّهْوِ أو النِّسْيَانِ أَوِ السِّحْرِ أَوْ مَا أَصَابَهُ مِنْ جُرْحٍ أو هَزِيمَةٍ لِبَعْضِ جُيُوشِهِ أَوْ أذى مِنْ عَدُوِّهِ أَوْ شِدَّةٍ مِنْ زَمَنِهِ أَوْ بالْمَيْلِ إلى نِسَائِهِ فَحُكْمُ هٰذَا كُلِّهِ لِمَنْ قَصَدَ بِهِ نَقْصَهُ القَتْلُ وَقَدْ مَضَى مِنْ مَذَاهِبِ العُلَمَاءِ في ذٰلِكَ وَيَأْتِي مَا يَدُلُّ عليهِ.

Al-Qadi 'Abdullah bin Al-Murabet said : Whoever says, 'the Prophet (pbuh) was defeated', is to be asked for repentance. In case of not repenting, he is to be killed, for he disparages him, and that is impermissible on the part of the Prophet (pbuh) who was favoured (by Allah with causing fear to befall his enemies' hearts, and Allah made his heart stand firm without fleeing from the battlefield), and was convicted of Allah's protection.

Habib bin Rabi Al-Qarawy said : the doctrine adopted by Malik and his companions implies that any one, who utters any speech belittling the Prophet (pbuh), is to be killed without being asked to repent. Ibn 'Itab said : the Qur 'an and Sunnah make it obligatory to kill any one, who intends to offend or cause detrimental harm to the Prophet (pbuh), either through equivocal or explicit terms or gestures.

So, the whole section implies the killing of the one who reviles the Prophet (pbuh) as considered by the scholars, without any disagreement by the early or the later ones, even though they disagreed as for the legal judgment concerning killing him as we previously illustrated and shall mention later on.

Likewise, I say : the legal judgment makes it incumbent to kill any one who scorns the Prophet (pbuh), dishonours him due to having grazed animals, or forgetfulness, or being afflicted with the trace of bewitchment, injury, defeat befalling some of his military troops, detrimental harms inflicted upon him by the enemy, or hardship in his lifetime, or owing to having been inclined to some of his wives.

فصل

في الحجة في إيجاب قتل من سبه أو عابه ﷺ

فَمِنَ الْقُرْآنِ لَعْنُهُ تعالَى لِمُؤْذِيهِ في الدُّنْيَا وَالآخِرَةِ وَقِرَانُهُ تَعَالَى أَذَاهُ بِأَذَاهُ وَلاَ خِلاَفَ فِي قَتْلِ مَنْ سَبَّ الله وَأَنَّ اللَّعْنَ إِنَّمَا يَسْتَوْجِبُهُ مَنْ هُوَ كافِرٌ وَحُكْمُ الكافِرِ الْقَتْلُ فقالَ: ﴿إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُۥ﴾ [الأحزاب: 57] الآية وَقَالَ في قاتِلِ الْمُؤْمِنِ مِثْلَ ذٰلِكَ فَمِنْ لَعْنَتِهِ في الدُّنْيَا القَتْلُ قالَ الله تَعَالَى: ﴿مَّلْعُونِينَ أَيْنَمَا ثُقِفُوٓا۟ أُخِذُوا۟ وَقُتِّلُوا۟ تَقْتِيلًا﴾ [الأحزاب: 61] وقالَ في الْمُحَارِبينَ وَذِكْر عُقُوبَتِهِمْ ﴿ذَٰلِكَ لَهُمْ خِزْىٌ فِى ٱلدُّنْيَا﴾ [المائدة: 33] وَقَدْ يَقَعُ الْقَتْلُ بِمَعْنَى اللَّعْنِ قالَ: ﴿قُتِلَ ٱلْخَرَّٰصُونَ﴾ [الذاريات: 10] وَ ﴿قَٰتَلَهُمُ ٱللَّهُ أَنَّىٰ يُؤْفَكُونَ﴾ [المنافقون: 4] أيْ لَعَنَهُمُ الله وَلأَنَّهُ فَرَّقَ بَيْنَ أَذَاهُمَا وَأَذَى الْمُؤْمِنِينَ وَفي أَذَى الْمُؤْمِنِينَ ما دُونَ الْقَتْلِ مِنَ الضَّرْبِ وَالنَّكَالِ فَكانَ حُكْمُ مُؤْذِي الله وَنَبِيِّهِ أَشَدَّ مِنْ ذٰلِكَ وَهُوَ الْقَتْلُ .

Chapter (2)

The Proof Set for Making it incumbent to Kill the One Reviling or Dishonouring the Prophet (pbuh)

With respect to the proof set from the Qur'an, it involves that Allah the Supreme curses those who offend the Prophet (pbuh) in the worldly-life and the Hereafter, and makes anything detrimental to the Prophet (pubh) be linked with being offensive to Him. Thus, there is no discord as to killing the one who abuses Allah, and that Allah's Curse gets due on the disbelieving one, and thereby the legal judgment concerning him is to be killed.

Allah the Supreme said, 'Verily, those who annoy Allah and His Messenger (pbuh) Allah has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment"[1].

As well, respecting the killer of a believer (intentionally without right), the same is applied and the curse upon him in the world denotes killing him. Allah the Supreme said, "If the hypocrites, and those in whose hearts is a disease (evil desire for illegal sex), and those who spread false news among the people in Medina stop not, We shall certainly let you overpower them : then they will not be able to stay in it as your neighbours but a little while. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter."[2].

Regarding those who wage war against the Prophet (pbuh), Allah's Statement reads, "the recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled

(1) [33: 57] (2) [33: 60 -61]

from the land that is their disgrace in this world, and a great torment is theirs in the Hereafter."[1]

Killing may be prescribed in the Qur'an as 'cursing'. This corresponds with Allah's Statement, "Cursed be the liars,"[2] and, "May Allah Curse them ! How are they denying (or deviating from) the Right Path,"[3] Thus, Allah differentiated between offending them (Allah and His Prophet) and causing insult to the believers, which is worth of a decree less than inflicting the killing, such as beating or inflicting punishment (like amputating the hand,...etc) thereby, the judgment as for the one who offends. Allah and His Prophet (pbuh) is graver, namely killing that one. Allah the Supreme said, "But no, by your Lord, they can have no faith, until they make you [O Muhammad (pbuh)] judge in all disputes between them, and find in themselves no resistance against your decisions, and accepted (them) with full submission."[4]

وَقَال الله تَعالَى: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾ [النساء: 65] الآية فَسَلَبَ اسْم الإيمَانِ عَمَّنْ وَجَدَ في صَدْرِهِ حَرَجاً مِنْ قَضَائِهِ وَلَمْ يُسَلِّمْ لَهُ وَمَنْ تَنَقَّصَهُ فَقَدْ نَاقَضَ هَذَا وقالَ الله تَعالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَرْفَعُوٓا۟ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِىِّ﴾ إلى قوله: ﴿أَن تَحْبَطَ أَعْمَٰلُكُمْ﴾ [الحجرات: 2] وَلاَ يُحْبِطُ الْعَمَلَ إلاَّ الْكُفْرُ وَالْكافِرُ يُقْتَلُ وقالَ الله تَعالَى: ﴿وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ ٱللَّهُ﴾ [المجادلة: 8] ثُمَّ قالَ ﴿حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَبِئْسَ ٱلْمَصِيرُ﴾ [المجادلة: 8] وقالَ تَعالَى: ﴿وَمِنْهُمُ ٱلَّذِينَ يُؤْذُونَ ٱلنَّبِىَّ وَيَقُولُونَ هُوَ أُذُنٌ﴾ [التوبة: 61] ثُمَّ قالَ: ﴿يُؤْذُونَ رَسُولَ ٱللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ﴾ [التوبة: 61] وقال تعالى: ﴿وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ﴾ [التوبة: 65] إلى قوله: ﴿قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ﴾ [التوبة: 66]

Thereby, he scraped faith off the one whose heart is straitened to comply with fulfilling that (i.e. his judgment), and whoever understates that contradicts that (statement in the verse).

As well, Allah the Supreme said, "O you who believe ! Raise not your voices above the voice of the Prophet (pbuh), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not. "[5]

Thereby, nothing renders the deeds futile but disbelief, and the disbeliever is to be killed.

Allah the Supreme said, "And when they come to you, they greet you with a greeting wherewith Allah greets you not,"[6] and said, " Hell will be sufficient for them; they will burn therein. And worst indeed is that destination."

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(1) [5: 33] (2) [51: 10] (3) [63: 4]
(4) [4: 65] (5) [49: 2] (6) [58: 8]

As well, Allah the Supreme said, "And among them are men who annoy the Prophet [Muhammad (pbuh)] and say : "He is (lending his) ear (to every news)." Say : "He listens to what is best for you; he believes in Allah, has faith in the believers, and is a mercy to those of you who believe." But those who annoy Allah's Messenger [Muhammad (pbuh)] will have a painful torment"(1)

Likewise, Allah the Supreme said, " If you ask them (about this), they declare : "We were only talking idly and joking. " Say : "Was it at Allah, and His Ayat (proofs, evidences, verses, lessons, signs, revelations) and His Messenger (pubh) that you were mocking?" Make no excuse; you disbelieved after you had believed. If We pardon some of you, we will punish others amongst you because they were Mujrimun (disbelievers, polytheists, sinners, criminals)."(2)

قالَ أهْلُ التَّفْسِير: كَفَرْتُمْ بِقَوْلِكُمْ في رسولِ الله ﷺ وَأَمَّا الإجْماعُ فَقَدْ ذَكَرْناهُ وَأَمَّا الآثارُ فحدثنا الشَّيْخُ أبو عبدِ الله أحْمَدُ بْنُ مُحمدِ بنِ غَلْبُون عَنِ الشَّيْخِ أبي ذَرٍّ الْهَرَوِيِّ إجازَةً قال: حَدَّثَنا أبو الحَسَنِ الدَّارَقُطنيُّ وأبُو عُمَرَ بْنُ حَيُّويه حَدَّثَنا مُحَمَّدُ بْنُ نُوحٍ حَدَّثَنا عَبْدُ العَزيزِ بْنُ مُحَمَّدِ بنِ الْحَسَنِ بنِ زَبالَةَ حَدَّثَنا عَبْدُ الله بْنُ موسى بنِ جَعْفَرٍ عَنْ عَلِيِّ بن مُوسى عَنْ أبيهِ عَنْ جَدِّهِ عَنْ مُحَمَّدِ بنِ عَلِيِّ بنِ الْحُسَيْنِ عَنْ أبيهِ عَنِ الْحُسَيْنِ بنِ عَلِيٍّ عَنْ أبيهِ أنَّ رَسُولَ الله ﷺ قالَ: «**مَنْ سَبَّ نَبِيّاً فاقْتُلُوهُ وَمَنْ سَبَّ أصْحابي فاضْرِبُوهُ**».

The interpreters of the Qur'an commented on that verse, saying : It means : You have blasphemed on account of your (scornful and false) statement against Allah's Messenger (pbuh).

Yet, we have formerly stated the view of the consensus of scholars. Concerning the narrations and traditions related as regards that issue, Al-Husain bin 'Ali narrated through his father that Allah's Messenger (pbuh) said, "Whoever reviles a Prophet, kill him, and whoever reviles my companions, flog him with the prescribed penalty (of cursing others falsely).

وفي الحَديثِ الصَّحيحِ أمَرَ النَّبيُّ ﷺ بقَتْلِ كَعْبِ بنِ الأشْرَفِ وَقَوْلِهِ: «**مَنْ لِكَعْبِ بنِ الأشْرَفِ فإنَّهُ يُؤْذِي الله وَرَسُولَهُ**» وَوَجَّهَ إلَيْهِ مَنْ قَتَلَهُ غِيلَةً دُونَ دَعْوَةٍ بِخِلافِ غَيْرِهِ مِنَ الْمُشْرِكِينَ وَعَلَّلَ بأذاهُ لَهُ فَدَلَّ أنَّ قَتْلَهُ إيَّاهُ لِغيْرِ الإشْراكِ بَلْ لِلأذى وَكَذلِكَ قَتَلَ أبا رَافِعٍ، قال الْبَرَاءُ وَكانَ يُؤْذِي رسولَ الله ﷺ وَيُعِينُ عَلَيْهِ وَكَذلِكَ أمْرُهُ يَوْمَ الْفَتْحِ بِقَتْلِ ابنِ خَطَلٍ وَجارِيَتَيْهِ اللَّتَيْنِ كانَتا تُغَنِّيانِ بِسَبِّهِ ﷺ.

In the sound hadith, the Prophet (pbuh) commanded to kill Ka'b bin Al-Ashraf saying, 'who can assume the mission of killing him, for he offends Allah and His Messenger," So, he dispatched someone who assassinated him stealthily

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(1) [9: 61]

(2) [9: 65 - 66]

without warning (him and asking him to repent), unlike the polytheists (who used to be warned and asked for repentance, before being killed). He explained that he caused him to be killed due to offending him thereby, this signifies that he was slaughtered for his offence, not for polytheism.

Likewise, Abu Rafi' was slaughtered for the same reason. Al Bera' said : He used to offend Allah's Messenger (pbuh) and help his enemies against him.

As well, the Prophet (pbuh) commanded to kill Ibn Khattal and his both slave-girls who used to slander him.

وفي حَدِيثٍ آخَرَ أَنَّ رَجُلاً كانَ يَسُبُّهُ ﷺ فقالَ: «**مَنْ يَكْفِينِي عَدُوِّي؟**» فقالَ خالِدٌ أنا فَبَعَثَهُ النَّبِيُّ ﷺ فَقَتَلَهُ وَكَذٰلِكَ أَمَرَ بِقَتْلِ جَمَاعَةٍ مِمَّنْ كانَ يُؤْذِيهِ مِنَ الكُفَّارِ وَيسبُّهُ كالنَّضْرِ بنِ الحَارِثِ وَعُقْبَةَ بنِ أبي مُعَيْطٍ وَعَهِدَ بِقَتْلِ جَماعَةٍ مِنْهُمْ قَبْلَ الْفَتْحِ وَبَعْدَهُ فَقُتِلُوا إلاَّ مَنْ بادَرَ بإسْلاَمِهِ قَبْلَ الْقُدْرَةِ عَلَيْهِ، وَقَدْ رَوَى الْبَزَّارُ عَنِ ابنِ عَبَّاسٍ أَنَّ عُقْبَةَ بْنَ أبي مُعَيْطٍ نادَى يا مَعَاشِرَ قُرَيْشٍ مَا لي أُقْتَلُ مِنْ بَيْنِكُمْ صَبْراً؟ فقال له النبيُّ ﷺ: [«**بِكُفْرِكَ وَٱفْتِرَائِكَ عَلَى رسولِ الله ﷺ**» وَذَكَرَ عبدُ الرزاق أَنَّ النبيَّ ﷺ] سَبَّهُ رَجُلٌ فقال: «**مَنْ يَكْفِينِي عَدُوِّي؟**» فقال الزُّبَيْرُ: أنَا، فَبَارَزَهُ فَقَتَلَهُ الزُّبَيْرُ. ورُوِيَ أيضاً أَنّ ٱمْرَأَةً كَانَتْ تَسُبُّهُ ﷺ فقال: «**مَنْ يَكْفِينِي عَدُوَّتِي؟**» فَخَرَجَ إِلَيْهَا خالدُ بنُ الْوَلِيد فَقَتَلَهَا؛ ورُوِيَ أَنّ رَجُلاً كَذَبَ عَلَى النبيِّ ﷺ فَبَعَثَ عَلِيّاً والزُّبَيْرَ إِلَيْهِ لِيَقتلاهُ، وَرَوى ابنُ قانِعٍ أَنَّ رَجُلاً جَاءَ إِلَى النبيِّ ﷺ فقال يا رسولَ الله سمعتُ أبي يقولُ فيكَ قَوْلاً قَبيحاً فَقَتَلْتُهُ فَلَمْ يَشُقَّ ذٰلِكَ عَلَى النبيِّ ﷺ، وَبَلَغَ الْمُهَاجِرَ بنَ أبي أُمَيَّةَ أمِيرَ الْيَمَن لأبي بكرٍ رَضِيَ الله عَنْهُ أَنّ ٱمْرَأَةً هُنَاكَ في الرِّدَّة غَنَّتْ بِسَبِّ النبيِّ ﷺ فَقَطَعَ يَدَهَا وَنَزَعَ ثَنِيَّتَهَا فَبَلَغَ أبا بكر رَضِيَ الله عَنْهُ ذٰلكَ فقال له: لَوْلاَ مَا فَعَلْتَ لأَمَرْتُكَ بِقَتْلِهَا لأَنَّ حَدَّ الأَنْبِيَاءِ لَيْسَ يُشْبِهُ الْحُدُودَ، وعن ابن عباسٍ هَجَتِ ٱمْرَأَةٌ مِنْ خَطْمَةَ النبيَّ ﷺ فقال «**مَنْ لي بهَا؟**» فقال رجلٌ مِنْ قَوْمِهَا أنَا يا رسولَ الله فَنَهَضَ فَقَتَلَهَا فأَخْبَرَ النبيَّ ﷺ فقال: «**لاَ يَنْتَطِحُ فيهَا عَنْزَان**» وعن ابنِ عباسٍ أَنَّ أَعْمَى كَانَتْ لَهُ أُمُّ وَلَدٍ تَسُبُّ النبيَّ ﷺ فَيَزْجُرُهَا فَلاَ تَنْزَجِرُ فَلَمَّا كَانَتْ ذَاتَ لَيْلَةٍ جَعَلَتْ تَقَعُ في النبيِّ ﷺ وَتَشْتُمُهُ فَقَتَلَهَا وَأَعْلَمَ النبيَّ ﷺ بِذٰلِكَ فَأَهْدَرَ دَمَهَا.

In another version, it was related : A man used to curse the Prophet (pbuh), so he asked, "who suffices me against my enemy (i.e. who can slaughter him)? Then Khalid said : It is me. Then he sent him and he killed that man.

Likewise, he did not let (away from killing) a group of the disbelieving folks who used to revile him comprising An-Nadhr bin Al- Harith, and 'Uqba bin Abu Mu'eet.

He commanded to kill a group of the unbelievers before and after the conquest of Mecca, who were killed except for those who embraced Islam before having been empowered (i.e. before having been captivated or caught).

Al-Bazzar narrated on the authority of Ibn 'Abbas: 'Uqba bin Mu'eet shouted: O Quraish folks, why am I slaughtered among you without being in war? Therein the Prophet (pbuh) said: It is due to your disbelief and calumny against Allah's Messenger (pbuh).

'Abdur-Razzaq stated that the Prophet (pbuh) was reviled by a man, so he said: whoever suffices me against my enemy ?Therein, Az-Zubair said: (It is) me. Then Az-Zubair engaged in a duel against him and struck him killed.

It was also related that a woman reviled the Prophet (pbuh), and therein he said: who suffices me against my enemy? So, Khalid bin Al-Walid got out to her, causing her to be killed.

It was related: When a man launched a false statement against the Prophet (pbuh), he dispatched 'Ali and Az-Zubair to him, who both slaughtered him.

Ibn Qani' reported: A man came to the Prophet (pbuh) saying: O Allah's Messenger (pbuh), I heard my father delivering obscene statement against you, so I killed him - therein, the Prophet (pbuh) did not object to that (for his father committed an act of infidelity).

Al-Muhajir bin Ummayyah, the commander of Yemen, informed Abu Bakr As-Siddiq (may Allah be pleased with him- who was the caliph of Muslims during that time) that there was a woman who apostatized (from Islam) and sang songs slandering the Prophet (pbuh), so he amputated her hand and extracted out her incisor tooth. Therein, Abu Bakr, may Allah be pleased with him, said: But for what you have done, I would have commanded you to slaughter her, for the penalty prescribed for reviling the Prophets is unlike that of cursing others (people).

Ibn 'Abbas narrated: A woman from Khatma (tribe) dispraised the Prophet (pbuh), so he said: who can kill her for my right? then a man from her people said: (It is) me, O Allah's Messenger (pbuh). Therein, he rose up and killed her. When the Prophet (pbuh) was told by him (that he slaughtered her), he said: It is indisputable that her blood was shed with impunity.

Ibn 'Abbas narrated: Once a blind man had a female slave who used to slander the Prophet (pbuh), so he reproached her, but it was of no avail. So on one night when she was reviling the Prophet (pbuh), he killed her. When the Prophet (pbuh) was informed about that, he said: It is indisputable that her blood is shed with impunity.

وفي حديثِ أبي بَرْزَةَ الأَسْلَمِيِّ كُنْتُ يَوْماً جَالِساً عِنْدَ أبي بكرٍ الصِّدِّيقِ فَغَضِبَ عَلَى رَجُلٍ مِنَ الْمُسْلِمِينَ. وَحَكَى القاضِي إسماعيلُ وغَيْرُ وَاحِدٍ مِنَ الأَئِمَّةِ في هٰذَا الحديثِ أنه سَبَّ أبا بكرٍ ورواه النَّسَائِيُّ: أَتَيْتُ أبا بكرٍ وَقَدْ أَغْلَظَ لِرَجُلٍ فَرَدَّ عَلَيْهِ قال: فقلتُ يا خليفةَ رسول الله دَعْنِي أَضْرِبُ عُنُقَهُ فقال اجْلِسْ فَلَيْسَ ذٰلِكَ لأَحَدٍ إلاَّ لرسولِ الله ﷺ، قال القاضي أبو محمد بنُ نَصْرٍ وَلَمْ يُخَالِفْ عَلَيْهِ أَحَدٌ، فَاسْتَدَلَّ الأَئِمَّةُ بِهٰذَا الحديث عَلَى قَتْلِ مَنْ أَغْضَبَ النبيَّ ﷺ بِكُلِّ مَا أَغْضَبَهُ أَوْ آذَاهُ أَوْ سَبَّهُ وَمِنْ ذٰلِكَ كِتَابُ عمرَ بنِ عبدِ العزيزِ

إلى عَامِلِهِ بالْكُوفَةِ وَقَدِ اسْتَشَارَهُ في قَتْلِ رَجُلٍ سَبَّ عمرَ رَضِيَ الله عَنْهُ فَكَتَبَ إِلَيْهِ عمرُ: إِنَّهُ لاَ يَحِلُّ قَتْلُ امْرِىءٍ مُسْلِمٍ بِسَبِّ أَحَدٍ مِنَ النَّاسِ إِلاَّ رَجُلاً سَبَّ رسولَ الله ﷺ فَمَنْ سَبَّهُ فَقَدْ حَلَّ دَمُهُ، وَسَأَلَ الرَّشِيدُ مَالِكاً في رَجُلٍ شَتَمَ النبيَّ ﷺ وَذَكَرَ لَهُ أَنَّ فُقَهَاءَ الْعِرَاقِ أَفْتَوْهُ بِجَلْدِهِ فَغَضِبَ مَالِكٌ وقال: يَا أَمِيرَ الْمُؤْمِنِينَ مَا بَقَاءُ الأُمَّةِ بَعْدَ شَتْمِ نَبِيِّهَا؟ مَنْ شَتَمَ الأَنْبِيَاءَ قُتِلَ وَمَنْ شَتَمَ أَصْحَابَ النبيِّ ﷺ جُلِدَ.

Abu Barza Al-Aslamy narrated : While I was sitting in the presence of Abu Bakr As-Siddiq (may Allah be pleased with him) one day, he got angry with a Muslim man. Al-Qadi, Isma'il and more than one Imam related that hadith and said that the man cursed Abu Bakr.

An - Nasa'i reported that narration and said : Abu Barza related : I came to Abu Bakr one day. Therein, he gave strongly-worded speech to a Muslim man, who in turn gave an echo reply to his speech. Then I said : O successor of Allah's Messenger (pbuh), let me cut off his neck. Thereupon Abu Bakr said : Sit down, for this (penalty) is (incumbent to be inflicted upon him) for (cursing) none but Allah's Messenger (pbuh). Al-Qadi Abu Muhammad bin Nasr said : None (of the companions) disagreed with Abu Bakr as for that, so the scholars inferred from that hadith that the one who offends or reviles the Prophet (pbuh) is to be slaughtered.

Likewise, it is outstanding in effect of the letter dispatched by 'Umar bin 'Abdel-'Aziz to his governor in Al-Kufa (in Iraq), when he consulted him in the case of a man who reviled 'Umar bin Al-Khattab (may Allah be pleased with him), and thereby, 'Umar wrote it saying : It is not lawful to slaughter a Muslim one owing to cursing any of the people. Yet in case of reviling Allah's Messenger (pbuh), he is to be killed with impunity.

Harun Ar-Rasheed (the Abbasid caliph) asked Malik bin Anas about the religious verdict concerning a man, who reviled the Prophet (pbuh),and told him that the religious jurists of Iraq gave the verdict that he was to be flogged. Therein, Malik got angry and said : O commander of the faithful believers, how can the nation last after its Prophet is being reviled ?! Whoever reviles the Prophets is to be killed, and whoever reviles the Prophet's companions is to be flogged according to the prescribed penalty of cursing others (falsely).

قال القاضي أبو الفضلِ: كَذَا وَقَعَ في هٰذِهِ الْحِكَايَةِ رَوَاهَا غَيْرُ وَاحِدٍ مِنْ أَصْحَابِ مَنَاقِبِ مَالِكٍ وَمُؤَلِّفِي أَخْبَارِهِ وَغَيْرِهِمْ وَلاَ أَدْرِي مَنْ هٰؤُلاَءِ الْفُقَهَاء بِالْعِرَاقِ الَّذِينَ أَفْتَوا الرَّشِيدَ بِمَا ذُكِرَ وَقَدْ ذَكَرْنَا مَذْهَبَ الْعِراقِيِّينَ بِقَتْلِهِ وَلَعَلَّهُمْ مِمنْ لَمْ يُشْهَرْ بِعِلْمٍ أَوْ منْ لاَ يُوثَقُ بِفَتْوَاهُ أَوْ يَمِيلُ بِهِ هَوَاهُ أَوْ يَكُونُ مَا قَالَهُ يُحْمَلُ عَلَى غَيْرِ السَّبِّ فَيَكُونُ الْخِلاَفُ هَلْ هُوَ سَبٌّ أَوْ غَيْرُ سَبٍّ أَوْ يَكُونُ رَجَعَ وَتَابَ عَنْ سَبِّهِ فَلَمْ يَقُلْهُ لِمَالِكٍ عَلَى أَصْلِهِ وَإِلاَّ فَالإِجْمَاعُ عَلَى قَتْلِ مَنْ سَبَّهُ كَمَا قَدَّمْنَاهُ وَيَدُلُّ عَلَى قَتْلِهِ مِنْ جِهَةِ النَّظَرِ وَالاعْتِبَارِ أَنَّ مَنْ سَبَّهُ أَوْ تَنَقَّصَهُ ﷺ

فَقَدْ ظَهَرَتْ عَلاَمَةُ مَرَضِ قَلْبِهِ وَبُرْهَانِ سَرِّ طَوِيَّتِهِ وَكُفْرِهِ، وَلِهٰذَا مَا حَكَمَ لَهُ كَثِيرٌ مِنَ الْعُلَمَاء بالرِّدَّةِ وهي رواية الشَّامِيِّينَ عَنْ مالِكٍ والأَوْزَاعِيّ وقولُ الثَّوْرِيّ وأَبي حنيفَةَ وَالكوفِيِّينَ وَالقَوْلُ الآخَرُ أنهُ دَلِيلٌ على الكُفْرِ فَيُقْتَلُ حَدّاً وَإِنْ لَمْ يُحْكَمْ لَهُ بالكُفْرِ إِلاَّ أَنْ يَكُونَ مُتَمَادِياً على قوله غَيْرَ مُنْكِرٍ لَهُ وَلاَ مُقْلِعٍ عَنْهُ فَهٰذَا كافِرٌ، وَقَوْلُهُ إمّا صَرِيحُ كُفْرٍ كالتَّكْذِيبِ وَنَحْوِهِ أَوْ مِنْ كَلِمَاتِ الاسْتِهْزَاءِ وَالذَّمِّ فاعْتِرَافُهُ بِهَا وَتَرْكُ تَوْبَتِهِ عَنْهَا دَلِيلُ اسْتِحْلاَلِهِ لِذٰلِكَ وَهُوَ كُفْرٌ أَيْضاً فَهٰذَا كَافِرٌ بِلا خِلافٍ قال الله تَعَالَى في مِثْلِهِ: ﴿يَحْلِفُونَ بِٱللَّهِ مَا قَالُواْ وَلَقَدْ قَالُواْ كَلِمَةَ ٱلْكُفْرِ وَكَفَرُواْ بَعْدَ إِسْلَٰمِهِمْ﴾ [التوبة: 74]

Al-Qadi Abul-Fadl may Allah have mercy upon him- said: thus, that aforementioned narration was related by more than one of the narrators and compilers of news about Malik. Yet, I do not know those jurists in Iraq who gave Ar-Rasheed that stated verdict. However, we have formerly mentioned the verdict given by the religious scholars of Iraq which implies that he is to be killed. May be those jurists who viewed flogging him were unknown or were not trustworthy, or proceeded upon whims, or misinterpreted the case to be related to something else apart from revilement, and thereby, they disagreed whether he reviled or not? Or may be he repented afterwards, so he did not tell Malik about the original story. Otherwise, the consensus is to kill the one reviling the Prophet, as we have previously mentioned.

By virtue of deliberation and consideration, it is incumbent to kill the one who disparages or reviles the Prophet (pbuh), for who perpetrates so, is ill-hearted (ie. Hypocrite and suspicious) and this is a token of concealing evil and infidelity in his heart, thereby the majority of scholars gave the verdict involving that he apostatized (from Islam religion). That view was related by the Levantine scholars on the authority of Malik and Al-Awza'y, and it was the statement adopted by Ath-Thaury, Abu Hanifa and the Kufa scholars.

The other statement regards that (revilement) as a sign of belief, so he is to be killed according to the penalty prescribed in the Qur'an, though he is not adjudged to be a disbeliever except if he persists in doing so non-stop, for in such a case he is deemed to be an unbeliever. As well, his speech which involves denying, slighting or dispraising the Prophet (pbuh) and his Prophethood, and which he confesses without repenting, is a token of making that lawful for him, and this is also sorted as disbelief, thereby it is indisputable that he is a disbeliever. This corresponds with Allah's Statement, namely, "they swear by Allah that they said nothing (bad), but really they said the word of disbelief."(1)

قال أَهْلُ التَّفْسِيرِ: هِيَ قَوْلُهُمْ: إِنْ كانَ مَا يَقُولُ محمدٌ حَقّاً لَنَحْنُ شَرٌّ مِنَ الْحَمِيرِ، وَقِيلَ: بَلْ قَوْلُ بَعْضِهِمْ مَا مَثَلُنَا وَمَثَلُ مُحمدٍ إِلاَّ قَوْلُ القَائِلِ سَمِّنْ كَلْبَكَ يأْكُلكَ و﴿لَئِن

(1) [9:74]

رَّجَعْنَآ إِلَى ٱلْمَدِينَةِ لَيُخْرِجَنَّ ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ﴾ [المنافقون: 8] وقد قيلَ: إن قائلَ مِثْلِ هٰذَا إنْ كانَ مُسْتَتِراً به أنَّ حُكْمَهُ حُكْمُ الزِّنْدِيق يُقْتَلُ ولأَنَّهُ قَدْ غَيَّرَ دِينَهُ وَقَدْ قال ﷺ: «مَنْ غَيَّرَ دِينَهُ فاضْرِبُوا عُنُقَهُ» ولأنَّ لِحُكْم النبيِّ ﷺ في الْحُرْمَةِ مَزِيَّةً على أُمَّتِهِ وَسَابُّ الْحُرِّ مِنْ أُمَّتِهِ يُحَدُّ فَكَانَت العُقُوبَةُ لِمَنْ سَبَّهُ ﷺ القَتْلَ لِعَظِيمِ قَدْرِهِ وَشُفُوفِ مَنْزِلَتِهِ على غَيْرِهِ.

The interpreters of the Qur'an said : It (the verse) refers to their saying : Had what Muhammad said been true, we shall be worse than donkeys.

It was also said : It refers to the statement they said, namely : the example of Muhammad and us is compatible with the saying some one said, namely, "fatten your dog and it will eat you, and if we come back to Medina, the honoured (ie. The hypocrite 'Abdullah bin Salul who said that) will extract out of it the inferior ones (referring to the believers).

It was also said : the one saying so, while concealing it from the Muslims (i.e. without letting them know or hear it), is to be afflicted with the judgment as for the infidel since he changed and apostatized from his religion. This corresponds with the Prophet's statement, namely " whoever changes his religion (i.e. apostatizes from Islam) is to be amputated of his neck." Owing to the judgment as for violating the sanctity of the Prophet (pbuh) whose penalty is superior to that inflicted on reviling his followers, thereby killing is the punishment to be inflicted on the one reviling him, due to his great status superior to other.

فصل

فَإِنْ قُلْتَ فَلِمَ لَمْ يَقْتُلِ النَّبِيُّ ﷺ اليَهُودِيَّ الَّذِي قال لَهُ السَّامُ عَلَيْكُمْ وَهٰذَا دُعَاءٌ عليه وَلاَ قَتَلَ الآخَرَ الَّذِي قالَ لَهُ إنَّ هٰذِهِ لَقِسْمَةٌ مَا أُرِيدَ بِهَا وجهُ الله وَقَدْ تَأَذَّى النَّبِيُّ ﷺ مِنْ ذٰلِكَ وقالَ: «قَدْ أُوذِيَ مُوسَى بِأَكْثَرَ مِنْ هٰذَا فَصَبَرَ» وَلاَ قَتَلَ المُنَافِقِينَ الَّذِينَ كَانُوا يُؤْذُونَهُ في أَكْثَرِ الْأَحْيَانِ؟ فَاعْلَمْ وَفَّقَنَا الله وَإِيَّاكَ أَنَّ النبيَّ ﷺ كَانَ أَوَّلَ الْإِسَلام يَسْتَأْلِفُ عَلَيْهِ النَّاسَ وَيُمَيِّلُ قُلُوبَهُمْ وَيَمِيلُ إِلَيْهِ وَيُحَبِّبُ إِلَيْهِمُ الإِيمَانَ وَيُزَيِّنُهُ في قُلُوبِهِمْ وَيُدَارِئُهُمْ ويقولُ لأصحابِهِ: «إِنَّمَا بُعِثْتُمْ مُيَسِّرِينَ وَلَمْ تُبْعَثُوا مُنَفِّرِينَ» ويقولُ: «يَسِّرُوا وَلاَ تُعَسِّرُوا وَسَكِّنُوا وَلاَ تُنَفِّرُوا» ويقولُ: «لاَ يَتَحَدَّثُ النَّاسُ أنّ مُحَمَّداً يَقْتُلُ أَصْحَابَهُ» وَكَانَ ﷺ يُدَارِي الْكُفَّارَ وَالْمُنَافِقِينَ وَيُجمِلُ صُحْبَتَهُمْ وَيُغْضِي عَنْهُمْ وَيَحْتَمِلُ مِنْ أَذَاهُمْ وَيَصْبِرُ عَلَى جَفَائِهِمْ مَا لاَ يَجُوزُ لَنَا الْيَوْمَ الصَّبْرَ لَهُمْ عَلَيْه وَكَانَ يُرْفِقُهُمْ بالْعَطَاءِ وَالإِحْسَان وَبِذٰلِكَ أَمَرَهُ الله تَعَالَى فقال تَعَالَى: ﴿وَلَا تَزَالُ تَطَّلِعُ عَلَىٰ خَآئِنَةٍ مِّنْهُمْ إِلَّا قَلِيلًا مِّنْهُمْ فَٱعْفُ عَنْهُمْ وَٱصْفَحْ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ﴾ [المائدة: 13] وقالَ تعالَى: ﴿ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ﴾ [فصلت: 34]

Chapter Three

The Reasons for the Prophet's Forgiveness for some people Who Offended Him (pbuh)

In case you say : So, why did not the Prophet (pbuh) kill the Jewish man who said to him : As-Sam (Death) be upon you, which is an invocation against him, as well as the man who said to him : that portion is not intended for Allah's sake, though the Prophet (pbuh) got offended on account of that speech and said, 'Musa (Moses) was offended by what surpasses that, and he endured patiently,' or kill the hypocrites who used to inflict harms upon him in most cases?

Thereby, behold - may Allah guide you and us to success - that the Prophet (pbuh) used to draw the people's hearts to Islam since its outset, make them like faith and comply with their moods. He used to say to his companions, "Verily, you have been sent with the glad tidings, and you have not been sent to turn people away (from Islam)," and, "Facilitate the things to people (concerning religious matters), and do not make it hard for them and make people be pleased and do not cause them to run away (from Islam),", and, "so that people might not say that Muhammad is killing his companion."

The Prophet (pbuh) used to please and keep on friendly terms with the infidels and hypocrites, overlooking their misdeeds, enduring their harms and observing patience at their coarseness and insolence in such an extent that we can not stand nowadays. He would offer gifts and charitable deeds for them, as he was ordained by Allah the Supreme who said, "And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allah loves the good doers,"(1) and said, "Repel (the evil) with one which is better (i.e. - Allah orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he between whom and you there was enmity, (will become) as though he was a close friend."(2)

وذلِكَ لِحَاجَةِ النَّاس لِلتَّألُّف أوَّلَ الْإِسْلاَمِ وَجَمْعِ الْكَلِمَةِ عَلَيْهِ فَلَمَّا ٱسْتَقَرَّ وَأَظْهَرَهُ الله عَلَى الدِّين كُلِّه قَتَلَ مَنْ قَدَرَ عَلَيْهِ وَٱشْتَهَرَ أمْرُهُ كَفِعْلِهِ بِٱبْنِ خَطَلٍ وَمَنْ عَهِدَ بِقَتْله يَوْمَ الْفَتْح وَمَنْ أَمْكَنَهُ قَتْلُهُ غِيلَةً مِنْ يَهُودَ وَغَيْرِهِمْ أَوْ غَلَبَةً مِمَّنْ لَمْ يُنْظِمْهُ قَبْلُ سِلْكَ صُحْبَتِهِ وَالانْخِرَاطَ في جُمْلَة مُظْهِرِي الْإيمَانِ به مِمَّنْ كَانَ يُؤْذِيهِ كَابْنِ الأشْرَفِ وأبي رافِعٍ والنَّضْرِ وعُقْبَةَ وَكَذلِكَ نَدَرَ دَمَ جَمَاعَةٍ سِوَاهُمْ كَكَعْب بنِ زُهَيْر وابن الزِّبَعْرَى وغيرِهما مِمَّنْ آذَاهُ حَتَّى أَلْقَوْا بأيْدِيهِمْ وَلَقُوهُ مُسْلِمِينَ وَبوَاطِنُ الْمُنَافِقِينَ مُسْتَتِرَةٌ وَحُكْمُهُ ﷺ على الظَّاهِرِ وأكْثَرُ تِلْكَ الكَلِمَات إنَّمَا كانَ يَقُولُهَا القَائِلُ مِنْهُمْ خُفْيَةً وَمَعَ أمْثَالِهِ وَيَحْلِفُونَ عَلَيْهَا إذَا نُمِيَتْ وَيُنْكِرُونَهَا

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(1) [5: 13]

(2) [41: 34]

وَيَحْلِفُونَ بالله ما قالُوا وَلَقَدْ قالُوا كَلِمَةَ الكُفْرِ وكانَ مَعَ هٰذَا يَطْمَعُ في فَيْأَتِهِمْ وَرُجُوعِهِمْ إلى الإسْلام وَتَوْبَتِهِمْ فَيَصْبرُ ﷺ على هَنَاتِهِمْ وَجَفْوَتِهِمْ كما صَبَرَ أُولُو العَزْمِ مِنَ الرُّسُلِ حَتَّى فَاءَ كَثِيرٌ مِنْهُمْ باطِناً كما فاءَ ظَاهِراً وَأَخْلَصَ سرّاً كما أَظْهَرَ جَهْراً وَنَفَعَ الله بَعْدُ بِكَثِير مِنْهُمْ وقامَ مِنْهُمْ لِلدِّين وُزَرَاءُ وَأَعْوَانٌ وَحُمَاةٌ وأَنْصارٌ كما جَاءَتْ به الأَخْبارُ وَبِهٰذَا أَجَابَ بَعْضُ أَئِمّتِنَا رَحِمَهُمُ الله عَنْ هٰذَا السُّؤَالِ قالَ وَلَعَلَّهُ لم يَثْبُتْ عنْدَهُ ﷺ مِنْ أَقْوَالِهِمْ مَا رُفِعَ وَإِنَّمَا نَقَلَهُ الْوَاحِدُ وَمَنْ لَمْ يَصِلْ رُتْبَةَ الشَّهَادَةِ في هٰذَا الباب مِنْ صَبيٍّ أَوْ عَبْدٍ أو امْرَأةٍ وَالدِّمَاءُ لا تُسْتَبَاحُ إلاَّ بِعَدْلَيْنِ وعلى هٰذَا يُحْمَلُ أَمْرُ اليَهُودِيِّ في السَّلاَمِ وَأَنَّهُمْ لَوَّوْا به أَلْسِنَتَهُمْ وَلَمْ يُبَيِّنُوهُ ألاَ تَرَى كَيْفَ نَبَّهَتْ عَلَيْهِ عَائِشَةُ وَلَوْ كَانَ صَرَّحَ بِذٰلِكَ لَمْ تَنْفَرِدْ بِعِلْمِهِ وَلِهٰذَا نَبَّهَ النبيُّ ﷺ أَصْحَابَهُ على فِعْلِهِمْ وَقِلَّةِ صِدْقِهِمْ في فِعْلِهِمْ وَقِلَّةِ صِدْقِهِمْ في سَلاَمِهِمْ وخِيَانَتِهِمْ في ذٰلِكَ لَيّاً بِأَلْسِنَتِهِمْ وَطَعْناً في الدِّينِ فقالَ: إنَّ اليَهُودَ إذَا سَلَّمَ أَحَدُهُمْ فإنَّمَا يَقُولُ السَّامُ عَلَيْكُمْ فَقُولُوا عَلَيْكُمْ.

This is because the people's hearts, at the outset of Islam, need to be drawn nearer to it, and their speech to agree unanimously upon him. Thereafter, when Islam got established and gained superiority over all religions, the Prophet (pbuh) killed the ones who were famous for offending him, such as Ibn Khattal and those whom he entrusted the Muslims to kill, as well as those of the Jews and others who were assassinated or overcome, before their being in his company and showing faith in him, such as Ibn Al-Ashraf, Abu Rafi', An-Nadhr and 'Uqba.

As well, he made it lawful to shed the blood of a group of them with impunity, comprising Ka'b bin Zuhair, Ibn Az-Zab'ary and others, who used to offend him, until they surrendered to him, embracing Islam.

The inner thoughts and feelings of the hypocrites were hidden, and the Prophet (pbuh) adjudged them relying on their external appearance (their showy embracement of Islam), so most of the scornful speech against the Prophet (pbuh) was uttered by any one of them stealthily while having been along with his like (of the hypocrites). In case any of that speech was conveyed to the Prophet (pbuh), they would swear that they did not state it and deny having said so. They swore by Allah though they vocalized the speech of disbelief.

However, the Prophet (pbuh) wished they would repent and convert to Islam with sincere faith. Thereby, he endured their misdeeds and shameless speech, the same as the past Prophets of strong will (i.e. Ibrahim (Abraham), Nuh (Noah), Musa (Moses) and 'Isa (Jesus) did. Therein, a multitude of them repented and got sincere in faith openly and secretly. Later on they served Allah and raised high His Religion, protecting and supporting it as the narrations related. Thus, that was the answer given by our scholars to the aforementioned question.

May be, it was not assured that they uttered such obscene talks, or was conveyed to the Prophet (pbuh) by the persons who were not fit for giving

witness such as a boy or a slave or a woman, and thereby the blood was not to be shed except out of the testimony given by two free male witnesses.

By virtue of that, the same statement applies to the Jews as for their greeting of peace in which they twisted their tongues so as to tarnish its pronunciation. Yet, 'A'ishah shed light on that (when she answered : As-Sam (Death) be upon you and disparage and curse be upon you. Thus, the Prophet (pbuh) drew his companions' attention to their (the Jews') misdeed and untruthful salutation as well as their deceit when they twisted their tongues to speak evil of religion. So, he said, "When anyone of them salutes, he says, 'As -Sam (Death) be upon you', so let you reply, "It is upon you".

وَكَذٰلِكَ قال بَعْضُ أَصْحَابِنَا البَغْدَادِيِّينَ إِنَّ النَّبِيَّ ﷺ لَمْ يَقْتُلِ الْمُنَافِقِينَ بِعِلْمِهِ فِيهِم وَلَمْ يَأْتِ أَنهُ قَامَتْ بَيِّنَةٌ على نِفَاقِهِمْ فَلِذٰلِكَ تَرَكَهُمْ وأَيْضاً فإِنَّ الأَمْرَ كانَ سِرّاً وباطِناً وَظَاهِرُهُم الإِسْلاَمُ والإِيمَانُ وإِنْ كانَ مِنْ أَهْلِ الذِّمَّة بالعَهْدِ وَالجِوَارِ وَالنَّاسُ قَرِيبٌ عَهْدُهُمْ بالإِسْلاَمِ لَمْ يَتَمَيَّزْ بَعْدُ الخَبِيثُ مِنَ الطَّيِّبِ وَقَدْ شَاعَ عَنِ المَذْكُورِينَ في الْعَرَبِ كَوْنُ مَنْ يُتَّهَمُ بالنِّفَاقِ مِنْ جُمْلَةِ الْمُؤْمِنِينَ وَصَحَابَةِ سَيِّدِ الْمُرْسَلِينَ وَأَنْصارِ الدِّينِ بِحُكْمِ ظَاهِرِهِمْ فَلَوْ قَتَلَهُمُ النبي ﷺ لِنفَاقِهِمْ وَمَا يَبْدُرُ مِنْهُمْ وَعِلْمِهِ بِمَا أَسَرُّوا في أَنْفُسِهِمْ لَوَجَدَ المُنَفِّرُ مَا يَقُولُ وَلَارْتَابَ الشَّارِدُ وَأَرْجَفَ المُعَانِدُ وَارْتَاعَ مِنْ صُحْبَةِ النبيِّ ﷺ وَالدُّخُولِ في الإِسْلامِ غَيْرُ وَاحِدٍ وَلَزَعَمَ الزَّاعِمُ وَظَنَّ الْعَدُوُّ الظَّالِمُ أن الْقَتْلَ إِنَّمَا كانَ لِلْعَدَاوَةِ وَطَلَب أَخْذِ التِّرةِ وَقَدْ رَأَيْتُ مَعْنَى مَا حَرَّرْتُهُ مَنْسُوباً إلى مالِكِ بنِ أنسٍ رَحِمَهُ الله وَلِهٰذَا قالَ ﷺ لاَ يَتَحَدَّثُ النَّاسُ أنّ محمداً يَقْتُلُ أَصْحَابَهُ، وقالَ: أُولٰئِكَ الَّذِينَ نَهَانِي الله عَنْ قَتْلِهِمْ وَهٰذَا بِخِلاَفِ إِجْرَاء الأَحْكامِ الظَّاهِرَةِ عَلَيْهِمْ مِنْ حُدُودِ الزِّنَى وَالْقَتلِ وَشِبْهِهِ لِظُهُورِهَا وَاسْتِوَاءِ النَّاسِ في عِلْمِهَا وَقَدْ قالَ مُحَمَّدُ بْنُ المَوَّازِ لَوْ أَظْهَرَ الْمُنَافِقُونَ نفاقَهُمْ لَقَتَلَهُمُ النبيُّ ﷺ، وَقالَهُ الْقَاضِي أبو الحَسَنِ بْنُ الْقَصَّارِ، وقالَ قَتَادَةُ في تَفْسِيرِ قوله تعالَى: ﴿۞ لَّئِن لَّمْ يَنتَهِ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْمُرْجِفُونَ فِى ٱلْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَآ إِلَّا قَلِيلًا مَّلْعُونِينَ أَيْنَمَا ثُقِفُوٓا۟ أُخِذُوا۟ وَقُتِّلُوا۟ تَقْتِيلًا سُنَّةَ ٱللَّهِ﴾ [الأحزاب: 60 ـ 62] الآية، قالَ مَعْنَاهُ إِذَا أَظْهَرُوا النِّفَاقَ.

The scholars of Baghdad said : The Prophet (pbuh) had not slaughtered the hypocrites despite having known their (bad) secrets. Nothing stated that evidence was set against their hypocrisy, so the Prophet (pbuh) left them (without punishment).

As well, they showed their Islam and belief, though they concealed hypocrisy in their hearts, comprising the non-Muslims who had concluded a covenant of protection with him and those who had recently embraced Islam, and thereby

the bad one had not yet been distinguished from the good one (of sincere belief and true faith).

Therefore, the hypocrites among Arabs were common and well-known by the faithful believers and the Prophet's companions as well as the supporters of religion.

Yet, had the Prophet (pbuh) killed them due to their hypocrisy and out of knowing their secrets (of disbelief concealed in their hearts), the disbelieving and hostile one would have found the device for turning the people away from (Islam) relegion, the straying one (from the right path of Islam) would have become suspicious about it, the malignant one would have launched calumny against it, more than one would have been struck with fear of accompanying the Prophet (pbuh) or embracing Islam, the opponent would have alleged false claims [against) the Prophet (pbuh) and Islam], and the enemy would have thought that killing to be a reaction to hostility and thereby would have sought revenge for that.

Thereby, this illustrates and stands for the meaning of the narration reported by Malik bin Anas, may Allah have Mercy upon him, namely, "so that people might not say Muhammad (pbuh) is killing his companions [i.e. he did not kill the hypocrites so that the hostile enemy could not allege that he killed his Companions, i.e. the hypocrites who pretended to be Muslims and accompanied him]."

The Prophet (pbuh) said, "those (hypocrites) are the ones whom Allah prohibited me to kill."

Thereby, the legal judgments as for the prescribed penalty of committing fornication, slaughtering and the like, were inflicted on them as they were treated the same as the remaining Muslims as regards them.

Muhammad bin Al-Mawaz said: Had the hypocrites showed their hypocrisy, the Prophet (pbuh) would have killed them, as stated by Al- Qadi Abul-Hasan bin Al-Qasar.

Qatada said concerning the interpretation of Allah's Statement, namely, "If the hypocrites, and those in whose hearts is a disease (evil desire for illegal sex), and those who spread false news among the people in Medina stop not, We shall certainly let you overpower them: then they will not be able to stay in it as your neighbours but a little while. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter. That was the Way of Allah in the case of those who passed away of old, and you will not find any change in the Way of Allah":[1] It means in case they persist in showing hypocrisy.

وَحَكَى مُحمَّد بنُ مَسْلَمَة في المَبْسُوطِ عَنْ زَيْد بن أَسْلَمَ أنّ قوْلَهُ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ﴾ [التوبة: 73] نَسَخَهَا ما كانَ قَبْلَهَا وقالَ بَعْضُ

(1) [33: 60 - 62]

مَشَايِخنَا لَعَلَّ القَائِلَ هٰذِهِ قِسْمَةٌ مَا أُرِيدَ بِهَا وَجْهُ الله وَقَولَهُ اعْدِلْ لَمْ يَفْهَم النَّبِيُّ ﷺ مِنْهُ الطَّعْنَ عليه وَالتُّهَمَةَ لَهُ وَإِنَّمَا رَآهَا مِنْ وَجْهِ الغَلَطِ فِي الرَّأْيِ وَأُمُورِ الدُّنْيَا وَالاجْتِهَادِ في مَصَالِحِ أَهْلِهَا فَلَمْ يَرَ ذٰلِكَ سَبّاً وَرَأَى أَنَّهُ مِنَ الأَذَى الَّذِي لَهُ العَفْوُ عَنْهُ وَالصَّبْرُ عليهِ فَلِذٰلِكَ لَمْ يُعَاقِبْهُ وَكَذٰلِكَ يُقَالُ فِي اليَهُودِ إِذْ قَالُوا السَّامُ عَلَيْكُم لَيْسَ فِيهِ صَرِيحُ سَبٍّ ولا دُعَاءٍ إِلاَّ بِمَا لاَ بُدَّ مِنْهُ مِنَ المَوْتِ الَّذِي لاَ بُدَّ مِنْ لِحَاقِهِ جَمِيعَ البَشَرِ وَقِيلَ بَلِ المُرَادُ تَسْأَمُونَ دِينَكُمْ وَالسَّأْمُ وَالسَّآمَةُ المَلاَلُ وَهٰذَا دُعَاءٌ على سَآمَةِ الدِّينِ لَيْسَ بِصَرِيح سَبٍّ وَلِهٰذَا تَرْجَمَ البُخَارِي على هٰذَا الحَدِيثِ «بَابٌ إِذَا عَرَّضَ الذِّمِّيُّ أَوْ غَيْرُهُ بِسَبِّ النَّبِيِّ ﷺ» قال بَعْضُ عُلَمَائِنَا وَلَيْسَ هٰذَا بِتَعْرِيض بالسَّبِّ وَإِنَّمَا هُوَ تَعْرِيضٌ بالأَذَى، قالَ القَاضِي أَبُو الفَضْلِ: قَدْ قَدَّمْنَا أَنَّ الأَذَى والسَّبَّ فِي حَقِّهِ ﷺ سَوَاءٌ.

In 'Al-Mabsut', Muhammad bin Maslama related on the authority of Zaid bin Aslam : Allah's statement, "O Prophet [Muhammad (pbuh)]! Strive hard against the disbelievers and the hypocrites, and be harsh against them"(1) abrogates the previous verse sent down before it (which implies forgiving and overlooking them).

Some of our religious scholars said: perhaps the sayer of the hereinafter statement: "this division is not for Allah sake", and his word "be fair", was not understood by Prophet Muhammad (pbuh) to be an accusation, but he considered it as a wrong point of view in the fields of life along with trying to benefit the people,so he didn't see it as an abuse,but he dealt with it as a kind of harm of which he could forgive and bear patiently, and so he didn't punish him for that. The same is said for the words of the Jews : "As-Sam (Death) be upon you", that it is not a clear insult or invocation against him, due to meaning that death is a fact upon all the people, and it is said that it means ' you feel boring of your religion,' so this supplication is not also a clear insult. For this case, Al-Bukhari wrote a whole chapter as to the calumny launched by the non-Muslim about our Prophet Muhammad (pbuh). For the Qadi Abul-Fadl, the harm by words and the insult are the same.

وقالَ القَاضِي أَبُو مُحَمَّد بن نَصْرٍ مُجِيباً عن هٰذَا الْحَدِيثِ بِبَعْضِ مَا تَقَدَّمَ ثُمَّ قَالَ: وَلَمْ يَذْكُرْ فِي الْحَدِيثِ هَلْ كَانَ هٰذَا اليَهُودِيُّ مِنْ أَهْلِ العَهْدِ وَالذِّمَّةِ أَوِ الْحَرْبِ وَلاَ يُتْرَكُ مُوجِبُ الأَدِلَّة للأَمْرِ المُحْتَمَلِ وَالأَوْلى فِي ذٰلِكَ كُلِّهِ وَالأَظْهَرُ مِنْ هٰذِ الْوُجُوهِ مَقْصدُ الاسْتِئْلافِ وَالْمُدَارَاةِ على الدِّينِ لَعَلَّهُمْ يُؤْمِنُونَ وَلِذٰلِكَ تَرْجَمَ البُخَارِي على حديث القِسْمَةِ وَالْخَوَارِج «بابُ مَنْ تَرَكَ قِتَالَ الخَوَارِجِ لِلتَّأَلُّف وَلِئَلاَّ يَنْفِر النَّاسُ عَنْهُ» وَلِمَا ذَكَرْنا مَعْنَاهُ عَنْ

(1) [9: 73]

مَالِكٍ وَقَرَّرْنَاهُ قَبْلُ وَقَدْ صَبَرَ لَهُمْ ﷺ على سِحْرِهِ وَسَمِّه وَهُوَ أَعْظَمُ مِنْ سَبِّهِ إِلى أَنْ نَصَرَهُ اللهُ عَلَيْهِمْ وَأَذِنَ لَهُ في قَتْلِ مَنْ حَيَّنَهُ مِنْهُمْ وَإِنْزَالِهِمْ مِنْ صَياصِيهِمْ وَقَذَفَ في قُلُوبِهِمُ الرُّعْبَ وَكَتَبَ على مَنْ شاءَ مِنْهُمُ الجَلاَءَ وَأَخْرَجَهُمْ مِنْ دِيارِهِمْ وَخَرَّبَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدي المُؤْمِنِينَ وكاشَفَهُمْ بالسَّبِّ فقال يا إِخْوَةَ القِرَدَةِ وَالخَنَازِيرِ وَحَكَّمَ فِيهِمْ سُيُوفَ المُسْلِمِينَ وَأَجْلاَهُمْ مِنْ جِوَارِهِمْ [وأَوْرَثَهُمْ أَرْضَهُمْ وَدِيارَهُمْ وَأَمْوَالَهُمْ لِتَكُونَ كَلِمَةُ اللهِ هِيَ العُلْيَا وَكلِمَةُ الَّذِينَ كَفَرُوا السُّفْلَى.]

Qadi Abu Muhammad bin Nasr said commenting upon this Hadith that: saying: if this Jew was from those who lived under the protection of a Muslim country, or was from their enemies? So we couldn't judge upon probabilities.

The most apparent in this case Is that our religion aimed at first to gain the hearts of the non-Muslims o that they may get Muslims.

According to the Hadith of the division and Al-Khawarij (the dissenters from religion who rebelled against Imam 'Ali bin Abu Talib),Al Bukhari wrote about avoiding any struggle with Al-Khawarij in order to give them a chance to return back to (the right path of Islam religion),and avoid turning the people away from religion to pave the way for them to be real Muslims again, according to what we mentioned before in Malik' point of view.

Prophet Muhammad (pbuh) had endured them many times patiently when they poisoned him and make magic against him, and these are more than insulting him until Allah helped him to defeat them, and permitted them to kill who deserved that, and get them out from their forts, besides throwing the terror in their (the enemies) hearts. They were evacuated from their abodes,and they destroyed their homes by themselves and the believers'. And He restored the insult to them when the Prophet (pbuh) said to them: O you who are the brothers of monkeys and pigs (referring to the past Jews whom Allah transformed into monkeys and pigs after they had disobeyed Him). Allah ordered the Muslims to exile the Jews from their neighborhood, and take their lands, homes and property in order to put Allah's word above those who are unbelievers.

فإِنْ قُلْتَ فَقَدْ جَاءَ في الحديثِ الصحِيحِ عن عائِشَةَ رَضِيَ اللهُ عَنْها أنه ﷺ: «مَا انْتَقَمَ لِنَفْسِهِ في شَيْءٍ يُؤْتَى إِلَيْهِ قَطُّ إِلاَّ أَنْ تُنْتَهَكَ حُرْمَةُ اللهِ فَيَنْتَقِمَ للهِ» فَاْعلَمْ أنَّ هٰذَا لا يَقْتَضِي أنهُ لم يَنْتَقِمْ مِمَّنْ سَبَّهُ أَوْ آذَاهُ أَوْ كَذَّبَهُ فإِنَّ هٰذِهِ مِنْ حُرُماتِ اللهِ التِي انْتَقَمَ لَهَا وَإِنَّمَا يَكُونُ مَا لاَ يَنْتَقِمُ مِنْهُ لَهُ فيما تَعَلَّقَ بِسُوءِ أَدَبٍ أَوْ مُعَامَلَةٍ مِنَ القَوْلِ والفِعْلِ بالنَّفْسِ وَالمَالِ مِمَّا لَمْ يَقْصُدْ فاعِلُهُ بِهِ أَذَاهُ لٰكِنْ مِمَّا جُبِلَتْ عَلَيْهِ الأَعْرَابُ مِنَ الجَفَاءِ وَالجَهْلِ أَوْ جُبِلَ عليهِ البَشَرُ مِنَ السَّفَهِ كَجَبْذِ الأَعْرَابِيِّ إِزَارَهُ حَتَّى أَثَّرَ في عُنُقِهِ وَكَرَفْعِ صَوْتِ الآخَرِ عِنْدَهُ وَكَجَحْدِ الأَعْرَابِيِّ شِرَاءَهُ مِنْهُ فَرَسَهُ التِي شَهِدَ فيهَا خُزَيْمَةُ وكما كانَ مِنْ تَظَاهُرِ زَوْجَيْهِ عَلَيْهِ وأَشْبَاهِ

هٰذَا مِمَّا يَحْسُنُ الصَّفْحُ عَنْهُ [وَقَدْ قال بَعْضُ عُلَمَائِنَا إنّ أذَى النبي ﷺ حَرَامٌ لاَ يَجُوزُ بِفِعْلٍ مُبَاحٍ ولا غَيْرِهِ وَأما غَيْرُهُ فَيَجُوزُ بِفِعْلٍ مُبَاحٍ مِمَّا يَجُوزُ لِلإنْسَانِ فِعْلُهُ وَإنْ تَأَذَّى بِهِ غَيْرُهُ واحْتَجّ بِعُمُومِ قولِهِ تَعَالَى: ﴿إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُۥ لَعَنَهُمُ ٱللَّهُ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ﴾ [الأحزاب: 57] وبقولِهِ ﷺ في حدِيثِ فاطِمَةَ: «**إنَّهَا بضَعَةٌ مَنِّي يُؤْذِيني مَا يُؤْذِيهَا ألاَ وَإنِّي لاَ أُحَرِّمُ مَا أحَلَّ الله وَلٰكِنْ لاَ تَجْتَمِعُ ٱبْنَةُ رسول الله وَٱبْنَةُ عَدُوّ الله عِنْدَ رَجُلٍ أبَداً**»] أو يَكُونُ هٰذَا مِمَّا آذَاهُ به كَافِرٌ رَجَا بَعْدَ ذٰلِكَ إسْلاَمَهُ كَعَفْوِهِ عَنْ الْيَهُودِيِّ الَّذِي سَحَرَهُ وعن الأعْرَابِيِّ الَّذِي أرَارَد قَتْلَهُ وعن اليهوديَّةِ الَّتِي سَمَّتْهُ وقد قِيلَ قَتَلَهَا وَمِثْلُ هٰذَا مِمَّا يَبْلُغُهُ مِنْ أذَى أهْلِ الكِتَابِ وَالمُنَافِقِينَ فَصَفَحَ عَنْهُمْ رَجَاءَ ٱسْتِئْلاَفِهِمْ وَٱسْتِئْلاَفِ غَيْرِهِمْ كَمَا قَرَّرْنَاهُ قَبْلُ وبالله التوفِيقُ.

If you say that the Hadith of 'A'ishah- May Allah be pleased with her- That the Prophet- Allah's Blessings and Peace be upon him - didn't avenge himself at all, unless the harm offended Allah's Holiness, so in such a case he would take revenge for the sake of Allah."

But you must know that this doesn't mean he didn't punish those who insulted or harmed him, or those who didn't believe in him and considered him a liar, because all these were the things pertaining to Allah's Holiness. But he didn't punish those who treated him badly or impolitely without having aimed to harm him, but owing to their natural disposition of coarseness and ignorance, such as the Bedouins, comprising the one who seized the Prophet (pbuh) from his clothes having left a trace on his neck, or the other one who spoke loudly with the Prophet (pbuh), or another one who denied having bought from him his horse though Khuzaima witnessed to the dealing purchase, as well as his two wives ('A'ishah and Hafsah) having broken up with him, along with the similar cases in which forgiveness is preferable it.

One of our scholars said that harming the Prophet (pbuh) is prohibited, either through permissible or impermissible acts, so it is not permitted anyway; unlike any other thing that is permitted to any other human being to do. He pleaded by Allah's Statement," Verily those who annoy Allah and His Messenger (pbuh) Allah has cursed them in this world, and in the Hereafter," (Al Ahzab:57),as well as the Prophet's hadith about his daughter Fatima, "she is a piece of my flesh, and it offends me what offends her, and I do not make unlawful what Allah makes lawful, yet no man should marry the Prophet's daughter along with Allah's enemy's daughter (this was when Banu Makhzum tribe wanted to marry Guwairiya the daughter of Abu Jahl -the head disbeliever- to 'Ali bin Abu Talib, while he was married to Fatima the Prophet's daughter).

In other cases, perhaps a disbeliever offends the Prophet (pbuh) but he forgives him,so that they may be get Muslim, like forgiving the Jew (Lubaid bin Al-A'sam) who practiced magic against him, and the Bedouin (Ghourath bin Al Harith) who wanted to kill him, and the Jewish woman (Zainab bint Al-Harith)

who poisoned him, and it was related that he ordered her to be killed later on (since it was related that he forgave her at first, but when Beshr bin Al Bera' demised because he ate from the poisoned sheep, he ordered her to be killed in retribution).

فــــصل

قال القَاضِي تَقَدَّمَ الكلامُ في قَتْل القاصِدِ لِسَبِّهِ وَالإِزْرَاءِ بِهِ وَغَمْصِهِ بأيِّ وَجْهٍ كَانَ مِنْ مُمْكِنٍ أَوْ مُحَالٍ فَهٰذَا وَجْهٌ بَيِّنٌ لاَ إِشْكَالَ فِيهِ.

الوجهُ الثاني لاَحقٌ به في الْبَيَانِ وَالْجلاَءِ وَهُوَ أَنْ يَكُونَ الْقَائِلِ لِمَا قال في جِهَتِهِ ﷺ غَيْرَ قَاصِدٍ لِلسَّبِّ وَالْإِزْرَاءِ وَلاَ مُعْتَقِدٍ لَهُ وَلٰكِنَّهُ تَكَلَّمَ في جِهَتِهِ ﷺ بِكَلِمَةِ الْكُفْرِ مِنْ لَعْنِهِ أَوْ سَبِّهِ أَو تَكْذِيبِهِ أَوْ إِضَافَة مَا لاَ يَجُوزُ عَلَيْهِ أو نَفْيِ مَا يَجِبُ لَهُ مِمَّا هُوَ فِي حَقِّهِ ﷺ نَقِيصَةٌ مِثْلُ أَنْ يَنْسُبَ إِلَيْهِ إِتْيَانَ كَبِيرَةٍ أَوْ مُدَاهَنَةً في تَبْلِيغِ الرِّسَالَةِ أَوْ في حُكْم بَيْنَ النَّاسِ أَوْ يَغُضَّ مِنْ مَرْتَبَتِهِ أو شَرَفِ نَسَبِهِ أو وُفُورِ عِلْمِهِ أَوْ زُهْدِهِ أو يُكَذِّبَ بِمَا اشْتَهَرَ مِنْ أُمُورٍ أَخْبَرَ بِهَا ﷺ وَتَوَاتَرَ الْخَبَرُ بِهَا عَنْ قَصْدٍ لِرَدِّ خَبَرِهِ أو يَأْتِي بِسَفَهٍ مِنَ الْقَوْلِ أو قَبِيح مِنَ الْكَلاَمِ وَنَوْعٍ مِنَ السَّبِّ في جِهَتِهِ وَإِنْ ظَهَرَ بِدَلِيل حَالِهِ أَنَّهُ لَمْ يَعْتَمِدْ ذَمَّهُ وَلَمْ يَقْصِدْ سَبَّهُ إِمَّا لِجَهَالَةٍ حَمَلَتْهُ عَلَى مَا قَالَهُ أَوْ لِضَجَرٍ أَوْ سُكْرٍ اضْطَرَّهُ إِلَيْهِ أَوْ قِلَّةِ مُرَاقَبَةٍ وَضَبْطٍ لِلسَانِهِ وَعَجْرَفَةٍ وَتَهَوُّرٍ في كَلاَمِهِ فَحُكْمُ هٰذَا الْوَجْهِ حُكْمُ الْوَجْهِ الأَوَّلِ الْقَتْلُ دُونَ تَلَعْثُم إِذْ لاَ يُعْذَرُ أَحَدٌ في الْكُفْرِ بِالْجَهَالَةِ وَلاَ بِدَعْوَى زَلَلِ اللِّسَانِ وَلاَ بِشَيْءٍ مِمَّا ذَكَرْنَاهُ إِذَا كَانَ عَقْلُهُ في فِطْرَتِهِ سَلِيماً إلاَّ مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بالإِيمَانِ وَبِهٰذَا أَفْتَى الأَنْدَلُسِيُّونَ عَلَى ابن حاتِمٍ في نَفْيِهِ الزُّهْدَ عن رسول الله صلى الله تعالى عليه وآله وسلم الَّذي قَدَّمْنَاهُ.

Chapter

The Legal Judgment as for the One who reviles the Prophet (pbuh) without Intention or Belief

Al-Qadi said that who insults the Prophet (pbuh) means to harm and contempt him, so his punishment is a must. On the other hand, those who didn't mean to insult the Prophet (pbuh),those who may say something that is not good about him or deny something of his merits, or claim that he did a sin, or didn't convey his massage well,or to doubt about his honour or his knowledge or to disbelieve in what the Prophet (pbuh) told his followers, and if the evidence proves that he has said so unintentionally or in anger or under the effect of Alcoholics,or due to recklessness or foolishness, or not keeping his tongue; in such a case the judgment is compatible with the first one that his punishment is to be death, because there is no excuse if this man is ignorant or his tongue slipped, unless he has been forced to say so, though his heart is full of faith. This

verdict was applied to the case of Ibn Hatem in Al-Andalus when he said that the Prophet was not abstinent from the worldly matters as we presented before.

وقال محمدُ بْنُ سُحْنُونٍ في الْمَأْمُورِ يَسُبُّ النبيَّ ﷺ في أَيْدِي الْعَدُوِّ يُقْتَلُ إلاَّ أَنْ يُعْلَمَ تَبَصُّرُهُ أَوْ إِكْرَاهُهُ، وعن أبي محمد بنِ أبي زيدٍ لاَ يُعْذَرُ بدَعْوَى زَلَلِ اللِّسَانِ في مِثْلِ هٰذَا، وَأَفْتَى أَبُو الْحَسَنِ الْقَابِسِيُّ فِيمَنْ شَتَمَ النَّبي صلى الله عليه وآله وسلم في سُكْرِه يُقْتَلُ لأَنَّهُ يُظَنُّ بِهِ أَنَّهُ يَعْتَقِدُ هٰذَا وَيَفْعَلُهُ في صَحْوِهِ وَأَيْضاً فَإِنَّهُ حَدٌّ لاَ يُسْقِطُهُ السُّكْرُ كَالْقَذْفِ وَالْقَتْلِ وَسَائِرِ الْحُدُودِ لأَنَّهُ أَدْخَلَهُ عَلَى نَفْسِهِ لأَنَّ مَنْ شَرِبَ الْخَمْرَ عَلى عِلْمٍ مِنْ زَوَالِ عَقْلِهِ بِهَا وَإِتْيَانِ مَا يُنْكَرُ مِنْهُ فَهُوَ كَالْعَامِدِ لِمَا يَكُونُ بِسَبَبِهِ وَعَلى هٰذَا أَلْزَمْنَاهُ الطَّلاَقَ وَالْعِتَاقَ وَالْقِصَاصَ وَالْحُدُودَ وَلاَ يُعْتَرَضُ عَلَى هٰذَا بِحَدِيثِ حَمْزَةَ وقولِهِ للنبيِّ ﷺ وَهَلْ أَنْتُمْ إلاَّ عَبِيدٌ لأبي قال: فَعَرَفَ النبيُّ صلى الله عليه وآله وسلم أَنَّهُ ثَمِلٌ فَانْصَرَفَ لأَنَّ الْخَمْرَ كَانَتْ حِينَئِذٍ غَيْرَ مُحَرَّمَةٍ فَلَمْ يَكُنْ في جِنَايَاتِها إِثْمٌ وَكَانَ حُكْمُ مَا يَحْدُثُ عَنْهَا مَعْفُوّاً عَنْهُ كَمَا يَحْدُثُ مِنَ النَّوْمِ وَشُرْبِ الدَّوَاءِ الْمَأْمُونِ.

Muhammad Ibn Sahnun said in Al Ma'sur that whoever insults the Prophet when he is with his enemies must be killed, unless he is forced to say so or he is a non-Muslim.

Abu Muhammad bin Abu Zaid said : there is no excuse for insulting the Prophet (pbuh).

Abu Al Hassan Al Qabesy said: Even the one who offends the Prophet (pbuh) while being intoxicant must be killed, because it means that he believes in this and does so during wakefulness, and the penalty for such an offence is not to be omitted the same as in the case of cursing others, accusing one falsely of fornication, killing a person and other sins. Because whoever drinks alcoholics knows that he his mind will be befogged, and thereby he means what he does, so he is committed by divorce, manumission, retaliation and other penalties. That is not contradicted by the Hadith related by Hamza that he said to the Prophet (pbuh);" Aren't you but slaves for my father," and when the Prophet (pbuh) knew that he was drunk,he left the place, for the intoxicating drinks were not yet prohibited. So it was not regarded as a sin. Thereby, what happened due to it was forgiven the same as what happens while sleeping or taking drugs.

فصل

الْوَجْهُ الثَّالِثُ أن يَقْصِدَ إِلَى تَكْذِيبه فيمَا قَالهُ أو أَتى به أَوْ يَنْفِي نُبُوَّتَهُ أَوْ رِسَالَتَهُ أَوْ وُجُودَهُ أَوْ يَكْفُرُ به انْتقَلَ بِقَوْلِهِ ذٰلِكَ إِلَى دِين آخَرَ غَيْرَ مِلَّتِهِ أَمْ لاَ؟ فَهٰذَا كَافِرٌ بإِجْمَاعٍ يَجِبُ قَتْلُهُ ثُمّ يُنْظَرُ فَإِنْ كَانَ مُصَرِّحاً بِذٰلِكَ كَانَ حُكْمُهُ أَشْبَهَ بِحُكْمِ الْمُرْتَدِّ وَقَوِيَ الْخِلاَفُ في

اَسْتِتَابَتِهِ وَعَلَى الْقَوْلِ الآخر لا تُسْقِطُ الْقَتْلَ عَنْهُ تَوْبَتُهُ لِحَقِّ النبيِّ ﷺ إنْ كَانَ ذَكَرَهُ بِنَقِيصَة فِيمَا قَالَهُ مِنْ كَذِبٍ أَوْ غَيْرِهِ وَإنْ كَانَ مُتَسَتِّراً بِذٰلِكَ فَحُكْمُهُ حُكْمُ الزِّنْدِيقِ لاَ تُسْقِطُ قَتْلَهُ التَّوْبَةُ عِنْدَنا كَمَا سَنُبَيِّنُهُ قال أبو حنيفة وأصحابُهُ مَنْ بَرِىءَ مِنْ مُحمَّدٍ أَوْ كَذَبَ به فَهُوَ مُرْتَدٌّ حَلاَلُ الدَّمِ إلاَّ أَنْ يَرْجِعُ.

Chapter

Is The Sayer of such that an Unbeliever or Apostate?

The third aspect is that if he intends to deny what the Prophet (pbuh) said or did, or doubt about his massage from Allah, and does not believe in his faith, in such a case he leaves this religion for another one and his punishment as an unbeliever is death.

Then we can view, if he declares these forged claims, the legal judgment to be inflicted upon him is that of the apostate, and there are many arguments about giving him a chance to repent.

Another point of view says that even repentance does not cancel the death penalty especially if the words said by him disparage the Prophet (pbuh). If he does not declare his speech clearly, so he is considered as an atheist even if he proclaims repentance, as we will show later.

Abu Hanifa's View:

Abu Hanifa and his followers said that any one who denies the massage of the Prophet (pbuh) or disbelieves in him, he is an apostate, and must be punished by death unless he repents.

وقال ابنُ القاسِمِ في المُسْلِم إذَا قال إنَّ مُحَمَّداً لَيسَ بَنبيٍّ أَوْ لَمْ يُرْسَلْ أَوْ لَمْ يُنْزَلْ عَلَيْهِ قُرْآنٌ وَإنَّمَا هُوَ شَيْءٌ تَقَوَّلَهُ يُقْتَلُ وقال وَمَنْ كَفرَ برسولِ الله ﷺ وأنْكَرَهُ مِنَ الْمُسْلِمِينَ فَهُوَ بِمَنْزِلَةِ الْمُرْتَدِّ وَكَذٰلِكَ مَنْ أعْلَنَ بِتَكْذِيبِهِ أنهُ كَالْمُرْتَدِّ يُسْتَتَابُ وَكَذٰلِكَ قال فِيمَنْ تَنبَّأَ وَزَعَمَ أنهُ يُوحَى إلَيْه وقالهُ سُحْنُونٌ وقال ابنُ القاسِمِ دَعَا إلَى ذٰلِكَ أَوْ جَهْراً وقال أَصْبَغُ وهُوَ كَالْمُرْتَدِّ لأَنَّهُ قَدْ كَفَرَ بِكِتَابِ الله مَعَ الْفِرْيَةِ عَلَى الله تعالى وقال أَشْهَبُ في يَهُودِيٍّ تَنَبَّأَ أَوْ زَعَمَ أَنَّهُ أُرْسِلَ إلَى النَّاسِ أَوْ قَالَ بَعْدَ نَبِيِّكُمْ نَبيٌّ أَنَّهُ يُسْتَتَابُ إنْ كَانَ مُعْلِناً بِذٰلِكَ فَإنْ تَابَ وَإلاَّ قُتِلَ وَذٰلِكَ لأنَّهُ مُكَذِّبٌ للنبيِّ ﷺ في قَوْله لاَ نَبيَّ بَعْدِي مُفْتَرٍ عَلَى الله في دَعْوَاهُ عَلَيْه الرِّسَالَةَ وَالنُّبوةَ؛ وقال محمدُ بنُ سُحْنُونٍ: مَنْ شَكَّ في حَرْفٍ مِمَّا جَاءَ بِهِ محمدٌ ﷺ عَنِ الله فَهُوَ كَافِرٌ جَاحِدٌ، وقال: مَنْ كَذَّبَ النبيَّ ﷺ كَانَ حُكْمُهُ عِنْدَ الأُمَّةِ الْقَتْلَ، وقال أحمدُ بنُ أبي سليمانَ صاحِبُ سُحْنُونٍ: مَنْ قَالَ إنَّ النبيَّ ﷺ أَسْوَدُ قُتِلَ لَمْ يَكُنِ النبيُّ ﷺ بِأَسْوَدَ وقال نحوُهُ أبو عثمانَ الْحَدَّادُ قال: لَوْ قَالَ إنَّهُ مَاتَ قَبْلَ أنْ يَلْتَحِي أَوْ أَنَّهُ كَانَ بِتَاهَرْتَ ولَمْ يَكُنْ بِتِهَامَةَ قُتِلَ لأن هٰذَا نَفْيٌ، قال حَبِيبُ بنُ رَبيعٍ: تَبْدِيلُ صِفَتِهِ وَمَوَاضِعِهِ

كُفْرٌ وَالْمُظْهِرُ لَهُ كَافِرٌ وَفِيهِ الاسْتِتَابَةُ، وَالْمُسِرُّ لَهُ زِنْدِيقٌ يُقْتَلُ دُونَ ٱسْتِتَابَةٍ.

The Maliki's View:

Ibn Al Qasim said if any Muslim says that Muhammad is not a Prophet, or that no verses of the Qur'an were revealed to him by Allah, but it was Muhammad's words which he wrote by him self, he must be punished by death. Ibn Al Qassim added: Any Muslim who denies the massage of the Prophet (pbuh) is an apostate, as well as any one who declare denial is like an apostate and is to be given a chance to repent, similar to the one who feigns Prophethood and claims that he is a Prophet and that Allah sends a massage to him, and both Sahnun and Ibn Al Qassim say,whether he declares for this secretly or publicly.'

Asbagh says that this one is like the apostate because he disbelieves in Allah's Book (the Qur'an) and tells lies about him.

Ashhab says concerning a Jewish man who claims that he is a Prophet who is sent for mankind succeeding our Prophet (pbuh): we shall give him a chance for repentance if he claims that in public. If he does not accept to repent, so he must be killed, because he denies the massage of the Prophet who said:" No Prophet will come after me ", and also forges lies about Allah.

Muhammad bin Sahnun says: anyone who doubts about even a letter said by our Prophet is an unbeliever, and his punishment is death. Ahmad bin Abu Sulaiman,a companion of Sahnun says: Whoever says that the Prophet (pbuh) is black, must be killed, because the Prophet (pbuh) was not black.

Abu 'Uthman Al Hadad said a similar statement to that and added:If one says that The Prophet (pbuh) died without a beard, or that he lived in Tahert (a place in Morocco, i.e, he means that he was in a place other than his own country, Al Hegaz) and he was not in Tuhama (a place in Al Hegaz, between Al-Hegaz mountains and the Red Sea, one of the Prophet's characteristics is that he was from Tuhama);he must be killed, because he fabricates lies.

Habib Ibn Rubai' says: Altering the Prophet's characteristics and places is disbelief, and who does so openly is an unbeliever,who must get repentant, and who does so secretly,is an infidel who is to be killed without giving him a chance to repent.

فـــصل

الوجهُ الرابعُ أنْ يَأْتِي مِنَ الْكَلاَمِ بِمُجْمَلٍ وَيَلْفظُ مِنَ الْقَوْلِ بِمُشْكِلٍ يُمْكِنُ حَمْلُهُ عَلَى النبيِّ ﷺ أَوْ غَيْرِهِ أَوْ يُتَرَدَّدُ فِي الْمُرَادِ بِهِ من سَلاَمَتِهِ مِنَ الْمَكْرُوهِ أَوْ شَرِّهِ فَهُهُنَا مُتَرَدَّدُ النَّظَرِ وَحَيْرَةُ الْعِبَرِ وَمَظِنَّةُ ٱخْتِلاَفِ الْمُجْتَهِدِينَ وَوَقْفَةِ ٱسْتِبْرَاءِ الْمُقَلِّدِينَ لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَا مَنْ حَيَّ عَنْ بَيِّنَةٍ فَمِنْهُمْ مَنْ غَلَّبَ حُرْمَةَ النبيِّ ﷺ وَحَمٰى حِمٰى عِرْضِهِ فَجَسَرَ عَلَى الْقَتْلِ وَمِنْهُمْ مَنْ عَظَّمَ حُرْمَةَ الدَّم وَدَرَأَ الحَدَّ بالشُّبْهَةِ لاحْتِمَالِ القَوْل وَقَدِ اخْتَلَفَ أئِمَّتُنا في رَجُلٍ أَغْضَبَهُ غَرِيمُهُ فقالَ لَهُ صلِّ على محمدٍ ﷺ فقال لَهُ الطّالِبُ لا صلى الله على مَنْ

صلّى عَلَيْهِ فَقِيلَ لِسُحْنُونٍ هَلْ هُوَ كَمَنْ شَتَمَ النبيَّ ﷺ أوْ شَتَمَ الملائِكَةَ الَّذِينَ يُصلُّونَ عَلَيْهِ؟ قال: لا إذا كانَ على ما وَصَفْتَ مِنَ الغَضَبِ لأنَّهُ لَمْ يَكُنْ مُضْمِراً الشَّتْمَ، وقال أبو إسْحَاقَ البَرْقِيُّ وأصْبَغُ بنُ الفَرَجِ لا يُقْتَلُ لأنَّهُ إنَّمَا شَتَمَ النَّاسَ وَهٰذَا نَحْوُ قَوْلِ سُحْنُون لأنَّهُ لم يَعْذِرْهُ بالغَضَبِ في شَتْمِ النبيِّ ﷺ ولٰكِنَّهُ لَمَّا احْتَمَلَ الكَلاَمُ عِنْدَهُ وَلَمْ تَكُنْ مَعَهُ قَرِينَة تَدُلُّ على شَتْمِ النَّبيِّ ﷺ أوْ شَتْمِ المَلائِكَةِ صَلَواتُ الله عَلَيْهِمْ ولا مُقَدِّمَة يُحْمَلُ عَلَيْهَا كَلاَمُهُ بَلِ القَرِينَةُ تَدُلُّ على أنَّ مُرَادَهُ النَّاسُ غَيْرُ هٰؤُلاءِ لأجْلِ قَوْلِ الآخَرِ لَهُ صَلِّ على النَّبيِّ فَحُمِلَ قَوْلُهُ وَسَبُّهُ لِمَنْ يُصَلِّي عَلَيْهِ الآنَ لأجْلِ أمْرِ الآخَرِ لَهُ بِهٰذَا عِنْدَ غَضَبِهِ هٰذَا مَعْنَى قَوْلِ سُحْنُونٍ وَهُوَ مُطَابِقٌ لِعِلَّةِ صَاحِبَيْهِ وَذَهَبَ الْحَارِثُ بنُ مِسْكِينٍ القاضي وَغَيْرُهُ في مِثْلِ هٰذَا إلى القَتْلِ.

Chapter

The penalty of the Statement that can be recognized to be insulting or not

The forth aspect: As for the statement which can be recognized as insulting against our Prophet (pbuh) or others, or waver between the right and wrong meanings, the teller of these statements becomes in a gap of being suspicious, and it is also very difficult to adjudge their points of view in order to know if those who are killed deserve it (to be killed) or not, and those who are forgiven deserve it (forgiveness) or not,because some take the prohibition too tight, some decree killing very easily, and others consider killing as a very glorious penalty especially in the probabilities of the same opinion.

Some of our religious men had a different opinions in case of a man's reply to his opponent while he was angry, when he said to him,' pray upon the Prophet (pbuh)', and he replied to him saying;' Allah didn't pray upon those who pray upon the Prophet (pbuh)', so they asked Sahnun is he insults the Prophet (pbuh) or the angles which pray upon him? Sahnun said that he is not guilty because he was very angry and didn't mean to insult the Prophet (pbuh).

Both Abu Ishaq Al-Barqy, and Asbagh bin Al-Farag said: he must not be killed because he insulted people, so they agree with Sahnun opinion, because they saw that he didn't insult the Prophet (pbuh) or angles, but he insulted the people who pray and were considered to be his enemies. That is same opinion of Sahnun and his companions.

Yet, Al-Qadi Al Harith bin Mikeen and others said that he deserves to be killed for these words.

وَتَوَقَّفَ أبو الْحَسَنِ القابِسِيُّ في قَتْلِ رَجُلٍ قال كُلُّ صَاحِبِ فُنْدُقٍ قَرْنانٌ وَلَوْ كَانَ نَبِيّاً مُرْسلاً فأمَرَ بِشَدِّه بالقُيُودِ وَالتَّضْيِيقِ عليهِ حَتَّى يُسْتَفْهَمَ البَيِّنَةُ عَنْ جُمْلَةِ أَلْفَاظِهِ وَمَا يَدُلُّ على مَقْصدِهِ هَلْ أرَادَ أصْحَابَ الفَنَادق الآنَ فَمَعْلُومٌ أنهُ لَيْسَ فِيهِمْ نَبِي مُرْسَلٌ فَيَكُونُ أمْرُهُ أخَفَّ

قال وَلٰكنْ ظَاهِرُ لَفْظِهِ العُمُومُ لِكُلِّ صَاحِبِ فُنْدُقٍ مِنَ الْمُتَقَدِّمِينَ وَالْمُتأخِّرِينَ وقد كانَ فِيمَنْ تَقَدَّمَ مِنَ الأنْبِيَاءِ والرُّسُلِ مَنِ اكْتَسَبَ الْمَالَ قال وَدَمُ الْمُسْلِمِ لا يُقْدَمُ عَلَيْهِ إلاَّ بِأَمْرٍ بَيِّنٍ وَمَا تُرَدُّ إِلَيْه التَّأْوِيلاتُ لا بُدَّ مِنْ إمْعان النَّظَرِ فِيه هٰذَا مَعْنَى كَلاَمِهِ، وَحُكِي عَنْ أبي مُحمدٍ بن أبِي زَيْدٍ رَحِمَهُ الله فِيمَنْ قالَ لَعَنَ الله العَرَبَ وَلَعَنَ الله بَنِي إسْرَائِيلَ وَلَعَنَ الله بَني آدَمَ وذَكَرَ أنهُ لَم يُرِدِ الأنْبِيَاءَ وَإنَّمَا أرَدْتُ الظَّالِمِينَ مِنْهُمْ أنَّ عَلَيْهِ الأدَبَ بِقَدْرِ اجْتِهَادِ السُّلْطَانِ وَكَذٰلِكَ أفْتَى فِيمَنْ قال: لَعنَ الله مَنْ حَرَّمَ الْمُسْكِرَ وقالَ لم أعْلَمْ مَنْ حَرَّمَهُ وفيمَنْ لَعَنَ حَدِيثَ لا يَبِعْ حاضِرٌ لِبَادٍ وَلَعَنَ ما جاءَ بِهِ أنهُ إنْ كانَ يُعْذَرُ بالجَهْلِ وَعَدَم مَعْرفَةِ السُّنَن فَعَلَيْهِ الأدَبُ الْوَجِيعُ وذٰلِكَ أنَّ هٰذَا لَمْ يَقْصدْ بِظَاهِرِ حالِهِ سَبَّ الله ولا سَبَّ رَسُولِهِ وَإنَّمَا لَعَنَ مَنْ حَرَّمَهُ مِنَ النَّاسِ على نَحْوِ فَتْوٰى سُحْنُون وأصْحَابِهِ في المَسْألَةِ المُتقَدِّمَةِ ومِثْلُ هٰذَا مَا يَجْرِي في كَلاَمِ سُفَهَاءِ النَّاسِ مِنْ قَوْلِ بَعْضِهِمْ لِبَعْض - يا ابنَ ألْفِ خِنْزِيرٍ، ويا ابنَ مائَةِ كَلْبٍ - وَشِبْهِهِ مِنْ هُجْرِ القَوْلِ ولا شَك أنهُ يَدْخُلُ في مِثْلِ هٰذَا العَدَدِ مِنْ آبائه وأجْدَادِهِ جَمَاعَةٌ مِنَ الأنْبِيَاءِ وَلَعَلَّ بَعْضَ هٰذَا العَدَدِ مُنْقَطِعٌ إلى آدَمَ عليه السلامُ فَيَنْبَغِي الزَّجْرُ عَنْهُ وَتَبْيِينُ ما جَهِلَ قائِلُهُ مِنه وَشِدَّةُ الأدَبِ فِيه وَلَوْ عُلِمَ أنهُ قَصَدَ سَبَّ مَنْ في آبائِهِ مِنَ الأنْبِيَاءِ على عِلْمٍ لَقُتِلَ وَقَدْ يُضَيَّقُ القَولُ في نَحْوِ هذا لَوْ قالَ لِرَجُلٍ هاشِمِيٍّ لَعَنَ الله بَنِي هاشِم.

Abu Al Hasan Al Qabesy deliberated and ceased giving a verdict as regards a case of a man who said "Every hotel's owner has two horns (devoid of any sense of honour or jealousy for honour) even if he is a Prophet sent down (by Allah)." Therein he ordered to him to be interrogated in a hard way to verify what he meant exactly by his words. Thereby if he meant the owners of the hotels nowadays, because there is not any Prophet within them, so it will be les effective (as for the punishment to be inflicted on him). Yet his speech apparently means 'hotel's owners at past and later times which may be insulting some of the Prophets who gain money in this way.

He said that: A Muslim's blood can not be easily shed without certain evidence (set as a proof of his crime). And any words having probabilities a for their meanings must be deliberated well.

Abu Muhammad Ibn Abu Zaid- May Allah have mercy upon him- said regarding a man who said,'May Allah's Curse be upon Arabs, the offspring of Israel along with all human beings,' but he didn't mention the Prophets, but meant the unjust human beings: He must be disciplined according to the independent reasoning of the ruler..

He also gave his verdict concerning a man who said,'May Allah's Curse be upon him who prohibits Alcoholics,' and added that he does not know who prohibits it as well as the other one who curses the Hadith saying," No urban is to conduct a deal with a Bedouin" that if their excuse is due to ignorance of the legal ways, they must be severely disciplined in case they didn't mean to insult Allah or the Prophet, but the people who prohibit it so.

The religious men consider the talks of the foolish people, such as saying to each other "you are a son of a thousand pigs ",or,"you are a son of a hundred dogs,"and no doubt that he combines in all these numbers of fathers and grandfathers some Prophets and may be this number can amount to Adam-peace upon him-as an insult in such a case, so they must be reproached strongly, instructed in what they ignore, and disciplined severely.

If he knows and means to insult the Prophets through his ancestors, so he must be killed. This may be of a narrow scope as for the case in which a man says to another man from Banu Hashim [the Prophet's tribe],'May Allah' Curse be upon Banu Hashim "and when being asked about that he says he means only the bad ones, or directs to one of the Prophet's grandsons any insult to his grandfathers while he knows that he is one of the Prophet's grandsons.

وقال: أَرَدْتُ الظَّالِمِينَ مِنْهُمْ أَوْ قال لِرَجُلٍ مِنْ ذُرِّيَّةِ النبيِّ ﷺ قَوْلاً قَبيحاً في آبائِهِ أَوْ مِنْ نَسْلِهِ أَوْ وَلَدِهِ على عِلْم مِنْهُ أنهُ مِنْ ذُرِّيَّةِ النبي ﷺ وَلَمْ تَكُنْ قَرِينَةٌ في المَسْأَلَتَيْن تَقْتَضِي تَخْصِيصَ بَعْضِ آبائه وإخْرَاجَ النبي ﷺ مِمَّنْ سَبَّهُ مِنْهُمْ وَقَدْ رَأيْتُ لأبي مُوسٰى بنِ مَنَاس فِيمَنْ قال لِرَجُلٍ لَعَنَكَ الله إلى آدَمَ عليه السلامُ أنُه إنْ ثَبَتَ عليه ذٰلِكَ قُتِلَ قال القاضِي وفَّقَهُ الله وَقَدْ كان اخْتَلَفَ شُيُوخُنَا فِيمَنْ قال لِشَاهِدٍ شَهِدَ عليه بِشَيْءٍ ثُمَّ قال له تَتَّهِمُنِي؟ فقال له الآخَرُ: الْأَنْبِيَاءُ يُتَّهَمُونَ فَكَيْفَ أنْتَ؟ فَكَانَ شَيْخُنَا أبو إسحاقَ بنُ جعفرٍ يَرَى قَتْلَهُ لِبَشَاعَةِ ظَاهِرِ اللَّفْظ وكانَ القاضِي أبو محمد بْنُ منصورٍ يَتَوَقَّفُ عَن الْقَتْلِ لاحْتِمَالِ اللَّفْظِ عِنْدَهُ أنْ يَكُونَ خَبَراً عَمَّن اتَّهَمَهُمْ مِنَ الْكُفَّارِ وَأفْتَى فِيهَا قاضِي قُرْطُبَةَ أبو عبدِ الله بنُ الْحَاجِّ بِنَحْو مِنْ هٰذَا وَشَدَّدَ القاضِي أبو محمدٍ تَصْفِيدَهُ وَأطَالَ سجْنَهُ ثُمَّ اسْتَحْلَفَهُ بَعْدُ عَلَى تَكْذِيبِ مَا شُهِدُ بِهِ عَلَيْهِ إنْ دَخَلَ في شَهَادَةِ بَعْضِ مَنْ شَهِدَ عَلَيْهِ وَهْن ثُمَّ أطْلَقَهُ وَشَاهَدْتُ شَيْخَنَا القَاضِي أبا عبد الله بنَ عِيسٰى أيَّامَ قَضَائِهِ أُتِيَ بِرَجُلٍ هَاتَرَ رَجُلاً اسْمُهُ مُحَمَّدٌ ثُمَّ قَصَدَ إلَى كَلْبٍ فَضَرَبَهُ برجْلِهِ وقال له: قُمْ يا محمدُ فَأنْكَرَ الرَّجُلُ أنْ يَكُونَ قال ذٰلِكَ وَشَهِدَ عَلَيْهِ لَفِيفٌ مِنَ النَّاسِ فَأمَرَ به إلَى السِّجْنِ وَتَقَصَّى عَنْ حَالِهِ وَهَلْ يَصْحَبُ مَنْ يُسْتَرَابُ بِدِينِهِ فَلَمَّا لَمْ يَجِدْ مَا يُقَوِّي الرِّيبَةَ بِاعْتِقَادِهِ ضَرَبَهُ بالسَّوْطِ وَأطْلَقَهُ.

Abu Musa bin Menas said as for a man who say, 'May Allah curse you and your relatives till (the progeny reaching to) Adam, that if he means so, he deserves to be killed.

Al-Qadi said that some of our religious men had different views as for a witness who accuses another one by his testimony so he said to him, 'Do you accuse me?' So the witness replies:" even the Prophets are being accused,' so why are not you? " Imam Abu Ishaq bin Ja'far, a religious man, Viewed that he must be killed because of the heinous external sense of the words.

But Al-Qadi Abu Muhammad bin Mansur said that his words can be

explained in a double meaning. As well, in Cordova Al-Qadi Abu 'Abdullah bin Al-Haj gave a similar view to that. Al-Qadi Abu Muhammad made it incumbent to chain and imprison him. Then he made him take an oath that he didn't mean so, and some of the witnesses gave ill testimony so the Qadi set him free.

I watched Al-Qadi Abu 'Abdullah bin 'Isa having been brought an obscene man called Muhammad,who beat a dog by his legs and said : "Stand up, o Muhammad", and after that he denied having said so. But many witnesses said that he was a liar. So he was punished by having been imprisoned and it was inquired about his followers whether they were unbelievers or not, and after the Qadi knew no more evidences against him, he punished him by beating and then set him free.

فصل

الوجهُ الخامِسُ أنْ لاَ يَقْصِدَ نَقْصاً وَلاَ يَذْكُرُ عَيْباً وَلاَ سَبّاً لَكِنَّهُ يَنْزَعُ بِذِكْرِ بَعْضْ أَوْصافِهِ أَوْ يَسْتَشْهِدُ بِبَعْضِ أَحْوَالِهِ ﷺ الْجائِزَةِ عَلَيْهِ في الدُّنْيَا عَلَى طَرِيقِ ضَرْبِ الْمَثَلِ وَالْحُجَّةِ لِنَفْسِهِ أَوْ لِغَيْرِهِ أَوْ عَلَى التَّشَبُّهِ به أَوْ عِنْدَ هَضِيمَةٍ نَالَتْهُ أَوْ غَضَاضَةٍ لَحِقَتْهُ لَيْسَ عَلَى طَرِيقِ التَّأَسِّي وَطَرِيقِ التَّحْقِيقِ بَلْ عَلَى مَقْصِدِ التَّرْفِيعِ لِنَفْسِهِ أَوْ لِغَيْرِهِ أَوْ عَلَى سَبِيلِ التَّمْثِيلِ وَعَدَمِ التَّوْقِيرِ لِنَبِيِّه ﷺ أَوْ قَصْد الْهَزْل وَالتَّنْذِيرِ بقوله كقولِ القائِلِ إنْ قيلَ فِيّ السُّوءُ فقد قيلَ في النبيِّ أَوْ إنْ كُذِّبْتُ فَقَدْ كُذِّبَ الأَنْبِيَاءُ أَوْ إنْ أَذْنَبْتُ فَقَدْ أَذْنَبُوا أَوْ أَنَا أَسْلَمُ مِنْ أَلْسِنَةِ النَّاسِ وَلَمْ يَسْلَمْ مِنْهُمْ أَنْبِيَاءُ الله ورسلُهُ أَوْ قَدْ صَبَرْتُ كَمَا صَبَرَ أُولُو الْعَزْمِ أَوْ كَصَبْرِ أَيُّوبَ أَوْ قَدْ صَبَرَ نَبِيُّ الله عَنْ عِدَاهُ وحَلُمَ عَلَى أَكْثَرَ مِمَّا صَبَرْتُ وكقولِ الْمُتَنَبِّي:

أَنَا فِي أُمَّةٍ تَدَارَكَهَا الله   غَرِيبٌ كَصَالِحٍ فِي ثَمُودِ

Chapter

The Legal Judgment As Regards the One Who characterizes Oneself with the Prophets' Qualities

The fifth aspect as for the one who does not mean to insult or launch disparagement, but to state some of the Prophet's characteristics and refer them to himself, in order to be superior to others, without showing respect to the Prophet (pbuh),or to jest,as someone may say:" if any one insults me,why not? For even the Prophet (pbuh) had been insulted ', or,' if anyone belied me,(it does not matter for) even the Prophets had been being denied,or ;'if I did a fault (it does not matter for) even the Prophets did so ', or' 'how people leave me without being offended while they offended the Prophets ',or ;' I had to be patient as the Prophets of strong will' or 'as the Prophet Ayub (Job),' or,' to observe patience as Prophet Muhammad (pbuh) did with his enemies", or like the statement of Al Mutanaby (apoet) said:

I live in a nation; may Allah save it
As strange as Prophet Saleh in Thamaud

وَنَحْوِهِ مِنْ أَشْعَارِ الْمُتَعَجْرِفِينَ فِي الْقَوْلِ الْمُتَسَاهِلِينَ فِي الْكَلَامِ كقولِ المَعَرِّي:

كُنْتَ مُوسَى وَافَتْهُ بِنْتُ شُعَيْبٍ غَيْرَ أَنْ لَيْسَ فِيكُمَا مِنْ فَقِيرِ

عَلَى أَنَّ آخِرَ الْبَيْتِ شَدِيدٌ وَدَاخِلٌ فِي الْإِزْرَاءِ وَالتَّحْقِيرِ بالنبيِّ ﷺ وَتَفْضِيل حَالِ غَيْرِهِ عَلَيْهِ وكذٰلِكَ قولُهُ:

لَوْلاَ انْقِطَاعُ الْوَحْيِ بَعْدَ مُحَمَّدٍ قُلْنَا مُحَمَّدُ عَنْ أَبِيهِ بَدِيلُ

هُوَ مِثْلُهُ فِي الْفَضْلِ إِلاَّ أَنَّهُ لَمْ يَأْتِهِ بِرِسَالَةٍ جِبْرِيلُ

Similar poetic verses were easily recited about the Prophet, such as the statement of Al Me'ary:

like Moses to whom came Shu'aib's daughter
You are, yet, both of you are not poor

The last word in the verse (poor) considered as a kind of insult to the Prophet (Mua(Moses), and shows that others are better than him.

As well, he said:

But for the Revelation stopped after Muhammad
We shall say,' Muhammad is his father's substitute'
He is like him as to all his excellent virtues
Yet,Gabriel didn't come to him with message

فَصَدْرُ البَيْتِ الثَّانِي مِنْ هٰذَا الفَصْلِ شَدِيدٌ لِتَشْبِيهِهِ غَيْرَ النبيِّ ﷺ في فَضْلِهِ بالنَّبي وَالعَجْزُ مُحْتَمِلٌ لِوَجْهَيْنِ أَحَدُهُمَا أَنَّ هٰذِهِ الفَضِيلَةَ نَقَّصَتِ الْمَمْدُوحَ وَالآخَرُ اسْتِغْنَاؤُهُ عَنْهَا وَهٰذه أَشَدُّ وَنَحْوٌ مِنْهُ قَوْلُ الآخَرِ:

وَإِذَا مَا رُفِعَتْ رَايَاتُهُ صَفَّقَتْ بَيْنَ جَنَاحَيْ جِبْرِينْ

وَقَوْلُ الآخَرِ مِنْ أَهْلِ العَصْرِ:

فَرَّ مِنَ الْخُلْدِ وَاسْتَجَارَ بِنَا فَصَبَّرَ اللهُ قَلْبَ رِضْوَانِ

وكَقَوْلِ حَسَّانَ الْمَصِيصِي مِنْ شُعَرَاءِ الأَنْدَلُسِ فِي مُحمدِ بن عَبَّادٍ الْمَعْرُوفِ بَالْمُعْتَمِدِ وَوَزِيرِهِ أَبِي بَكْر بن زَيْدُونَ:

كَأَنَّ أَبَا بَكْرٍ أَبُو بَكْرٍ الرِّضَا وَحَسَّانُ حَسَّانٌ وَأَنْتَ مُحَمَّدُ

The meaning of the second verse is that he is similar to the Prophet in all his virtues, but the other part of the verse can have a double meaning. First it means

that the praised one did not have the superiority of the message (i.e.Messengership). Second: It implies that he dispensed with it, and this is the worst meaning.

Another poet (Zaid Abdur-Rahman Al-Maghraby) said:

When his flags are being raised
They can amount to Gabriel's wings

A poet during the lifetime of the author said:

He escaped from Paradise and sought our protection
So, may Allah make Radhwan be patient

As well, Hassan Al-Massissy; one of Al-Andalus poets, recited poetic verses praising Muhammad bin 'Abbad (The Andalusian Caliph) who was called Al Mu'tamad and his minister Abu Bakr bin Zaidon:

As if Aba Bakr is Abu Bakr of pleasure
and Hassan is Hassan and you are Muhammad

إلى أمْثَالِ هٰذَا وَإنَّمَا أكْثَرْنَا بِشَاهِدِهَا مَعَ اسْتِثْقَالِنَا حِكَايَتَهَا لِتَعْرِيفِ أمْثِلَتِهَا وَلِتَسَاهُل كَثِيرٍ مِنَ النَّاسِ في وُلُوجِ هٰذَا البابِ الضَّنْكِ وَاسْتِخْفَافِهِمْ فادِحَ هٰذَا العِبْءِ وِقِلَّةِ عِلْمِهِمْ بِعَظِيم ما فِيهِ مِنَ الْوِزْرِ وَكَلامِهِمْ مِنْهُ بِمَا لَيْسَ لَهُمْ به عِلْمٌ وَتَحْسَبُونَهُ هَيِّناً وَهُوَ عِنْدَ الله عَظِيمٌ لا سِيَّمَا الشُّعَرَاءُ وَأشَدُّهُمْ فِيهِ تَصْرِيحاً وَلِلسانِهِ تَسْرِيحاً ابنُ هَانِيءِ الأنْدَلُسِيُّ وابنُ سُلَيْمَانَ المَعَرِّيُّ بَلْ قَدْ خَرَجَ كَثِيرٌ مِنْ كَلامِهِمَا إلى حَدِّ الاسْتِخْفَافِ وَالنَّقْصِ وَصَرِيحِ الكُفْرِ وَقَدْ أجَبْنَا عَنْهُ وَغَرَضُنا الآنَ الكَلامُ في هٰذَا الفَصْلِ الذِي سُقْنَا أمْثِلَتَهُ فإنَّ هٰذِهِ كُلَّهَا وإنْ لَمْ تَتَضَمَّنْ سَبّاً ولا أضافَتْ إلى المَلائِكَةِ والأنْبِيَاءِ نَقْصاً وَلَسْتُ أعْنِي عَجُزَيْ بَيْتَي المَعَرِّي ولا قَصَدَ قائِلُهَا إزْرَاءً وغَضّاً فَمَا وَقَّرَ النُّبُوَّةَ ولا عَظَّمَ الرِّسَالَةَ ولا عَزَّرَ حُرْمَةَ الاصْطِفَاءِ ولا عَزَّزَ حُظْوَةَ الكَرَامَةِ حَتَّى شَبَّهَ مَنْ شَبَّهَ في كَرَامَةٍ نالَهَا أوْ مَعَرَّةٍ قَصَدَ الانْتِفاءَ مِنْهَا أوْ ضَرْبِ مَثَلٍ لِتَطْيِيبِ مَجْلِسِه أوْ إغْلاءٍ في وَصْفٍ لِتَحْسِينِ كَلامِهِ بِمَنْ عَظَّمَ الله خَطَرَهُ وَشَرَّفَ قَدْرَهُ وَألْزَمَ تَوْقِيرَهُ وبِرَّهُ وَنَهٰى عَنْ جَهْرِ القَوْلِ لَهُ وَرَفْعِ الصَّوْتِ عِنْدَهُ فَحَقُّ هٰذَا إنْ دُرِىءَ عَنْهُ القَتْلُ: الأدَبُ وَالسِّجْن وَقُوَّةُ تَعْزِيرِهِ بِحَسَبِ شُنْعَةِ مَقَالِهِ وَمُقْتَضَى قُبْحِ ما نَطَقَ بِهِ وَمَألُوفِ عادَتِهِ لِمِثْلِهِ أوْ نُدُورِهِ وَقَرِينَةِ كَلامِهِ أوْ نَدَمِهِ على ما سَبَقَ مِنْهُ وَلَمْ يَزَلِ المُتَقَدِّمُونَ يُنْكِرُونَ مِثْلَ هٰذَا مِمَّنْ جَاءَ بِهِ وَقَدْ أنْكَرَ الرَّشِيدُ على أبي نُوَاس قَوْلَهُ:

فإنْ يَكُ باقي سِحْرِ فِرْعَوْنَ فِيكُمُ ... فإنَّ عَصَا مُوسٰى بِكَفِّ خَصِيبِ

We mention a lot of examples in order to show how people can easily offend the Prophets in their speech, indulge into that narrow domain, and underestimate the enormity of that misdeed due to lacking enough knowledge; as Allah the Supreme says;' You counted it a little thing, while with Allah it was very great;'' especially for the poets who declare their statements towards people, comprising the most famous poets in this field such as Ibn Hani' from

Andalus and Ibn Sulaiman Al-Ma'ary, some of those poets reached the ridge of disparagement and unbelief in Allah.

We aimed know to comment upon these examples, although they didn't contain any insult to the Prophets or angels, but they didn't imply any exaltation or respect for the Prophets and angels as Allah ordered us to sanctify,, prevented us to speak loudly in front of the Prophet (pbuh), and urged us to honour his Mesengerhip and Prophethood as well as the miracles bestowed upon him. So if anyone of those poets was not punished by death, he must be imprisoned and disciplined harshly, according to the heinous meaning of his speech, and if he did so many times before or not, and also if he wanted to repent of it or not.

The early rulers of the Muslims denied that kind of poetry, comprising Ar-Rasheed (the Abbasid Caliph), who denied what Abu Nawas (the famous poet since then) had said,namely:

If there is a trace of pharaoh's magic upon you
Thereby the stick of Moses is with Khaseeb

وقالَ لَهُ يا ابنَ اللَّخْنَاءِ أنْتَ المُسْتَهْزِىءُ بِعَصَا مُوسٰى وَأمَرَ بإخْرَاجِهِ عَنْ عَسْكَرِهِ مِنْ لَيْلَتِهِ وَذَكَرَ القُتَيْبيُّ أنَّ ممَّا أُخِذَ عليهِ أيْضاً وَكُفِّرَ فِيهِ أوْ قَارَبَ قَوْلُهُ في محمدِ الْأَمِينِ وَتَشْبِيهِهِ إيَّاهُ بالنبيِّ ﷺ حيثُ قال:

تَنَازَعَ الأحْمَدَانِ الشِّبْهُ فَاشْتَبَهَا خَلْقاً وَخُلقاً كَمَا قُدَّ الشِّراكَانِ

وقَدْ أنْكَرُوا عَلَيْهِ أيضاً قوله:

كَيْفَ لاَ يُدْنِيكَ مِنْ أَمَلٍ مَنْ رسولُ الله مِنْ نَفَرِه

Having heard these words, Ar- Rasheed said to Abu Nawas : O you, who are the son of a stink, Is it you who mocks at the stick of Prophet Moses? Therein, he ordered him to be ousted from his military army since then.

Likewise, Al-Konby mentioned that one of Abu Nawas' faults for which he was criticized and charged with disbelief is hi recital of the poetic verses praising Muhammad Al-Amin (Ar-Rasheed's son and successor),which implied that he looked like the Prophet (pbuh).

Both of Muhammad's are too alike in
features and manners like two shoe laces
As well, he was reproached for the following verse:
If Muhammad mounts a horse
So no man mount it after him
Draw close to the best reaching the Pleiades
So we must honour it and reverence

Many people thought that he said these verses about Prophet Muhammad (pbuh) though indeed he meant Al-Amin.

Many people denied his hereinafter verses:

How can not he achieve your hopes

Whom the Prophet is one of his family ?

لأن حَقَّ الرسولِ وَمُوجَبَ تَعْظِيمِهِ وَإِنَافَةَ مَنْزِلَتِهِ أَنْ يُضَافَ إِلَيْهِ وَلاَ يُضَافُ فَالْحُكْمُ في أَمْثَالِ هٰذَا مَا بَسَطْنَاهُ في طَرِيقِ الْفُتْيَا وعَلَى هٰذَا الْمَنْهج جَاءَتْ فُتْيَا إِمَامِ مَذْهَبِنَا مالِك بن أَنس رَحِمَهُ الله وأصحابهُ فَفِي النَّوَادِرِ مِنْ رِوايةِ ابن أبي مَرْيَمَ في رَجُلٍ عَيَّرَ رَجُلاً بالْفَقْرِ فقال: تُعَيِّرُنِي بالْفَقْر وَقَدْ رَعَى النبيُّ ﷺ الْغَنَمَ فقال مالكٌ قَدْ عَرَّضَ بِذِكْرِ النبيِّ ﷺ في غَيْرِ مَوْضِعِهِ أرَى أَنْ يُؤَدَّبَ قال: وَلاَ يَنْبَغِي لأَهْلِ الذُّنُوبِ إِذَا عُوتِبُوا أَنْ يَقُولُوا قَد أخْطَأَتِ الْأَنْبِيَاءُ قَبْلَنَا، وقال عمرُ بنُ عبدِ العزيزِ لِرجلٍ: «أُنْظُرْ لَنَا كَاتِباً يَكُونُ أبُوهُ عَرَبِيّاً» فقال كَاتِبٌ لَهُ: قَدْ كَانَ أبو النبيِّ كَافِراً. فقال: «جَعَلْتَ هٰذَا مَثَلاً» فَعَزَلَهُ وقال: «لاَ تَكْتُبْ لي أبداً» وَقَدْ كَرِهَ سُحْنُونٌ أَنْ يُصَلَّى عَلَى النبيِّ ﷺ عِنْدَ التَّعَجُّب إلاَّ عَلَى طَرِيقِ الثَّوَابِ وَالاحْتِسَابِ تَوْقِيراً لَهُ وَتَعْظِيماً كَمَا أمَرَنَا الله، وَسُئِلَ القابِسِيُّ عَنْ رَجُلٍ قَالَ لِرَجُلٍ قَبِيح كَأَنَّهُ وَجْهُ نَكِيرٍ، ولِرَجُلٍ عَبُوسٍ كَأَنَّهُ وَجْهُ مَالِكٍ الْغَضْبَانِ فقال: أيَّ شَيْءٍ أرَادَ بِهٰذَا وَنَكِيرٌ أَحَدُ فَتَّانَي الْقَبْرِ وَهُمَا مَلَكَان فَمَا الَّذِي أَرَادَ أَرَوْعٌ دَخَلَ عَلَيْهِ حِينَ رَآهُ مِنْ وَجْهِهِ أَمْ عَافَ النَّظَرَ إِلَيْهِ لِدَمَامَةِ خَلْقِهِ فَإِنْ كَانَ هٰذَا فَهُوَ شَدِيدٌ لِأَنَّهُ جَرَى مَجْرَى التَّحْقِيرِ وَالتَّهْوِينِ فَهُوَ أَشَدُّ عُقُوبَةً وَلَيْسَ تَصْرِيحٌ بالسَّبِّ لِلْمَلَكِ وَإِنَّمَا السَّبُّ وَاقِعٌ عَلَى الْمُخَاطَبِ وَفي الأدَبِ بالسَّوْطِ والسِّجْنِ نَكَالٌ لِلسُّفَهَاءِ.

Because the high rank of the Prophet is so great that he must say that he is one of the Prophet's families, not to add the Prophet (pbuh) to his family.

One of the narrations related by Ibn Abu Mariam was that a man humiliated another one by saying to him: you are a poor man. Thereby, the other one replies: Do you ridicule me while even the Prophet was a shepherd. Therein, Malik said that he must be disciplined due to saying such speech irrelevant to the situation. As well; those who did wrong should not say that the Prophets did faulty deeds, in case of being reproached.

Once 'Umar bin 'Abdel-'Aziz said to a man, 'find for me a writer whose father is Arabian,' and therein the man said :the Prophet's father had been an unbeliever, so 'Umar said ;' Do you set that as an example? Thereupon, he deposed him.

Sahnun disliked praying for the Prophet (pbuh) on the exclaiming situations, except for seeking only Allah's Reward, and showing respect to our Prophet (pbuh) as Allah ordained us.

قال: «وَأَمَّا ذَاكِرُ مَالِك خَازِنِ النَّارِ فَقَدْ جَفَا الَّذِي ذَكَرَهُ عِنْدَ مَا أَنْكَرَ حَالَهُ مِنْ عُبُوسِ الآخَرِ إِلاَّ أَنْ يَكُونَ الْمُعَبِّسُ لَهُ يَدٌ فَيُرْهَبُ بِعبسَتِهِ فَيُشَبِّهُهُ الْقَائِلُ عَلَى طَرِيقِ الذَّمِّ لِهٰذَا في

فِعْلِهِ [وَلُزُومِهِ فِي ظُلْمِهِ صِفَةَ مَالِكٍ الْمَلَكِ الْمُطِيعِ لِرَبِّهِ فِي فِعْلِهِ] فَيَقُولُ كَأَنَّهُ لله يَغْضَبُ غَضَبَ مَالِكٍ [فَيَكُونُ أَخَفَّ وَمَا كَانَ يَنْبَغِي لَهُ التَّعَرُّضُ لِمِثْلِ هٰذَا وَلَوْ كَانَ أَثْنَى عَلَى الْعَبُوسِ بِعُبْسَتِهِ وَٱحْتَجَّ بِصِفَةِ مَالِكٍ][1] كَانَ أَشَدَّ وَيُعَاقَبُ الْمُعَاقَبَةَ الشَّدِيدَةَ وَلَيْسَ فِي هٰذَا ذَمٌّ لِلْمَلَكِ وَلَوْ قَصَدَ ذَمَّهُ لَقُتِلَ وقال أبو الْحَسَنِ أَيْضاً فِي شابٍّ مَعْرُوفٍ بالْخَيْرِ قال لِرَجُلٍ شَيْئاً فقال له الرَّجُلُ ٱسْكُتْ فَإِنَّكَ أُمِّيٌّ فقال الشابُّ أَلَيْسَ كَانَ النبيُّ ﷺ أُمِّيّاً فَشُنِّعَ عَلَيْهِ مَقَالُهُ وَكَفَّرَهُ النَّاسُ وَأَشْفَقَ الشَّابُّ مِمَّا قَالَ وَأَظْهَرَ النَّدَمَ عَلَيْهِ فقال أبو الْحَسَنِ: أَمَّا إِطْلاَقُ الْكُفْرِ عَلَيْهِ فَخَطَأٌ لٰكِنَّهُ مُخْطِىءٌ فِي ٱسْتِشْهَادِهِ بِصِفَةِ النبيِّ ﷺ وَكَوْنُ النبيِّ ﷺ أُمِّيّاً آيَةٌ لَهُ وَكَوْنُ هٰذَا أُمِّيّاً نَقِيصَةٌ فِيهِ وَجَهَالَةٌ وَمِنْ جَهَالَتِهِ ٱحْتِجَاجُهُ بِصِفَةِ النبيِّ ﷺ لٰكِنَّهُ إِذَا ٱسْتَغْفَرَ وَتَابَ وَٱعْتَرَفَ وَلَجَأَ إِلَى الله فَيُتْرَكُ لأَنَّ قَوْلَهُ لاَ يَنْتَهِي إلى حَدِّ الْقَتلِ وَمَا طَرِيقُهُ الأَدَبُ فَطَوعُ فَاعِلِهِ بالذَّمِّ عَلَيْهِ يُوجِبُ الْكَفَّ عَنْهُ وَنَزَلَتْ أَيْضاً مَسْأَلةٌ اسْتَفْتَى فِيها بَعْضُ قُضَاةِ الأَنْدَلُسِ شَيْخَنَا القَاضِي أبا محمد بنَ مَنْصُور رَحِمَهُ الله فِي رَجُلٍ تَنَقَّصَهُ آخَرُ بِشَيْءٍ فقالَ لَهُ إِنَّمَا تُرِيدُ نَقْصِي بِقَوْلِكَ ـ وَأَنَا بَشَرٌ وَجميعُ البَشَرِ يَلْحَقُهُمُ النَّقْصُ حَتَّى النبي ﷺ ـ فَأَفْتَاهُ بإِطَالَةِ سِجْنِهِ وإِيجَاعِ أَدَبِهِ إِذْ لم يَقْصِد السَّبَّ وكانَ بَعْضُ فُقَهَاءِ الأَنْدَلُسِ أَفْتَى بِقَتْلِهِ.

Al Qabesy had been asked about a man who said to another ugly man : As if it is Nakir's (the angel interrogating the dead in the grave) face, and for another gloomy man: As if it is Malik's (the angel entrusted with keeping the Hell-Fire) angry face. Those are two angles, and if he means to say that they are ugly and gloomy, so it is a kind of insult which is worth the infliction of punishment.

The first example is not a clear insult, but the insult is for the man, the punishment in such a case,for those foolish people who didn't think before speaking, is to be beaten by whip and imprisoned for a while. As for the example about Malik, if the man only means to say that the gloomy is like Malik in strength and power,in such a case, he may be punished with less punishment than if he intends to commit offence, so he may be killed.

Respecting a young man known for his good merits, who gave to another man having said to him,' you are illiterate' the echo reply;' Was not the Prophet even ignorant?', and thereby the people said,' he is unbeliever and deserve death' although he regretted and declared repentance, Abu Al Hassan said that he is not to be charged with unbelief,but he is deemed to be mistaken by saying so about the Prophet (pbuh), since that (illiteracy) was a miracle on the part of the Prophet (pbuh), but it is a flaw in the young man. Though his words are clear evidence of his ignorance, he didn't deserve to be killed. Further, he repented and regretted, so he is not to be disciplined.

The Andalusian Qadis (judges) sought the verdict of our Qadi Abu Muhammad bin Mansur concerning a case of a man,who had been disparaged by another one, and thereupon he replied :" you intend to say that I have a flaw while all the human being have flaws comprising Prophet Muhammad (pbuh)".

So he saw that his relevant punishment is to be severely disciplined and imprisoned, not to be killed as what the Andalusian Qadis said, because he didn't mean to insult the Prophet (pbuh).

فصل

الْوَجْهُ السَّادِسُ أَنْ يَقُولَ القائِلُ ذٰلِكَ حاكياً عَنْ غَيْرِه وَآثِراً لَهُ عَنْ سِواهُ فَهٰذَا يُنْظَرُ في صُورَةِ حِكايَتِهِ وَقِرينَةِ مَقالَتِهِ وَيَخْتَلِفُ الحُكْمُ باخْتلاف ذٰلِكَ على أَرْبعةِ وُجوهٍ: الْوُجُوبِ، وَالنَّدْبِ، والكَرَاهَةِ، والتَّحْرِيم فإِنْ كانَ أَخْبَرَ بِهِ على وَجْهِ الشَّهادَةِ وَالتَّعْريفِ بقائِلِهِ وَالإِنْكارِ والإِعلاَمِ بقَوْلِهِ والتَّنْفِيرِ منْهُ وَالتَّجْرِيحِ لَهُ فِهٰذَا مِمَّا يَنْبَغِي امْتِثالُهُ وَيُحْمَدُ فاعِلُهُ وَكَذٰلِكَ إِنْ حَكاهُ في كِتَابٍ أَوْ في مَجْلِسٍ على طَرِيقِ الرَّدِّ لَهُ والنَّقْضِ على قائِلِهِ والفُتْيا بِمَا يَلْزَمُهُ وهٰذا مِنْهُ ما يَجِبُ وَمِنْهُ ما يُسْتَحَبُّ بِحَسَبِ حَالاَتِ الحاكي لِذٰلِكَ وَالمَحْكي عَنْهُ فإِنْ كانَ القائِلُ لِذٰلِكَ مِمَّنْ تَصَدَّى لأَنْ يُؤْخَذَ عَنْهُ العِلْمُ أَوْ رِوايةُ الحدِيثِ أَوْ يُقْطَعَ بِحُكْمِهِ أَوْ شَهَادَتِهِ أَوْ فُتْيَاهُ في الحُقُوقِ وَجَبَ على سَامِعِهِ الإِشَادَةُ بِمَا سُمِعَ مِنْهُ وَالتَّنْفِيرُ لِلنَّاسِ عَنْهُ وَالشَّهادَةُ عليه بِمَا قالَهُ وَوَجَبَ على مَنْ بَلَغَهُ ذٰلِكَ مِنْ أَئِمَّةِ الْمُسْلِمِينَ إِنْكارُهُ وَبَيانُ كُفْرِهِ وَفَسَادِ قوله بِقَطْعِ ضَرَرِهِ عَنِ الْمُسْلِمِينَ وَقِيَاماً بِحَقِّ سَيِّدِ المُرْسَلِينَ وَكَذٰلِكَ إِنْ كانَ مِمَّنْ يَعِظُ العَامّةَ أَوْ يُؤَدِّبُ الصِّبْيَانَ فإِنَّ مَنْ هٰذِهِ سَرِيرَتُهُ لا يُؤْمَنُ على إِلْقاءِ ذٰلِكَ في قُلُوبِهِمْ فَيَتَأَكَّدُ في هٰؤلاءِ الإِيجَابُ لِحَقِّ النَّبيِّ ﷺ وَلِحَقِّ شَرِيعَتِهِ وإِنْ لم يَكُنِ القائِلُ بِهٰذِهِ السَّبِيلِ فالْقِيَامُ بِحَقِّ النبيِّ ﷺ وَاجِبٌ وَحِمَايَةُ عِرْضِهِ مُتَعَيِّنٌ وَنُصْرَتُهُ على الأَذى حَيّاً وَمَيِّتاً مُسْتَحَقٌّ على كُلِّ مُؤْمِنٍ لٰكِنَّهُ إِذَا قامَ بِهٰذَا مَنْ ظَهَرَ بِهِ الْحَقُّ وَفُصِلَتْ بِهِ القَضِيَّةُ وَبَانَ به الأَمْرُ سَقَطَ عَنِ البَاقِي الفَرْضُ وَبَقِيَ الاسْتِحْبَابُ في تَكْثِيرِ الشَّهَادَةِ عليهِ وَعَضْد التَّحْذِير مِنْهُ وَقَدْ أَجْمَعَ السَّلَفُ على بَيَان حال المُتَّهَم في الحديث فَكَيْفَ بِمِثْلِ هٰذَا.

Chapter

What is the Legal Judgment As For those who narrate these Statements?

The sixth aspect is that the person,who narrates what others say and quotes from them, for him the legal judgment differs from one case to another in four aspects : Obligatory, mandatory, disliked and prohibited.

If the teller says that (reported, faulty) statement (vocalized by those faulty ones) to give testimony, or to deny or cause it to be ceased being repeated, in such a case it is regarded as a good deed. The same applies if he writes it in a book or criticizes it in a lecture to refute and disprove it, or when he adjudges a case.

If the teller says that statement in order to launch a calumny, then it is a must to defend, support and save our Prophet's honor against these mean misdeeds

and charges, either during his lifetime or after his death. It is an incumbent duty for every believer to show the truth and warn against these shameful deeds.

وَقَدْ سُئِلَ أبو محمدٍ بنُ أبي زَيْدٍ عَن الشَّاهِدِ يَسْمَعُ مِثْلَ هٰذَا في حَقِّ الله تَعَالَى أيَسعُهُ أنْ لا يُؤَدِّيَ شَهَادَتَهُ قال: إنْ رَجا نَفَاذَ الحُكْم بِشَهَادَتِهِ فَلْيَشْهَدْ وَكَذٰلِكَ إنْ عَلِمَ أنّ الْحَاكِمَ لا يَرَى القَتْلَ بمَا شَهِدَ بِهِ وَيَرَى الاسْتِتَابَةَ وَالأدَبَ فَلْيَشْهَدْ وَيَلْزَمُهُ ذٰلِكَ، وأمَّا الإباحَةُ لِحِكاية قوله لِغَيْرِ هٰذَيْن المَقْصِدَيْن فَلاَ أرَى لَهَا مَدْخلاً في هٰذَا البابِ فَلَيْسَ التَّفَكُّهُ بِعرْضِ رَسُولِ الله ﷺ وَالتَّمْضْمُضُ بِسُوءِ ذِكْرِهِ لأحَدٍ لا ذَاكِراً ولا آثِراً لِغَيْرِ غَرَضٍ شَرْعِيٍّ بِمُبَاحٍ، وَأمَّا لِلأغْرَاضِ الْمُتَقَدِّمَةِ فَمُتَرَدِّدٌ بَيْنَ الإيجَاب والاسْتِحْبَابِ وَقَدْ حَكَى الله تَعَالَى مَقَالاَتِ الْمُفْتَرِينَ عليه وعلى رُسُلِهِ في كِتَابِهِ على وَجْهِ الإنْكارِ لِقَوْلِهِمْ والتَّحْذِيرِ مِنْ كُفْرِهِمْ وَالْوَعِيدِ عليه والرَّدِّ عَلَيْهِمْ بِمَا تَلاَهُ الله عَلَيْنَا في مُحْكَم كِتَابِه وَكَذٰلِكَ وَقَعَ مِنْ أمْثَالِهِ في أحَادِيث النبيِّ ﷺ الصَّحِيحَةِ على الْوُجُوه الْمُتَقَدِّمَةِ وَأجْمَعَ السَّلَفُ وَالْخَلَفُ مِنْ أئِمَّةِ الْهُدَى على حِكَايات مَقَالاتِ الكَفَرَةِ وَالْمُلْحِدِينَ في كُتُبِهِمْ وَمَجَالِسِهِمْ لِيُبَيِّنُوهَا لِلنَّاسِ وَيَنْقُضُوا شُبُهَهَا عَلَيْهِمْ، وإنْ كانَ وَرَدَ لأحْمَدَ بن حَنْبَلٍ إنْكارٌ لِبَعْض هٰذَا على الْحَارِثِ بنِ أسَد فَقَدْ صَنَعَ أحْمَدُ مِثْلَهُ في رَدِّهِ على الْجَهْمِيَّةِ وَالقائِلِينَ بالْمَخْلُوقِ وَهٰذِهِ الْوُجُوهُ الشَّائِعَةُ الْحِكَايَةُ عَنْهَا فأمَّا ذِكْرُها على غيرِ هٰذَا مِنْ حِكَايَةِ سَبِّهِ وَالإزْرَاءِ بِمَنْصِبِهِ على وَجْهِ الحِكَاياتِ وَالأسْمَارِ والطُّرَفِ وَأحَادِيثِ النَّاس وَمَقَالاَتِهِمْ في الْغَثِّ وَالسَّمِينِ وَمَضَاحِكِ الْمُجَّانِ وَنَوَادِرِ السُّخَفَاءِ وَالْخَوْضِ في قِيلٍ وقالَ وَمَا لا يَعْنِي فَكُلُّ هٰذَا مَمْنُوعٌ وَبَعْضُهُ أشَدُّ في المَنْعِ وَالْعُقُوبَةِ مِنْ بَعْضٍ فَمَا كَانَ مِنْ قَائِلِهِ الْحَاكِي لَهُ على غَيْرِ قَصْدٍ أوْ مَعْرِفَةٍ بِمِقْدَارِ مَا حَكَاهُ أوْ لَمْ تَكُنْ عَادَتُهُ أوْ لم يَكُن الْكَلاَمُ مِنَ الْبَشَاعَةِ حَيْثُ هُوَ وَلَمْ يَظْهَرْ على حَاكِيهِ اسْتِحْسَانُهُ وَاسْتِصْوَابُهُ زُجِرَ عَنْ ذٰلِكَ وَنُهِيَ عَنِ الْعَوْدَةِ إلَيْهِ وَإنْ قُوِّمَ بِبَعْض الأدَبِ فَهُوَ مُسْتَوْجِبٌ لَهُ وَإنْ كانَ لَفْظُهُ مِنَ الْبَشَاعَةِ حَيْثُ هُوَ كَانَ الأدَبُ أشَدَّ، وَقَدْ حُكِيَ أنّ رَجُلاً سَألَ مَالكاً عَمَّنْ يَقُولُ الْقُرْآنُ مَخْلُوقٌ فَقَالَ مَالِكٌ: كافِرٌ فاقْتُلُوهُ فَقَالَ إنَّمَا حَكَيْتُهُ عَنْ غَيْري فقالَ مالِكٌ إنَّمَا سَمِعْنَاهُ مِنْكَ وَهٰذَا مِنْ مالِك رَحِمَهُ الله على طَرِيق الزَّجْرِ وَالتَّغْلِيظِ بِدَلِيلِ أنَّهُ لَمْ يُنَفِّذْ قَتْلَهُ وَإن اتُّهِمَ هَذَا الْحَاكِي فِيما حَكَاهُ أنَّهُ اخْتَلَقَهُ وَنَسَبَهُ إلى غَيْرِهِ أو كَانَتْ تِلْكَ عَادَةً لَهُ أوْ ظَهَرَ اسْتِحْسَانُهُ لِذٰلِكَ أوْ كَانَ مُولَعاً بِمِثْلِهِ وَالاسْتِخْفَافِ لَهُ أو التَّحَفُّظ لِمِثْلِهِ وَطَلَبِهِ وَرِوَايَةِ أشْعَار هَجْوِهِ ﷺ وَسَبِّهِ فَحُكْم هٰذَا كُلِّهِ حُكْمُ السَّابِّ نَفْسِهِ يُؤَاخَذُ بِقَوْلِهِ ولا تَنْفَعُهُ نِسْبَتُهُ إلى غَيْرِهِ فَيُبَادَرُ بِقَتْلِهِ وَيُعَجَّلُ إلى الْهَاوِيَةِ أُمِّهِ وَقَدْ قالَ أبو عُبَيْدٍ الْقَاسِمُ بْنُ سَلاَّمٍ فِيمَنْ حَفِظَ شَطْرَ بَيْتٍ مِمَّا هُجِيَ به النَّبي ﷺ فَهُوَ كُفْرٌ وَقَدْ ذَكَرَ بَعْضُ مَنْ ألَّفَ في الإجْمَاعِ إجْمَاعَ الْمُسْلِمِينَ على تَحْرِيم

رِوَايَةِ مَا هُجِيَ به النبيُّ ﷺ وكِتَابَتِهِ وَقِرَاءَتِهِ وَتَرْكِه مَتى وُجِدَ دُونَ محْو وَرَحِمَ الله أسْلاَفَنَا الْمُتّقِينَ الْمُتَحَرِّزِينَ لِدِينِهِمْ فقَدْ أسْقَطُوا مِنْ أحَادِيثِ المَغَازِي وَالسِّيَرِ ما كانَ هٰذَا سَبِيلَهُ وَتَرَكُوا روايَتَهُ إلاَّ أشْيَاءَ ذَكَروهَا يَسِيرَةً وَغَيْرَ مُسْتَبْشَعَةٍ على نَحوِ الْوُجُوهِ الأُوَل لِيُرُوا نِقْمَةَ الله مِنْ قائِلِهَا وَأخْذَهُ المُفْتَرِيَ عَلَيْهِ بِذَنْبِهِ وَهٰذَا أبو عُبَيْدِ القَاسِمُ بْنُ سَلاَّم رَحِمَهُ الله قَدْ تَحَرَّى فِيما اضْطُرَّ إلى الاسْتِشهَادِ بِهِ مِنْ أهَاجِي أشْعَار الْعَربِ في كُتُبِهِ فَكَنَّى عَنِ اسْمِ الْمَهْجُوِّ بِوَزْنِ اسْمِهِ اسْتِبْرَاءً لِدِينِهِ وَتَحَفُّظاً مِنَ الْمُشَارَكَةِ في ذَمِّ أحَدٍ بِرِوَايَتِهِ أوْ نَشْرِهِ فَكَيْفَ بِمَا يَتَطَرَّقُ إلى عِرْضِ سَيِّدِ الْبَشَر ﷺ.

When Abu Muhammad bin Abu Zaid was asked about the witness in these cases, if he repeated what he heard [of such irrelevant statement offending Allah or His Messenger (pbuh)], did he get guilty? Abu Zaid replied : if he repeated these words in order to achieve justice, so he is not guilty. But if repeats these stories in meetings and within friends, in order to mock at the Prophet's honor, it is forbidden. Allah had narrated the statements forged by the calumniators against Him and His Messengers, denied them, given an echo reply to them, and warned them according to what He prescribed in His Book (the Qur'an). Even in the Ahadith (Prophetic Sayings), the Prophet (pbuh) mentioned some of these situations to declare their crimes. As well, some of our early and later religious scholars, who proceeded upon right-guidance, reported the forged statements of the infidels and atheists in their sessions and sermons to illustrate them to the people, disproving and refuting them.

Abu 'Ubaid Al-Qassim bin Slam said : Whoever memorizes a verse of a poem which insults the Prophet (pbuh), he gets an unbeliever.

It was also related that the consensus of scholars is that the poetic verses dispraising the Prophet (pbuh) are prohibited to be read, written or abandoned without being obliterated and eliminated.

Our early scholars, May Allah rest their souls in peace, were so mindful of Allah and totally dedicated to Islam. So, they disregarded those types of expeditions and battles related to the Prophet (PBUH). Yet, they maintained simple aspects only without delving into details as the first aspect reveals,so they would reveal how Almighty Allah resented fabricators and the chastisement He punishes whoever upheld falsehood with.

Take for example Abu 'Ubaid Al-Qassim Bin Sallam - May Allah rest his soul in peace - He had to quote some of the early Arabs satirical poems throughout his books. That's why he was known as the satirical poet. Hence, his faith was regarded as doubtful and people refrained from defaming others on the basis of his narration. What if it concerns the most honorable human, the Prophet (PBUH)?!

فصل

الْوَجْهُ السَّابعُ أنْ يَذْكُرَ مَا يَجُوزُ على النَّبيِّ ﷺ أوْ يُخْتَلَفُ في جَوَازِهِ عَلَيْه وَمَا يَطْرَأُ مِنَ الْأُمُورِ الْبَشَرِيَّةِ به وَيُمْكِنُ إضَافَتَهَا إلَيْه أوْ يَذْكُرَ مَا امْتُحِنَ به وصَبَرَ في ذَاتِ الله على شِدَّتِهِ مِنْ مُقَاساةِ أعْدَائِهِ وَأذاهُمْ لَهُ وَمَعْرِفَهِ ابْتِدَاءِ حالِهِ وَسِيرَتِهِ وَمَا لَقِيَهُ مِنْ بُؤْسِ زَمَنِهِ وَمَرَّ عليه مِنْ مُعَانَاةِ عِيشَتِهِ كُلُّ ذلِكَ على طَرِيقِ الرِّوَايَة وَمُذَاكَرَةِ الْعِلْم وَمَعْرِفَةِ ما صَحَّتْ مِنْهُ الْعِصْمَةُ لِلْأَنْبيَاءِ وَمَا يَجُوزُ عَلَيْهِمْ فَهٰذَا فَنٌّ خَارِجٌ عَنْ هٰذِهِ الْفُنُونِ السِّتَّةِ إذْ لَيْسَ فِيه غَمْصٌ وَلاَ نَقْصٌ وَلاَ إزْرَاءٌ وَلاَ اسْتِخْفَافٌ لا في ظَاهِرِ اللَّفْظِ وَلاَ في مَقْصِد اللافِظِ لٰكِنْ يَجِبُ أنْ يَكُونَ الْكَلاَمُ فيه مَعَ أهْلِ الْعِلْم وَفُهَمَاءِ طَلَبَةِ الدِّينِ مِمَّنْ يَفْهَمُ مَقَاصِدَهُ وَيُحَقِّقُونَ فَوَائِدَهُ وَيُجَنَّبُ ذٰلِكَ مَنْ عَسَاهُ لاَ يَفْقَهُ أوْ يُخْشى به فِتْنَتُهُ فَقَدْ كَرِهَ بَعْضُ السَّلَفِ تَعْلِيمَ النِّسَاءِ سُورَةَ يوسفَ لِمَا انْطَوَتْ عَلَيْهِ مِنْ تِلْكَ الْقِصَصِ لِضَعْفِ مَعْرِفَتِهِنَّ وَنَقْصِ عُقُولِهِنَّ وَإدْرَاكِهِنَّ فَقَدْ قال ﷺ مُخْبراً عَنْ نَفْسِهِ بِاسْتِيجَارِهِ لِرِعَايَةِ الغَنَم في ابْتِدَاءِ حَالِهِ وقال: «**مَا مِنْ نَبِيٍّ إلاَّ وَقَدْ رَعَى الغَنَم**»

The permissible cases required for educational purposes:

The 7th Aspect:

Underlining the things that can be ascribed to the Prophet (PBUH) and disagreeing with the things that can't be ascribed to him including the new changes that mankind goes through, those things that can be attributed to him.

We can illustrate the number of trials he was put through by Almighty Allah and the fortitude he displayed seeking the Content of Allah, the Exalted in Might. Not to mention the persecution he was subjected to at the hand of his rivals along with the outset of his vocation and biography.

Moreover, we can demonstrate the ordeals and hardships he suffered from through narration and preaching. Illustrating the rules that render the Prophets infallible and the obligations they abode by. Moreover, the survey is neither defective, cynical nor scornful as far as the literal and the underlying meanings are concerned.

Yet, such judgment should be emphasized by scholars and well versed disciples. In this way their objectives can be explicit and they can be beneficial to others as well as excluding whoever can misunderstand or be misguided.

A number of our early scholars detested teaching women the Qur'anic Surah (chapter) of "Joseph" because of the various stories it comprises and due to their irrational minds and lack of knowledge.

Describing his early occupation, the Prophet (PBUH) said he worked as a shepherd; and; "All Prophets worked as shepherds".

وأخبرنا الله تعالَى بذٰلِكَ عن موسى عليه السلامُ وهٰذَا لاَ غَضَاضَةَ فيه جُمْلَةً وَاحِدَةً لِمَنْ ذَكَرَهُ عَلَى وَجْهِهِ بِخِلافِ مَنْ قَصَدَ به الغَضَاضَةَ وَالتَّحْقِيرَ بَلْ كَانَتْ عَادَةَ جَمِيعِ العَرَبِ، نَعَمْ في ذٰلِكَ لِلْأَنْبِيَاءِ حِكْمَةٌ بالِغَةٌ وَتَدْرِيجٌ لله تَعالَى لَهُمْ إلَى كَرَامَتِهِ وَتَدْرِيبٌ بِرِعايَتِهَا لِسِيَاسَةِ أُمَمِهِمْ مِنْ خَلِيقَتِهِ بما سَبَقَ لَهُمْ مِنَ الْكَرَامَةِ في الأزَلِ وَمُتَقَدِّمِ الْعِلْمِ وَكَذٰلِكَ قَدْ ذَكَرَ الله يُتْمَهُ وَعَيْلَتَهُ على طَرِيقِ الْمِنَّةِ عَلَيْهِ وَالتَّعْرِيفِ بِكَرَامَتِهِ لَهُ فَذِكْرُ الذَّاكِرِ لَهَا عَلَى وَجْهِ تَعْرِيفِ حالِهِ وَالْخَبَرِ عَنْ مُبْتَدَئِهِ وَالتَّعَجُّبِ مِنْ مِنَحِ الله قِبَلَهُ وَعَظِيمِ مِنَّتِهِ عِنْدَهُ لَيْسَ فيه غَضَاضَةٌ بَلْ فِيهِ دَلاَلَةٌ عَلَى نُبُوَّتِهِ وَصِحَّةِ دَعْوَتِهِ إذْ أَظْهَرَهُ الله تَعالَى بَعْدَ هٰذَا عَلَى صَنَادِيدِ العَرَبِ وَمَنْ نَاوَأَهُ مِنْ أَشْرَافِهِمْ شَيْئاً فَشَيْئاً وَنَمى أَمْرُهُ حَتَّى قَهَرَهُمْ وَتَمَكَّنَ مِنْ مِلْكِ مَقَالِيدِهِمْ وَاسْتِبَاحَةِ مَمَالِكِ كَثِيرٍ مِنَ الْأُمَمِ غَيْرِهِمْ بِإِظْهَارِ الله تَعالَى لَهُ وَتَأْيِيدِهِ بِنَصْرِهِ وبالْمُؤْمِنِينَ وَأَلَّفَ بَيْنَ قُلُوبِهِم وإِمْدَادِهِ بالْمَلاَئِكَةِ الْمُسَوِّمِينَ وَلَوْ كَانَ ابنَ مَلِكٍ أَوْ ذَا أَشْيَاعٍ مُتَقَدِّمِينَ لَحَسِبَ كَثِيرٌ مِنَ الْجُهَّالِ أَنَّ ذٰلِكَ مُوجِبُ ظُهُورِهِ وَمُقْتَضَى عُلُوِّهِ ولهٰذا قال هِرَقْلُ حِينَ سَأَلَ أبا سُفْيانَ عَنْهُ: هَلْ في آبائِهِ مِنْ مَلِكٍ؟ ثم قال: وَلَوْ كَانَ في آبائِهِ مَلِكٌ لَقُلْنَا رَجُلٌ يَطْلُبُ مُلْكَ أَبِيهِ وَإِذَا الْيُتْمُ مِنْ صِفَتِهِ وَإِحْدَى عَلاَمَاتِهِ في الْكُتُبِ الْمُتَقَدِّمَةِ وَأَخْبَارِ الأُمَمِ السَّالِفَةِ وَكَذَا وَقَعَ ذِكْرُهُ في كِتَابِ أَرْمِيَاءَ.

All-Mighty Allah also confirmed its describing Musa (Moses) (PBUH) which is quite acceptable,as long as it is not exploited to degrade or demean him.

Besides, that job was common to all Arabs comprising the Prophet (PBUH). It was primarily intended to prove the gradual status they ascended and how Almighty Allah glorified them and the elevated status He granted them. Above all it taught them how to assume the leadership and the guardianship of their nation owing to their honorable rank and large-scale awareness.

Similarly, Almighty Allah demonstrated that the Prophet (PBUH) was an orphan who suffered from destitution to reveal the great blessings and favours He conferred upon him.

So, in case the narrator quotes those phases to shed light on them and emphasize the Grace and Benevolence of Almighty Allah towards the Prophet (PBUH), it is allowed and acceptable.

It even provides people with a solid proof about his Prophethood and authentic vocation. For Allah, the Exalted in Might, granted him leadership over the esteemed Arabs and his enemies among their leaders. Not to mention his conquest of a wide range of other nations. This way it proves how Almighty Allah supported him, granted him victory and sustained him by a number of devoted believers. Moreover, Almighty Allah "put affection between their hearts and endowed them with distinguished and stout angels."

If he had been descended from a royal or a well-off family, a lot of ignorant people would have ascribed his greatness to that wealth or rank. When Heraql

(Heraclius) asked Abu Sufian if there was any kings among the family of the Prophet (PBUH). Upon replying in the negative, Heraclius replied : "If any of them were kings, he would have been thought of as someone seeking to restore his father's kingdom.

Besides, the fact he was an orphan was foretold within the previous Scriptures and early books of history That's how he was Armia' who was one of the Prophets of the descendants of Israel.

وَبِهٰذا وَصَفَهُ ابنُ ذِي يَزَنٍ لِعبد الْمُطلبِ، وَبَحيرا لأبي طالِب، وَكَذٰلِكَ إِذَا وُصِفَ بِأَنَّهُ أُمِّيٌّ كَمَا وَصَفَهُ الله فَهِيَ مِدْحَةٌ لَهُ وَفَضِيلَةٌ ثَابِتَةٌ فِيهِ وَقَاعِدَةُ مُعْجزَتِهِ إِذْ مُعْجِزَتُهُ الْعُظْمَى مِنَ الْقُرْآن الْعَظِيمِ إِنَّمَا هِيَ مُتَعلِّقَةٌ بِطَرِيقِ الْمَعَارِفِ وَالْعُلُوم مَعَ مَا مُنِحَ ﷺ وَفُضِّلَ به مِنْ ذٰلِكَ كَمَا قَدَّمْنَاهُ في القِسْمِ الأوَّلِ وَوُجُودُ مِثْلِ ذٰلِكَ مِنْ رَجُلٍ لَمْ يَقْرأْ وَلَمْ يَكْتُبْ وَلَمْ يُدَارِسْ وَلاَ لُقِّنَ مُقْتَضَى الْعَجَبِ وَمُنْتَهَى العِبَرِ وَمُعْجِزَةُ الْبَشَرِ وَلَيْسَ في ذٰلِكَ نَقيصَةٌ، إذ الْمَطْلُوبُ مِنَ الْكِتَابَةِ وَالْقِرَاءَةِ الْمَعْرفَةُ، وَإِنَّمَا هِيَ آلَةٌ لَهَا وَوَاسِطَةٌ مُوَصِّلَةٌ إِلَيْهَا غَيْرُ مُرَادَةٍ في نَفْسِهَا، فَإِذَا حَصَلَتِ الثَّمَرَةُ وَالمَطْلُوبُ ٱسْتُغْنِيَ عَنِ الْوَاسِطَةِ وَالسَّبب، وَالأُمِّيَّةُ في غَيْرِهِ نَقِيصَةٌ لأَنَّهَا سَبَبُ الْجَهَالَةِ وَعُنْوَانُ الْغَبَاوَةِ فَسُبْحَانَ مَنْ بايَنَ أَمْرَهُ مِنْ أَمْر غَيْرِهِ وَجَعَلَ شَرَفَهُ فِيمَا فِيه مَحَطَّةُ سِوَاهُ وَحَياتَهُ فِيمَا فِيهِ هَلاكُ مَنْ عَدَاهُ هٰذَا شَقُّ قَلْبِهِ وإِخْرَاجُ حُشْوَتِهِ كانَ تَمَامَ حَيَاتِهِ وَغَايَةَ قُوَّةِ نَفْسِهِ وَثَبَات رُوعِهِ وَهُوَ فِيمَنْ سِواهُ مُنْتَهٰى هَلاَكِهِ وَحَتْمُ مَوْتِهِ وَفَنائِهِ وَهَلُمَّ جَرًّا إِلَى سائِرِ ما رُوِيَ مِنْ أَخْبَارِهِ وَسِيَرِهِ وَتَقَلُّلِهِ مِنَ الدُّنْيَا وِمِنَ الْمَلْبَس وَالْمَطْعَم وَالْمَرْكَب وَتَوَاضُعِهِ وَمَهْنَتِهِ نَفْسَهُ في أُمُورِهِ وَخِدْمَةِ بَيْتِه زُهْداً وَرَغْبَةً عنِ الدُّنْيَا وَتَسْوِيَةً بَيْنَ حَقِيرِهَا وَخَطِيرِهَا لِسُرْعَةِ فَنَاءِ أُمُورِهَا وَتَقَلُّبِ أَحْوَالِهَا كُلُّ هٰذَا مِنْ فَضَائِلِهِ وَمآثِرِهِ وَشَرَفِهِ كما ذَكَرْنَاهُ فَمَنْ أَوْرَدَ شَيْئاً مِنْهَا مَوْرِدَهُ وَقَصَدَ بِهَا مَقْصِدَهُ كانَ حَسَناً وَمَنْ أَوْرَدَ ذٰلِكَ على غَيْرِ وَجْهِه وعُلِمَ مِنْهُ بِذٰلِكَ سُوءُ قَصْدِهِ لَحِقَ بالفُصُولِ التي قَدَّمْنَاهَا وَكَذٰلِكَ مَا وَرَدَ مِنْ أَخْبَارِهِ وَأَخْبَارِ سَائِرِ الأَنْبِيَاءِ عَلَيْهِمُ السَّلاَمُ في الأحادِيث مِمَّا في ظَاهِرِهِ إِشْكالٌ يَقْتَضِي أُمُوراً لا تَلِيقُ بِهِمْ بِحَالٍ وَتَحْتَاج إلى تأوِيلٍ وَتَرَدُّدِ احْتمال فَلاَ يَجِبُ أَنْ يُتَحَدَّثَ مِنْهَا إلاَّ بالصَّحِيحِ وَلا يُرْوَى مِنْهَا إلاَّ المَعْلُومُ الثَّابِتُ

Likewise, that's how he was described by Bin Zy Yazen, the king of Yemen to 'Abdel-Mutalib and the way Buhira, the monk described him to Abu Talib. Besides, describing him as an illiterate is a sign of his exalted rank and an intrinsic virtue constituting the magnificence of his vocation. As the marvelous miracle attached to the Prophet (PBUH) is entrusting him with the holy Quran,which is a multidimensional source of knowledge. Above all, the behavior of the Prophet (PBUH) was a virtual translation of the Glorious Qur'an as we've mentioned in the first chapter. Being uneducated and unable to

read or write and having not received even the minimum amount of education illustrates the grandeur, splendour of his miracle. However, it doesn't underestimate him because the main objective behind writing and reading is knowledge. So, writing and reading are only methods that can be dispensed with, if the objective is already within one's reach.

Yet, if illiteracy was ascribed to others, it would be a shortcoming being the cause of their ignorance and narrow-mindedness.

So, the Prophet (PBUH) was glorified by Almighty Allah who distinguished him from others,and out of his weakness, Almighty Allah created unique greatness.

Plus, despite the series of oppression and persecution he suffered at the hand of his opponents and the way his heart was taken out which would have been fatal to any other human, it even endowed him with further vigour, will of steel steadfastness and perseverance.

Moreover, the rest of his biography and abstinence from worldly concerns like means of provision, clothes or transportation along with his modesty, independence and serving his own home out of asceticism, disdain of the worldly-life and disregarding its trivial and serious events because it's short-lived, fleeting and full of ebbs and flows emphasizes his virtues and elevated status.

So, whoever seeks to prove his greatness is recommended ;but whoever harbors ill intentions as we've already mentioned and those who sought to circulate doubt and uncertainty regarding the biographies of the Prophets, May Allah's peace and blessings be upon them, and claiming allegations which aren't totally befitting to them, those claims should be excluded unless they are certified and authenticated.

وَرَحِمَ الله مَالكاً فَلَقَدْ كَرِهَ التَّحَدُّثَ بِمِثْلِ ذٰلِكَ مِنَ الأحَادِيثِ المُوهِمَةِ لِلتَّشْبِيهِ وَالمُشْكلَةِ المَعْنٰى وقال: مَا يَدْعُو النَّاسَ إلى التَّحَدُّثِ بِمِثْلِ هٰذَا؟ فَقِيلَ لَهُ: إنَّ ابنَ عَجْلان يُحَدِّثُ بِهَا، فقال: لم يَكُنْ مِنَ الفُقَهَاءِ، وَلَيْتَ النَّاسَ وَافَقُوهُ على تَرْكِ الْحَدِيثِ بِهَا وَسَاعَدُوهُ على طَيِّهَا فأكْثَرُهَا لَيْسَ تَحْتَهُ عَمَلٌ وَقَدْ حُكِيَ عَنْ جَمَاعَة مِنَ السَّلَفِ بَلْ عَنْهُمْ على الْجُمْلَةِ أنَّهُمْ كانُوا يَكْرَهُونَ الكَلاَمَ فِيما لَيْسَ تَحْتَهُ عَمَلٌ وَالنبيُّ ﷺ أوْرَدَهَا على قَوْمٍ عَرَبٍ يَفْهَمُونَ كَلاَمَ العَرَبِ على وَجْهِهِ وَتَصَرُّفَاتِهِمْ في حَقِيقَتِهِ وَمَجَازِهِ وَاسْتِعَارَتِهِ وَبَلِيغِهِ وَإيجَازِهِ فَلَمْ تَكُنْ في حَقِّهِمْ مُشْكِلَةً ثُمَّ جَاءَ مَنْ غَلَبَتْ عليه العُجْمَةُ وَدَاخَلَتْهُ الأُمِّيَّةُ فَلاَ يَكادُ يَفْهَمُ مِنْ مَقَاصِدِ العَرَبِ إلاّ نَصّهَا وَصَرِيحَهَا وَلا يَتَحَقَّقُ إشَارَاتِهَا إلى غَرَضِ الإيجَاز ووحْيِهَا وَتَبْلِيغِهَا وَتَلْوِيحِهَا فَتَفَرَّقُوا في تأويلهَا أوْ حَمْلِهَا على ظَاهِرِهَا شَذَرَ مَذَر فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ كَفَرَ فأَمَّا مَا لاَ يَصِحُّ مِنْ هٰذه الأحَادِيثِ فَوَاجِبٌ أنْ لا يُذْكَرَ مِنْهَا شَيْءٌ في حَقِّ الله ولا في حَقِّ أنْبِيَائِهِ وَلا يُتَحَدّثَ بِهَا وَلاَ يُتَكَلّفَ الكَلاَمُ على مَعَانِيهَا. وَالصَّوَابُ

طَرْحُهَا وَتَرْكُ الشُّغْلِ بِهَا إلاّ أَنْ تُذْكَرَ على وَجْهِ التَّعْرِيفِ بِأَنَّهَا ضَعِيفَةُ الْمَقَادِ وَاهِيَةُ الإسْنَادِ وَقَدْ أَنْكَرَ الأشْيَاخُ على أَبِي بَكْرِ بن فُورَكٍ تَكَلُّفَهُ في مُشْكِلِهِ الكَلاَم على أحَادِيثَ ضَعِيفَةٍ مَوْضُوعَةٍ لا أصْلَ لَهَا أوْ مَنْقُولَةٍ عَنْ أهْلِ الكِتَابِ الَّذِينَ يَلْبِسُونَ الْحَقَّ بالبَاطِلِ كانَ يَكْفِيهِ طرْحُهَا وَيُغْنِيهِ عَنِ الكَلاَم عَلَيْهَا التَّنْبِيهُ على ضَعْفِهَا إذِ المَقْصُودُ بالكَلاَم على مُشْكِلِ ما فِيهَا إزَالَةُ اللَّبْسِ بِهَا وَاجْتِثَاثُهَا مِنْ أصْلِهَا وَطَرْحُهَا أكْشَفُ لِلَّبْسِ وأشْفَى للنَّفْس.

Malik, May Allah rest his soul in peace, detested such skeptical and baseless Hadiths which comprise various shades of meaning. Upon asking about the motives behind such fabricated Hadiths, he was told that they were incited by Ibn Ajlan. So, Malik replied, he was not one of the jurists and wished people would follow his advice and overlook his narration which's completely unfounded.

It was narrated about a group of our early religious scholars, almost all of them, that they rejected baseless and doubtful narrations.

The Prophet (PBUH) has told a number of Hadith to a group of Arabs who were well aware of the Arabic language,including its underlying meanings metaphors, figures of speech, eloquence and brevity which wasn't a difficult task altogether.

However, a number of them were partly foreigners of illiterate who could not comprehend what went behind the explicit words or the figures of speech they implied or their allusions and latent insinuations ;that's why they misinterpreted them and differed concerning their meaning. And to make things worse, it arouse internecine debates and intense controversy and were hardly consistent.

Therefore, the number of Hadiths attributing false claims to Allah, the Exalted in Might or His Prophets, May Allah's peace be upon them should be completely rejected and denied or at least outlined as being weak, doubtful or inaccurate. Abu Bakr Bin Fourak was criticized for his affectation as well as narrating, weak, invented and unfounded Hadiths. Above all, he quoted Hadiths from the people of the scriptures who were fabricators and advocated misguiding knowledge and falsehood. Such Hadiths are to be avoided and disregarded or at least regarded as weak to verify or uproot them. Yet, they'd rather be avoided so people won't be misled by them and so their inner souls will remain pure and unblemished.

فصل

وَمِمَّا يَجِبُ على المُتَكَلِّم فِيما يَجُوزُ على النَّبِيِّ ﷺ وما لا يَجُوزُ وَالذَّاكِرُ مِنْ حَالاتِهِ ما قَدَّمْنَاهُ في الفَصْلِ قَبْلَ هٰذَا على طَرِيق المُذَاكَرَةِ والتعْلِيم أنْ يَلْتَزِمَ في كَلاَمِهِ عِنْدَ ذِكْرِهِ ﷺ وذِكْرِ تِلْكَ الأَحْوَالِ الْوَاجِبَ مِنْ تَوْقِيرِهِ وَتَعْظِيمِهِ وَيُرَاقِبَ حَالَ لِسَانِهِ ولا يُهْمِلَهُ وَتَظْهَرَ عليهِ

عَلامَاتُ الأَدَبِ عِنْدَ ذِكْرِهِ فَإِذَا ذَكَرَ ما قاساهُ مِنَ الشَّدَائِدِ ظَهَرَ عليهِ الإشْفَاقُ والارْتِمَاضُ والغَيْظ على عَدُوِّه ومَوَدَّةُ الفِدَاءِ للنّبيِّ ﷺ لَوْ قَدَرَ عَلَيْه وَالنُّصرَةُ لَوْ أمْكَنَتْهُ وإذَا أخذَ في أبْوَابِ العِصْمَةِ وَتَكَلَّمَ على مَجَاري أعْمَالِهِ وَأقْوَالِهِ ﷺ تَحَرَّى أحْسَنَ اللّفْظ وَأدَبَ الْعِبَارَةِ ما أمْكَنَهُ وَاجْتَنَبَ بَشِيع ذٰلِكَ وَهَجَرَ مِنَ الْعِبَارَةِ مَا يَقْبُحُ كَلَفْظَةِ الْجَهْلِ وَالكَذِبِ وَالمَعْصِيَةِ فَإذَا تَكَلّمَ في الأَقْوَالِ قال هَلْ يَجُوزُ عَلَيْه الْخُلْفُ في القَوْلِ وَالإخبارُ بِخلاَفِ مَا وَقَعَ سَهْواً أوْ غَلَطاً ونحوَهُ مِنَ الْعِبَارَةِ وَيَتَجَنَّبُ لَفْظَةَ الكَذِبِ جُمْلَةً وَاحِدَةً وَإذَا تَكَلَّمَ عَلَى الْعِلْمِ قال هَلْ يَجُوزُ أنْ لاَ يَعْلَمَ إلاَّ ما عُلِّمَ وَهَلْ يُمْكِنُ أنْ لاَ يَكُونَ عِنْدَهُ عِلْمٌ مِنْ بَعْضِ الأشْيَاءِ حَتَّى يُوْحَى إلَيْهِ وَلاَ يَقُولُ بِجَهْلٍ لِقُبْحِ اللَّفْظِ وَبَشَاعَتِهِ وَإذَا تَكَلَّمَ في الأفْعَالِ قال هَلْ يَجُوزُ مِنْهُ الْمُخَالَفَةُ في بَعْضِ الأوَامِرِ وَالنَّوَاهِي وَمُوَاقَعَةُ الصَّغَائِرِ فَهُوَ أوْلَى وَآدَبُ مِنْ قَوْلِهِ هَلْ يَجُوزُ أنْ يَعْصِي أوْ يُذْنِبَ أوْ يَفْعَلَ كَذَا وَكَذَا مِنْ أنْواعِ الْمَعَاصِي فَهٰذَا مِنْ حَقِّ تَوْقِيرِهِ ﷺ وَمَا يَجِبُ لَهُ مِنْ تَعْزِيرٍ وَإعْظَامٍ وَقَدْ رَأَيْتُ بَعْضَ الْعُلَمَاءِ لَمْ يَتَحَفَّظْ مِنْ هٰذَا فَقُبِّحَ مِنْهُ وَلَمْ أَسْتَصْوِبْ عِبارَتَهُ فِيهِ وَوَجَدْتُ بَعْضَ الْجَائِرِينَ قَوَّلَهُ لأجْلِ تَرْكِ تَحَفُّظِهِ في الْعِبَارَةِ مَا لَمْ يَقُلْهُ وَشَنَّعَ عَلَيْهِ بِمَا يَأبَاهُ وَيُكَفِّرُ قائِلَهُ وإذَا كَانَ مِثْلُ هٰذَا بَيْنَ النَّاسِ مُسْتَعْملاً في آدابِهِمْ وَحُسْنِ مُعَاشَرَتِهِمْ وَخِطَابِهِمْ فَاسْتِعْمَالُهُ في حَقِّه ﷺ أوْجَبُ وَالْتِزَامُهُ آكَدُ فَجَوْدَةُ العِبَارَةِ تُقَبِّحُ الشَّيْءَ أوْ تُحَسِّنُهُ وَتَحْرِيرُهَا وَتَهْذِيبُهَا يُعَظِّمُ الأَمْرَ أوْ يُهَوِّنُهُ وَلهٰذَا قال ﷺ: «**إنَّ مِنَ البَيَانِ لَسِحْراً**».

Chapter

The morals one should follow while narrating the tradition of the Prophet (PBUH):

Concerning the rules one should abide by while demonstrating what can be ascribed to the Prophet (PBUH) and what is unbefitting to him. We've said in the previous chapter that scholars should pay great tribute to the Prophet and uphold him in high esteem and their language should reflect that respect.

For example their language should be sympathetic and considerate when they narrate the predicaments and hardships the Prophet (PBUH) underwent. Besides, he should exhibit deep resentment towards his enemies and profound vindication of the Prophet (PBUH) and sincere readiness to sacrifice himself for his sake and strive as much as possible to render him triumphant.

Moreover, in case he illustrates how infallible he was and the Hadiths the Prophet (pbuh) said, he should be totally selective, use refined words and avoid whatever terms can attribute any sign of evil disobedience to the Prophet (pbuh).

Over and above he should differentiate between the missing sources and deduce the teachings and regulations from the context without ascribing that shortcoming to the Prophet (pbuh). Besides, if the narrator lacks the required knowledge and sharp perception, he is to refrain from using obscene language.

The question now if he is allowed to disagree with the Prophet (pbuh)

concerning the commands and prohibitions?

For instance he is to exclude and deny whatever can attribute any evil or sins to the Prophet (PBUH) revealing the great regard of Almighty Allah held him in.

Some scholars disregarded that hideous and unpleasant aspect and their language was hardly respectable, and that's why they almost defamed the Prophet (PBUH).

So, if people's discourse towards one another determines the maintenance of strong ties among them. One should even be more courteous and dedicated when it concerns the Prophet (PBUH) as the beauty of language either upgrades matters or demeans them. The Prophet's (PBUH) states: "Eloquence is miraculous".

فأمَّا ما أوْرَدَهُ عَلَى جِهَةِ النَّفْي عَنْهُ وَالتَّنْزِيه فَلاَ حَرَجَ في تَسْريح العِبارَةِ وَتَصْرِيحِها فيه كَقَوْلِهِ لا يَجُوزُ عَلَيْهِ الكَذِبُ جُمْلَةً وَلاَ إتْيَانُ الكَبَائِرِ بِوجْهٍ وَلاَ الْجَوْرُ في الْحُكْم عَلَى حالٍ ولٰكِنْ مَعَ هٰذَا يَجِبُ ظُهُورُ تَوْقِيرِهِ وَتَعْظِيمِهِ وَتَعْزِيرِهِ عِنْدَ ذِكْرِهِ مُجَرَّداً فَكَيْفَ عِنْدَ ذِكْرِ مِثْل هٰذَا وَقَدْ كَانَ السَّلَفُ تَظْهَرُ عَلَيهِمْ حَالاَتُ شَدِيدَةٌ عِنْدَ مُجَرَّدِ ذِكْرِهِ كَمَا قَدَّمْنَاهُ في القِسْم الثَّاني وكانَ بَعْضُهُمْ يَلْتَزِمُ مِثْلَ ذٰلِكَ عِنْدَ تِلاوَةِ آيٍ مِنَ القُرْآن حَكَى الله تَعَالَى فِيها مَقَالَ عِدَاهُ وَمَنْ كَفَرَ بآياتِهِ وَٱفْتَرَى عَلَيْه الكَذِب فَكَانَ يَخْفِضُ بِهَا صَوْتَهُ إعْظَاماً لِرَبِّهِ وَإجْلالاً لَهُ وَإشْفَاقاً مِنَ التَّشَبُّهِ بِمَنْ كَفَرَ بِهِ.

Yet, in case he is vindicating the Prophet (PBUH), a narrator is at liberty to employ explicit language. For example one can say : Lying can't be by any means be ascribed to the Prophet (PBUH)nor any grave sin can be attributed to him.

For example, the early scholars showed deep reverence as we've said in the second section, as some of them showed profound humility and pity while reciting a Holy Verse in which Almighty Allah demonstrates the fierce opposition of the enemies of the Prophet (PBUH) and how they disbelieved and falsely accused him. Their tones were low-pitched showing total submission and humility to Almighty Allah for fear they might be likened to whoever disbelieved in him.

الباب الثاني

في حكم سابه وشانئه ومتنقصه
ومؤذيه وعقوبته وذكر استتابته ووراثته

قَدْ قَدَّمْنا ما هُوَ سَبٌّ وأذًى في حَقِّهِ ﷺ وَذَكَرْنَا إجْماعَ [العُلَمَاءِ عَلى قَتْلِ فاعِل ذٰلِكَ

وقائِلِهِ وَتخْييرِ الإمَامِ في قَتْلِهِ أَوْ صَلْبِهِ عَلَى ما ذَكَرْناهُ وَقَرَّرْنا الْحُجَجَ عَلَيْهِ وَبَعْدُ فاعْلَمْ أَنَّ مَشْهُورَ مَذْهَبِ مالِكٍ وأصحابه وَقَوْلِ السَّلَفِ وجُمهُورِ] العُلَماءِ قَتْلُهُ حَدّاً لا كُفْراً إنْ أَظْهَرَ التَّوْبَةَ مِنْهُ وَلِهٰذَا لا تُقْبَلُ عِنْدَهُمْ تَوْبَتُهُ ولا تَنْفَعُهُ اسْتِقالَتُهُ وَلاَ فَيْأَتُهُ كَمَا قَدَّمْنَاهُ قَبْلُ وَحُكْمُهُ حُكْمُ الزِّنْدِيقِ وَمُسِرِّ الكُفْرِ في هٰذَا القَوْلِ وَسَوَاءٌ كانَتْ تَوْبَتُهُ عَلَى هٰذَا بَعْدَ القُدْرَةِ عَلَيْهِ والشَّهادَةِ عَلى قوله، أو جَاءَ تائِباً مِنْ قِبَلِ نَفْسِه لأنهُ حَدٌّ وَجَبَ لا تُسْقِطُهُ التَّوْبَةُ كَسَائِرِ الْحُدُود قال الشيخُ أَبُو الْحَسَنِ القابسيُّ رحِمَهُ الله: إِذَا أَقَرَّ بالسَّبِّ وتابَ مِنْهُ وأظْهَرَ التَّوْبَةَ قُتلَ بالسَّبِّ لأَنَّهُ هو حَدُّهُ وقال أبو محمد بنُ أبي زَيْدٍ مِثْلَهُ، وَأَمَّا مَا بَيْنَهُ وَبَيْنَ الله فَتَوْبَتُهُ تَنْفَعُهُ.

The Second Chapter

The legal judgment of the abusers, revilers, defaulters, calumniators of the Prophet (PBUH) & the legal punishment they received and how they repented

We've revealed the judgment of whoever defames or offends against the Prophet including the scholars' consensus which is killing whoever does so. Furthermore the Imam has the choice either to kill or crucify him.

Over and above, according to Imam Malik and his contemporaries among the scholars as well as the early scholars opinion and the majority of scholars, he is to be killed as a legal penalty not as an atheist in case he shows repentance and atones for that sin.

That's why they rejected his repentance remorse as we've already emphasized. He is treated like atheists, disbelievers and whoever commits calumny.

Whether he repents because he was put to trial and accused,or he repents on his own accord, it's a penal law that can't be atoned for by means of repentance.

Sheikh Abu Al-Hasan Al- Qabesy, May Allah rest his soul in peace says: if he confesses calumny and repents, he should be killed accordingly having violated the boundaries of Allah. The same opinion was held by Muhammad Bin Abu Zaid. Yet, his repentance might redeem him before Almighty Allah.

وقالَ ابْنُ سُحْنُونٍ: مَنْ شَتَمَ النبيَّ ﷺ مِنَ المُوَحِّدِينَ ثُمَّ تَابَ عَنْ ذٰلِكَ لَمْ تُزِلْ تَوْبَتُهُ عَنْهُ الْقَتْلَ وَكَذٰلِكَ قَدِ اخْتُلِفَ في الزِّنْدِيقِ إِذَا جَاءَ تائِباً فَحَكَى القاضي أبو الحَسَنِ بنُ الْقَصَّارِ في ذٰلِكَ قَوْلَيْنِ. قالَ: مِنْ شُيُوخِنَا مَنْ قَالَ أَقْتُلُهُ بإقْرَارِهِ لأَنَّهُ كانَ يَقْدِرُ على سَتْرِ نَفْسِهِ فَلَمَّا اعْتَرَفَ خِفْنَا أَنَّهُ خَشِيَ الظُّهُورَ عليه فَبَادَرَ لِذٰلِكَ وَمِنْهُمْ مَنْ قالَ: أَقْبَلُ تَوْبَتَهُ لأَنِّي أَسْتَدِلُّ على صِحَّتِهَا بِمَجِيئِهِ فَكَأَنَّنَا وَقَفْنَا على باطِنِهِ بِخِلاَفِ مَنْ أَسَرَتْهُ البَيِّنَةُ، قالَ القاضي أبو الفَضْلِ: وَهٰذَا قَوْلُ أَصْبَغَ. وَمَسْأَلَةُ سَابِّ النبيِّ ﷺ أَقْوَى لا يُتَصَوَّرُ فِيهَا الْخِلاَفُ على

الأصل المُتَقدِّم لأنَّهُ حَقٌّ مُتعَلِّقٌ للنبيِّ ﷺ وَلأمَّتِهِ بِسَبَبه لا تُسْقطُهُ التَّوْبَةُ كَسَائِرِ حُقُوقِ الآدَمِيِّينَ، وَالزِّنْدِيقُ إِذَا تَابَ بَعْدَ الْقُدْرَةِ عَلَيْه فَعِنْدَ مَالِكٍ واللَّيْث وَإِسْحَاقَ وأَحْمَدَ لا تُقْبَلُ تَوْبَتُهُ وَعِنْدَ الشَّافِعِيِّ تُقْبلُ وَاخْتُلِفَ فيه عَنْ أبي حَنِيفَةَ وأبي يُوسُفَ وَحَكَى ابْنُ الْمُنْذِرِ عَنْ عَليّ بنِ أبي طَالِبٍ رَضِيَ الله عَنْهُ يُسْتَتَابُ. قالَ محمَّدُ بْنُ سُحْنُونٍ: وَلَمْ يَزُلِ الْقَتْلُ عَنِ الْمُسْلِم بالتَّوْبَةِ مِنْ سَبِّهِ ﷺ لأنَّهُ لَمْ يَنْتَقِلْ مِنْ دِينٍ إلى غَيْرِهِ وَإِنَّمَا فَعَلَ شَيْئاً حَدُّهُ عِنْدَنَا الْقَتْلُ لاَ عَفْوَ فيه لأَحَدٍ كالزِّنْدِيقِ لأنَّه لَمْ يَنْتَقِلْ مِنْ ظاهِرٍ إلى ظاهِرٍ.

Ibn Sahnun said: Whoever defames the Prophet (PBUH) among the monotheists and then repents,his repentance won't deliver him from death. The same applies to the atheists who don't believe in Almighty Allah, His Prophet (PBUH) or the Hereafter.

It was narrated about the judge Abu Al-Hassan Ibn Al-Qassar that there are two refutations; some of the scholars think he is to be killed because he confessed for fear he might be exposed; whereas others think that his repentance is acceptable because he confessed despite his unknown intentions.

However Al-Qadi Abul-Fadl believes that Defaming the Prophet (PBUH) is an undisputed matter because it's an offence against the right of the Prophet (PBUH) and his nation which can't be obliterated by means of repentance.

Besides, the repentance of the disbelievers after their exposure doesn't render their repentance acceptable. While Imam Ash-Shafi'I said his repentance is acceptable whereas Abu Hanifa and Abu Yusuf differed concerning it while it was narrated about Ibn Al -Monzer bin Abu Talib, May Allah be pleased with him said his repentance is acceptable.

Muhammad bin Sahnun said: A Muslim who calumniates the Prophet (PBUH) should be killed despite his repentance because he hadn't converted into another religion but committed something which is punishable by death, so he can't be pardoned just like atheists.

وقالَ القاضي أبو محمَّد بنُ نَصْرٍ مُحْتَجّاً لِسُقُوطِ اعْتِبَار تَوْبَتِهِ: وَالْفَرْقُ بَيْنَهُ وَبَيْنَ مَنْ سَبَّ الله تَعَالَى على مَشْهُورِ الْقَوْل باسْتِتَابَتِهِ أنَّ النَّبيَّ ﷺ بَشَرٌ وَالْبَشَرُ جِنْسٌ تَلْحَقُهُ المَعَرَّةُ إلاَّ مَنْ أكْرَمَهُ الله بِنُبُوَّتِهِ وَالْبَاري تَعَالَى مُنَزَّهٌ عَنْ جَمِيعِ المَعَايِبِ قَطْعاً وَلَيْسَ مِنْ جِنْسٍ تَلْحَقُ المَعَرَّةُ بِجِنْسِهِ وَلَيْسَ سَبُّهُ ﷺ كالارْتِدَادِ المَقْبُولِ فيه التَّوْبَةُ لأنّ الارْتِدَادَ مَعْنًى يَنْفَرِدُ به المُرْتَدُّ لا حَقَّ فيه لِغَيْرِه مِنْ الآدَمِيِّينَ فَقُبِلَتْ تَوْبَتُه وَمَنْ سَبَّ النَّبيَّ ﷺ تَعَلَّق فِيهِ حَقٌّ لآدَمِيٍّ فَكَانَ كالمُرْتَدِّ يَقْتُلُ حِينَ ارْتِدَادِهِ أوْ يَقْذِفُ فإنَّ تَوْبَتَهُ لا تُسْقِطُ عَنْهُ حَدَّ الْقَتْلِ وَالْقَذْفِ وَأيْضاً فإنَّ تَوْبَةَ المُرْتَدِّ إذَا قُبِلَتْ لا تُسْقط ذُنُوبَهُ مِنْ زِنًى وَسَرِقَةٍ وَغَيْرِهَا وَلَمْ يُقْتَلْ سَابُّ النَّبيِّ ﷺ لِكُفْرِهِ لٰكِنْ لِمَعْنًى يَرْجِعُ إلى تَعْظِيم حُرْمَتِهِ وَزَوَال المَعَرَّةِ به وَذٰلِكَ لا تُسْقطُهُ التَّوْبَةُ؛ قالَ القَاضي أبو الْفَضْلِ: يُرِيدُ وَالله أعْلَمُ لأنَّ سَبَّهُ لَمْ يَكُنْ بِكَلِمَةٍ تَقْتَضي الْكُفْرَ وَلٰكِنْ بِمَعْنًى

الإِزْرَاءِ وَالاسْتِخْفَافِ أَوْ لأَنَّ بِتَوْبَتِهِ وَإِظْهَار إِنابَتِهِ ارْتَفَعَ عَنْهُ اسْمُ الْكُفْرِ ظاهِراً وَالله أَعْلَمُ بِسَرِيرَتِهِ وَبَقِي حُكْم السَّبِّ عَلَيْه، [وقالَ أبو عِمْرَانَ الْقَابِسِيُّ: مَنْ سَبَّ النَّبيَّ ﷺ ثُمَّ ارْتَدَّ عَنِ الإِسْلاَمِ قُتِلَ وَلَمْ يُسْتَتَبْ، لأَنَّ السَّبَّ مِنْ حُقُوقِ الآدَمِيِّينَ الَّتي لا تُسْقط عَنِ الْمُرْتَدِّ.] وَكَلاَمُ شُيُوخِنَا هَؤُلاَءِ مَبْنِيٌّ على الْقَوْلِ بِقَتْلِهِ حَدّاً لاَ كُفْراً وَهُوَ يَحْتَاجُ إلى تَفْصِيل.

The judge Abu Muhammad bin Nasser refuted taking that repentance into consideration and differentiated between whoever calumniates Allah, the Ever-Majestic and whoever calumniates the Prophet (PBUH) saying ;" the Prophet (PBUH) is a human who isn't infallible or above offence unless Almighty Allah glorifies him whereas Allah, the Mighty and the Ever Majestic is infallible and doesn't belong to a certain race ; hence no offence can harm his Supreme Being, Therefore, whoever defames the Prophet (PBUH), his repentance can't be accepted,unlike apostasy that can be atoned for because apostasy involves the apostate alone and doesn't offend against the rights of humans and consequently his repentance is approved of.

However, the calumniators of the Prophet (PBUH) offend against a human. Therefore, he resembles the apostate who's killed once he apostatizes from Islam, So, his repentance doesn't abate the prescribed penal law.

Similarly, the apostate's repentance is acceptable and yet doesn't rule out his sins like committing adultery or robbery. Hence it isn't atheism which's punishable by death but underestimating or defaming an honorable Prophet which is a grave sin.

Al-Qadi Abul-Fadl said his repentance is accepted only if Almighty Allah wills because defaming the Prophet (PBUH) isn't in itself an atheism but a sign of contempt and resentment. So, his repentance and remorse abolish his atheism apparently, and only Almighty Allah knows if that is true or sincere, yet, the prescribed judgment isn't ruled out.

Abu 'Imran Al-Qabesy said : Whoever calumniates the Prophet (PBUH) and then apostatizes from Islam should be killed and his repentance isn't accepted since calumny is an offence against the human rights, and repentance doesn't redeem the apostate. Such views are based on the opinion that he should be killed according to the prescribed penal law, not owing to his apostasy which requires further elaboration.

وَأَمَّا عَلَى رِوَايَةِ الْوَلِيدِ بنِ مُسْلِمٍ عَنْ مَالِكٍ وَمَنْ وَافَقَهُ على ذٰلِكَ مِمَّنْ ذَكَرْنَاهُ وقالَ به مِنْ أَهْلِ الْعِلْمِ فَقَدْ صَرَّحُوا أَنَّهُ رِدَّةٌ قالُوا: وَيُسْتَتَابُ منها، فإنْ تابَ نُكِّلَ وَإِنْ أَبى قُتِلَ فَحُكِمَ لَهُ بِحُكْمِ الْمُرْتَدِّ مُطْلقاً في هٰذَا الْوَجْهِ وَالوَجْه الأوَّلُ أَشْهَرُ وَأَظْهَرُ لِمَا قَدَّمْنَاهُ وَنَحْنُ نَبْسُطُ الْكَلاَم فيه فَنَقُولُ: مَنْ لَمْ يَرَهُ رِدَّةً فَهُوَ يُوجِبُ القَتْلَ فيه حَدّاً وَإِنَّمَا نَقُولُ ذٰلِكَ مَعَ فَصْلَيْنِ: إِمَّا مَعَ إِنْكَارِهِ ما شُهِدَ عَلَيْهِ به أَوْ إِظْهَارِهِ الإِقْلاعَ وَالتَّوْبَةَ عَنهُ فَنَقْتُلُهُ حَدّاً لِثَبَاتِ

كَلِمَةِ الكُفْرِ عَلَيْه في حَقِّ النبيِّ ﷺ وَتَحْقِيرِهِ ما عَظَّمَ الله مِنْ حَقِّهِ وأَجْرَيْنَا حُكْمَهُ في ميراثِهِ

Following the narration of Al-Walid Ibn Muslim about Imam Malik and the jurists who agreed with him, they categorized it under apostasy and added that his repentance is accepted, otherwise he 'll be killed. So, the penalty they prescribed is the same as the apostate's.

Yet, the first aspect is the most common and we simplify it and say whoever considers it as apostasy should punish him by death following the penal law.

If, he denies the accusation or pretends to quit that grave sin and repent, he should be killed according to the penal law because he disbelieves in the Prophet (PBUH) and degrades the elevated status Almighty Allah granted him and the penal law determining his right to inheritance is the same of an atheist who denies the accusation of repent.

وَغَيْر ذٰلِكَ حُكْمَ الزِّنْدِيقِ إذا ظُهِرَ عَلَيْه وأَنْكَرَ أو تابَ فإنْ قِيلَ فَكَيْفَ تُثْبِتُونَ عَلَيْه الكُفْرَ وَيَشْهَدُ عَلَيْه بِكَلِمَةِ الكُفْر ولا تَحْكُمُونَ عَلَيْهِ بِحُكْمِهِ مِنَ الاسْتِتابَةِ وَتَوَابِعِها قُلْنا: نَحْنُ وإنْ أَثْبَتْنا لَهُ حُكْمَ الكافِرِ في القَتْل فلا نَقْطَعُ عَلَيْه بِذٰلِكَ لإقْرَارِهِ بالتَّوْحِيد والنُّبُوَّةِ وإنْكارِهِ ما شُهِدَ به عَلَيْهِ أو زَعْمِهِ أنّ ذٰلِكَ كانَ مِنْهُ وَهَلاً وَمَعْصِيَةً وأنهُ مُقْلِعٌ عَنْ ذَلِكَ نادِمٌ عَلَيْه، ولا يَمْتَنِعُ إثْباتُ بَعْضِ أحْكام الكُفْرِ عَلى بَعْضِ الأشْخاصِ وإنْ لَمْ تَثْبُتْ لَهُ خَصائِصُهُ كَقتل تارِكِ الصَّلاةِ، وأمَّا مَنْ عُلِمَ أنهُ سَبَّهُ مُعْتَقِداً لاسْتِحْلالِهِ فَلا شَكَّ في كُفْرِهِ بِذٰلِكَ، وَكَذٰلِكَ إنْ كانَ سَبُّهُ في نَفْسِهِ كُفْرَ كَتَكْذِيبِهِ أو تَكْفِيره وَنَحْوِهِ، فَهٰذَا مِمَّا لا إشْكالَ فِيهِ وَيُقْتَلُ وإنْ تابَ مِنْهُ لأنَّا لا نَقْبَلُ تَوْبَتَهُ وَنَقْتُلُهُ بَعْدَ التَّوْبَة حَدّاً لِقَوْلِهِ وَمُتَقَدَّمِ كُفْرِهِ وأَمْرُهُ بَعْدُ إلَى الله المُطَّلِعِ عَلى صِحَّةِ إقْلاعِهِ العالِمِ بِسرِّهِ وَكَذٰلِكَ مَنْ لَمْ يُظْهِرِ التَّوْبَة واْعْتَرَفَ بِمَا شُهِدَ بِهِ عَلَيْه وَصَمَّمَ عَلَيْه فَهٰذَا كافِرٌ بقَوْله وباسْتِحْلالِهِ هَتْكَ حُرْمَةِ الله وحُرْمَةِ نَبِيِّه ﷺ يُقْتَلُ كافِراً بِلا خِلاف فَعَلَى هٰذه التَّفْصِيلاتِ خُذْ كَلامَ العُلَمَاءِ وَنَزِّلْ مُخْتَلَفَ عِباراتِهِمْ في الاحْتِجاج عَلَيْهَا وأَجْرِ اْخْتِلافَهُمْ في المُوارَثَة وغَيْرِها عَلَى تَرْتِيبِها تَتَّضِحْ لَكَ مَقاصِدُهُمْ إنْ شاء الله تَعالَى.

The question is how to prove he is an atheist and disbeliever,and yet doesn't accept his repentance and remorse

If he receives the same punishment of atheists by being killed, we don't totally categorize him under atheists because he acknowledges the Oneness of Almighty Allah and the Prophethood of Muhammad (PBUH), Yet, his denial of the certified crime or his claim that it was out of his misjudgment and is guidance and declares his remorse. Therefore he should not necessarily be punished by death, even if all the evidence proves his guilt.

Whereas, whoever calumniates the Prophet (PBUH) and invalidate that crime is definitely an atheist, even if he only defames him deep inside, disbelieve in him or accuses him of atheism which is quite undisputed and should be

punishable by death despite repenting. So, his repentance isn't acceptable and he should be killed according to the Penal law because he confesses his sin and declares his atheism.

Then, it's left to Almighty Allah who is aware of the validity of his repentance and innermost being.

Likewise, whoever is reluctant to repent and persists - in false allegations- is an atheist according to his confession and due to transgressing against the sanctity of Almighty Allah and violating the holiness of the Prophet (PBUH) ;and hence should be killed as an atheist.

فصل

إذا قُلْنا بالاسْتِتابَةِ حَيْثُ تَصِحُّ فالاخْتِلافُ عَلَى الاخْتِلافِ في تَوْبَةِ المُرْتَدِّ إذْ لا فَرْقَ بَيْنَهُمَا وَقَدِ اخْتَلَفَ السَّلَفُ في وُجُوبِها وَصُورَتِها ومُدَّتِها فَذَهَبَ جُمْهُورُ أهْلِ العِلْمِ إلَى أنَّ المُرْتَدَّ يُسْتَتَابُ وَحَكَى ابنُ القَصَّارِ أنهُ إجْماعٌ مِنَ الصَّحابَةِ عَلَى تَصْويبِ قَوْلِ عمرَ رَضِيَ الله عَنْهُ في الاسْتِتابَةِ وَلَمْ يُنْكِرْهُ واحدٌ مِنْهُمْ وهوَ قولُ عثمانَ وعليٍّ وابنِ مسعودٍ وبه قال عَطَاءُ بْنُ أبي رَبَاحٍ والنَّخَعِيُّ والثَّوْرِيُّ ومالِكٌ وأصحابُهُ والأَوْزاعِيُّ والشافعِيُّ وأحمدُ وإسْحَاقُ وأصحابُ الرَّأْيِ وَذَهَبَ طاوُسٌ وعُبَيْدُ بْنُ عُمَيْرٍ والْحَسَنُ في إحْدى الرِّوايَتَيْنِ عَنْهُ أنه لا يُسْتَتَابُ وقالَهُ عبدُ العزيزِ بنُ أبي سَلَمَةَ وذَكَرَهُ عن مُعاذٍ وأنْكَرَهُ سُحْنُونٌ عن مُعاذٍ وحَكاهُ الطَّحَاوِيُّ عن أبي يوسفَ وهو قولُ أهْلِ الظاهِرِ قالوا وَتَنْفَعُهُ تَوْبَتُهُ عِنْدَ الله ولٰكِنْ لا تَدْرَأُ القَتْلَ عَنْهُ لقوله ﷺ مَنْ بَدَّلَ دِينَهُ فاقْتُلُوهُ وحُكِيَ أيْضاً عن عَطاءٍ أنهُ إنْ كانَ مِمَّنْ وُلِدَ في الإِسْلامِ لَمْ يُسْتَتَبْ ويُسْتَتابُ الإِسْلامِي وجُمْهُورُ العُلَماءِ عَلَى أنَّ الْمُرْتَدَّ والمُرْتَدَّةَ في ذٰلِكَ سَواء، ورُوِيَ عن عليٍّ رَضِيَ الله عَنْهُ لا تُقْتَلُ المُرْتَدَّةُ وتُسْتَرَقُّ قالَهُ عَطاء وَقَتَادَة، ورُوِيَ عنِ ابنِ عباسٍ لا تُقْتَلُ النِّساءُ في الرِّدَّةِ، وبه قال أبو حَنِيفةَ.

CHAPTER

The judgment the apostate receives in case of his repentance

If repentance is accepted in general, and what if the apostate repents, our early scholars differed concerning its necessity aspect and duration.

The absolute consensus of the scholars up holds the validity of the apostate's repentance. Ibn Al-Qassar said the majority of the companions follow 'Umar's legal verdict about the acceptance of apostate's repentance and they didn't argue about it,including 'Uthman, 'Ali, Ibn Masud as well as 'Ata' bin Abu Rabbah, Al-Nakhy, Al-Thaury, Malik and his companions, Ishaq and Al-Kufa's scholars; whereas Tawus, 'Ubaid bin 'Amer and Al-Hassan declared the invalidity of the apostate's repentance in one of the narration just like 'Abdel-Aziz bin Abu Salama, Mu'az. Yet, it was denied by Sahnun.

However, Al-Tahawy narrated that Abu Yusuf declares its invalidity

which's the most common opinion; and added that his repentance is only acceptable by Almighty Allah without alleviating the sentence of death as the Prophet (PBUH) states: "Whoever commits apostasy should be killed".

The general consensus of scholars believe the male and female apostates stand on equal footing.

It was narrated about 'Ali, May Allah be pleased with him, "A female apostate shouldn't be killed,but she is to be enslaved" according to the narration of 'Ata' and Qatada.

It was narrated that Ibn Abbas said: Women are exempted from the death sentence and the same opinion was adopted by Abu Hanifa.

قال مالِكٌ: والْحُرُّ والعَبْدُ والذَّكَرُ والأُنْثى في ذٰلِكَ سَواء، وأَمَّا مُدَّتُها فَمَذْهَبُ الْجُمْهُور ورُوِيَ عن عمرَ أنهُ يُسْتَتابُ ثَلاثَةَ أيَّامٍ يُحْبَسُ فِيها وقَدِ ٱخْتلفَ فيهِ عن عمرَ وهو أَحَدُ قَوْلَي الشافِعِيِّ وقول أحمدَ وإسحاقَ وٱسْتَحْسَنَهُ مالِكٌ وقال: لا يَأْتي الاسْتِظْهَارُ إلاَّ بِخَيْرٍ وَلَيْسَ عَلَيْه جَمَاعَةُ الناسِ قال الشيخُ أبو محمدِ بنُ أبي زيد: يُريدُ في الاسْتِينَاءِ ثَلاَثاً وقال مالِكٌ أَيْضاً الَّذِي آخُذُ به في المُرْتَد قَوْلُ عُمَرَ يُحْبَسُ ثَلاَثَةَ أيَّامٍ وَيُعْرَضُ عليه كُلَّ يَوْمٍ فَإنْ تَابَ وإلا قُتِلَ، وقال أبو الْحَسَنِ بنُ القَصَّارِ: في تأْخِيرِهِ ثلاثاً رِوَايَتَانِ عن مالِكٍ هَلْ ذٰلِكَ واجِبٌ أوْ مُسْتَحَبٌّ، واسْتَحْسَنَ الاسْتِتابَةَ والاسْتِينَاءَ ثلاثاً أصْحَابُ الرَّأْيِ، وَرُوِيَ عن أبي بكرٍ الصِّدِّيقِ رَضِيَ الله عَنْهُ أنهُ اسْتَتَابَ امْرَأَةً فَلَمْ تَتُبْ فَقَتَلَهَا، وقالَ الشَّافِعِيُّ: مَرَّةً فقال إنْ لم يَتُبْ مَكانَهُ قُتِلَ، وَاسْتَحْسَنَهُ المُزَنِيُّ، وقالَ الزُّهْرِيُّ: يُدْعى إلى الإسْلام ثلاثَ مَرَّاتٍ فإنْ أبَى قُتِلَ، وَرُوِيَ عَنْ علي رَضِيَ الله عَنْهُ يُسْتَتَابُ شَهْرَيْنِ، وقال النَّخَعِيُّ: يُسْتَتَاب أبداً وبهِ أخَذَ الثَّوْرِيُّ مَا رُجِيَتْ تَوْبَتُهُ.

Whereas Malik said: "No apostate is exempted from death including free people and slaves, men and Women".

As for the repentance duration, the majority of scholars said: it should be three days in which an apostate is imprisoned. The same opinion was held by Ash-Shafi'i, Ahmad, Ishaq and accepted by Malik who said that steadfastness and perseverance are fruitful.

Malik said he should be imprisoned for three days and should be summoned to him daily so he would either repent or sentenced to death.

Abu Al-Hassan bin Al-Qassar adopted the view which implies delaying his repentance for three days ;stemmed from a couple of narrations about Malik whether it's obligated or commendable.

It was narrated about Abu Bakr As-Siddiq that he urged a female apostate to repent and killed her upon her reluctance. Ash-Shaf'i also said whoever doesn't repent should be killed and it was approved by Al-Mazny.

It was narrated about Abu Hanifa that an apostate should repent for three Fridays. And it was narrated about 'Ali, May Allah be pleased with him, that he

said : repentance should be extended for a couple of months whereas Al-Nakhy said : he should repent as long as he's alive and the same opinion was adopted by Ath-Thaury who said : it should be applied to whoever seeks repentance.

وَحَكَى ابنُ القَصَّارِ عن أبي حَنيفَةَ أَنَّهُ يُسْتَتَابُ ثلاثَ مَرَّاتٍ في ثَلاثَةِ أيَّامٍ أَوْ ثَلاثِ جُمَعٍ كُلَّ يَوْمٍ أَوْ جُمُعَةٍ مَرَّةً وفي كِتَابِ محمدٍ عن ابن القاسِمِ: يُدْعَى المُرْتَدُّ إلى الإسْلامِ ثلاثَ مَرَّاتٍ فإنْ أَبَى ضُرِبَتْ عُنُقُهُ، واخْتُلِفَ على هٰذا هَلْ يُهَدَّدُ أَوْ يُشَدَّدُ عليهِ أيَّامَ الاسْتِتابةِ لِيَتُوبَ أمْ لا فقال مالِكٌ: مَا عَلِمْتُ في الاسْتِتابة تَجْويعاً ولا تَعْطيشاً وَيُؤْتَى مِن الطَّعَامِ بِمَا لا يَضُرُّهُ وقالَ أَصْبَغُ: يُخَوَّفُ أيَّامَ الاسْتِتَابةِ بالقَتْلِ وَيُعْرَضُ عليهِ الإسْلامُ وفي كِتَابِ أبي الحَسَنِ الطَّابثي يُوعَظُ في تِلْكَ الأيَّامِ وَيُذَكَّرُ بالجَنَّةِ وَيُخَوَّفُ بالنَّارِ قال أَصْبَغُ: وأيُّ المَوَاضِعِ حُبِسَ فيهَا مِنَ السُّجُونِ مَعَ النَّاسِ أوْ وَحْدَهُ إذَا اسْتُوثِقَ مِنْهُ سَوَاءٌ وَيُوقَفُ مالُهُ إذَا خِيفَ أَنْ يُتْلِفَهُ على المُسْلِمِينَ ويُطْعَمُ مِنْهُ وَيُسْقَى وَكَذٰلِكَ يُسْتَتَابُ أبداً كُلَّمَا رَجَعَ وارْتَدَّ وَقَدِ اسْتَتَابَ رسولُ الله ﷺ نَبْهَانَ الَّذِي ارْتَدَّ أَرْبَعَ مَرَّاتٍ أَوْ خَمْساً، قال ابنُ وَهْب عن مالِكٍ: يُسْتَتَابُ أبداً كُلَّمَا رَجَعَ، وَهُوَ قَوْلُ الشَّافِعِيِّ وأَحْمَدَ، وقالَهُ ابنُ القاسِم، وقال إسْحَاقُ، يُقْتَلُ في الرَّابِعَةِ، وقال أَصْحَابُ الرَّأْيِ: إنْ لم يَتُبْ في الرَّابِعَةِ قُتِلَ دُونَ اسْتِتَابةٍ وإنْ تاب ضُرِبَ ضَرْباً وجيعاً ولم يَخْرُجْ مِنَ السِّجْنِ حَتَّى يَظْهَرَ عليه خُشُوعُ التَّوْبَةِ، قال ابنُ المُنْذِرِ: ولا نَعْلَمُ أحداً أَوْجَبَ على المُرْتَدِّ في المَرَّةِ الأُولى أَدَباً إذَا رجع وَهُوَ على مَذْهَبِ مالِكٍ والشَّافِعِيِّ والكُوفِيِّ.

And Al-Zuhary said : an apostate should be asked to convert into Islam otherwise, he will be killed.

Muhammad bin Al-Qassim said : An apostate is to be called unto Islam three times and in case he rejects it, he should be whipped on the neck and whether to threaten or severely punish him to urge an apostate to repent or not. Malik said: through the course, of repentance, an apostate shouldn't be deprived neither of food or drink.

Al-Asbagh said : He should be threatened by death and called unto Islam during the course of repentance.

In Abu Al-Hassan At-Tabthy's book : he should be warned during the course of repentance, lured by Paradise and intimidated by mentioning Hell-fire.

Al-Asbag also said : it makes no difference which prison he should be locked in and whether it's a solitary confinement or not,and his money should be allocated for charity if he isn't entrusted with the Muslim affairs apart from his means of provision and whenever he apostatizes from Islam, he should keep repenting eternally.

The Prophet (PBUH) urged Nabhan who apostatized from Islam for about five times. Ibn Wahb narrated that Malik said : An apostate should repent wherever he apostatizes from Islam and the same opinion was held by Ash-

Shaf'i, Ahmad and Abu Al-Qassim.

Ishaq said : He should be killed upon committing apostasy for the 4th time while Al-Kufa's religious scholars said he should be killed in the 4th time without urging him to repent, and if he repents, he should be severely whipped and shouldn't be set free unless he displays noticeable devoutness.

Ibn Al-Munzir said : the apostate shouldn't be exposed in case he repents for the 1st time out of respect according to Malik, Ash-Shaf'i and Abu Hanifa An-Nu'man.

فصل

قَالَ القَاضِي: هذا حكم من ثبت عليه ذلك بما يجب ثبوته من إقرارٍ أو عدول لم يدفع فيهم

فأمَّا مَنْ لَمْ تَتِمَّ الشَّهَادَةُ عَلَيْه بِمَا شَهِدَ عليه الْوَاحِدُ أوِ اللَّفِيفُ مِنَ النَّاسِ أوْ ثَبَتَ قَوْلُهُ لٰكِنِ احْتُمِلَ وَلَمْ يَكُنْ صَرِيحاً وَكَذٰلِكَ إنْ تاب على القَوْلِ بِقَبُولِ تَوْبَتِهِ فَهٰذَا يُدْرَأُ عَنْهُ القَتْلُ وَيَتَسَلَّطُ عَلَيْه اجْتِهادُ الإمام بقَدْرِ شُهْرَةِ حالِهِ وقُوَّةِ الشَّهَادَةِ عليهِ وضَعْفِهَا وَكَثْرَةِ السَّمَاع عَنْهُ وصُورَةِ حاله مِنَ التُّهْمَةِ في الدِّينِ والنَّبْزِ بالسَّفَه والمُجُونَ فَمَنْ قَوِيَ أمْرُهُ أذَاقَهُ مِنْ شَدِيدِ النَّكالِ مِنَ التَّضْيِيقِ في السِّجْنِ والشَّدِّ في القُيُود إلى الغَايَةِ التي هيَ مُنْتَهٰى طَاقَتِهِ مِمَّا لا يَمْنَعُهُ القِيَامَ لضَرُورَتِهِ ولا يُقْعِدُهُ عَنْ صَلاته وَهُوَ حُكْمُ كُل مَنْ وَجَبَ عليه القَتْلُ لٰكِنْ وُقِفَ عَنْ قَتْلِهِ لِمَعْنًى أوْجَبَهُ وَتُرُبِّصَ به لإشكالٍ وَعَائِقٍ اقْتَضَاهُ أمْرُهُ وحالاتُ الشِّدَّةِ في نَكالِه تَخْتلف بِحَسَبِ اخْتِلافِ حالِهِ وَقَدْ رَوَى الْوَلِيدُ عن مالِكٍ والأوْزَاعِيِّ أنَّهَا رِدَّةٌ فإذا تابَ نُكِّلَ ولِمَالِكٍ في العُتْبِيَّةِ وكتابِ محمدٍ مِن رِوايةِ أشْهَبَ: إذا تابَ الْمُرْتَدُّ فَلاَ عُقُوبَةَ عَلَيْهِ، وقالَهُ سُحْنُونٌ، وأفْتَى أبو عبدِ الله بنُ عَتَّابٍ فِيمَنْ سَبَّ النبيَّ ﷺ فَشَهِدَ عَلَيْهِ شاهِدانِ عُدِّلَ أحَدُهُمَا بالأدَبِ الْمُوجع والتَّنْكِيلِ والسِّجْنِ الطَّوِيلِ حَتَّى تَظْهَرَ تَوْبَتُهُ وقال القابِسِيُّ في مِثْلِ هٰذَا وَمَنْ كانَ أقْصَى أمْرِهِ القَتْلُ فَعَاقَ عائِقٌ أشْكَلَ في القَتْلِ لَمْ يَنْبَغِ أنْ يُطْلَقَ مِنَ السِّجْنِ وَيُسْتَطَالُ سِجْنُهُ وَلَوْ كَانَ فِيهِ مِنَ الْمُدَّةِ ما عَسَى أنْ يُقِيمَ ويُحْمَلُ عَلَيْهِ مِنَ القَيْدِ ما يُطِيقُ وقال في مِثْلِهِ مِمَّنْ أشْكَلَ أمْرُهُ يُشَدُّ في القُيُودِ شَدّاً وَيُضَيَّقُ عَلَيْهِ في السِّجْنِ حَتَّى يُنْظَرَ فيمَا يَجِبُ عَلَيْهِ؛ وقال في مَسْأَلَةٍ أُخرَى مِثْلَهَا، ولا تُهْرَاقُ الدِّماءُ إلاَّ بالأمْرِ الواضِح، وفي الأدَبِ بالسَّوْطِ والسِّجْنِ نَكالٌ لِلسُّفَهَاءِ ويُعاقَبُ عُقُوبَةً شَدِيدَةً، فَأَمَّا إنْ لَمْ يَشْهَدْ عَلَيْه سوَى شاهِدَيْنِ فأثْبَتَ مِنْ عَداوَتِهِمَا أوْ جَرْحَتِهِما ما أسْقَطَهُما عَنْهُ وَلَمْ يُسْمَعْ ذٰلِكَ مِنْ غَيْرِهِما فَأمْرُهُ أخفُّ لِسُقُوطِ الْحُكْم عَنْهُ وَكَأنَّهُ لَمْ يُشْهَدْ عَلَيْهِ إلاَّ أنْ يَكُونَ مِمَّنْ يَليقُ به ذٰلِكَ ويَكُونُ الشاهِدانِ مِنْ أهْلِ التَّبْرِيزِ فأسْقَطَهُما بِعَداوَةٍ فَهُوَ وَإنْ لَمْ يَنْفُذِ الْحُكْمُ عَلَيْه بِشَهادَتِهما فَلا

يَدْفَعُ الظَّنُّ صِدْقَهُما ولِلْحاكِمِ هُنا في تَنْكيلِهِ مَوْضِعُ ٱجْتِهادٍ وَاللهُ وَلِيُّ الإِرْشادِ.

Chapter

The legal judgment received by whoever doesn't repent or atone for His apostasy

An apostate whose repentance isn't witnessed by any witness and is nothing but a probability and even if he repents verbally, it spares him death. It depends on the Imam's independent reasoning and according to the effectiveness of witnesses and how far he degrades, underestimates or calumniates Islam and whoever is suspected to be insane.

Yet, whoever is proved to have a sound mind should receive severe punishment and be tied in prison and put through the most intolerable pain possible without preventing him from his vital processes or performing prayers, which is the sentence preceding whoever is sentenced to death only as a postponement in case he repents,and the torments vary according to his circumstances.

It was narrated by Al-Walid that Malik and Al-Awza'y regarded it as an apostasy and in case he repents, he should be severely punished.

However, Malik says if he repents he should be exempted from punishment and so believed Sahnun.

According to the religious verdict of Abu 'Abdullah bin 'Ittab concerning whoever calumniates the Prophet (PBUH) his sin should be proved by 2 witnesses and he should be severely tortured and be confined in a prison for a long time till his repentance is proved.

In the same respect, Al-Qabesy said : since he's sentenced to death, he shouldn't be set free and longer he stays in prison, the more likely he's to repent and be disciplined,and should be tied according to his capability.

In another respect he says, no blood should be shed and in case of disciplining the sinners, they should be whipped and in case of impudent people, they should be punished be death and severely tormented.

An apostate whose sin isn't witnessed by more than two witnesses,who are proved to harbor any grudge,the sentence is alleviated and the Imam should employ his reason.

فصل

هٰذَا حُكْمُ المُسْلِمِ فَأَمَّا الذِّمِّيُّ إذا صَرَّحَ بِسَبِّهِ أَوْ عَرَّضَ أَوِ ٱسْتَخَفَّ بِقَدْرِهِ أَوْ وَصَفَهُ بِغَيْرِ الوَجْهِ الَّذِي كَفَرَ بِهِ فَلاَ خِلافَ عِنْدَنَا في قَتْلِهِ إنْ لَمْ يُسْلمْ لأَنَّا لَمْ نُعْطِهِ الذِّمَّةَ أَوِ العَهْدَ عَلَى هٰذَا، وهُوَ قَوْلُ عامَّةِ العُلَمَاءِ إلاَّ أَبا حَنِيفَةَ والثَّوْرِيِّ وأَتْباعَهُما مِنْ أَهْلِ الكُوفَةِ فَإِنَّهُمْ قالوا لا يُقْتَلُ لأَنَّ ما هو عَلَيْهِ مِنَ الشِّرْكِ أَعْظَمُ، ولٰكِنْ يُؤَدَّبُ وَيُعَزَّرُ، وَٱسْتَدَلَّ بَعْضُ

شُيُوخنا عَلَى قَتْلِهِ بقوله تَعالَى: ﴿وَإِن نَّكَثُوٓاْ أَيۡمَٰنَهُم مِّنۢ بَعۡدِ عَهۡدِهِمۡ وَطَعَنُواْ فِي دِينِكُمۡ﴾ [التوبة: 12] الآيةَ، ويُسْتَدَلُّ أيْضاً عَلَيْهِ بِقَتْلِ النبيِّ ﷺ لابْن الأَشْرَف وأشْباهِهِ ولأَنَّا لَمْ نُعاهِدْهُمْ ولَمْ نُعْطِهِمُ الذِّمَّةَ عَلَى هٰذَا ولا يَجُوزُ لَنا أنْ نَفْعَلَ ذٰلِكَ مَعَهُمْ فَإذا أتَوْا ما لَمْ يُعْطَوْا عَلَيْه العَهْدَ ولا الذِّمَّةَ فَقَدْ نَقَضُوا ذِمَّتَهُمْ وصارُوا أهْلَ حَرْبٍ كُفَّاراً يُقْتَلُونَ لِكُفْرِهِمْ وأيْضاً فَإِنَّ ذِمَّتَهُمْ لا تُسْقِطُ حُدودَ الإسْلامِ عَنْهُمْ مِنَ القَطْعِ في سَرِقَةِ أمْوالِهِمْ والقَتْل لِمَنْ قَتَلُوهُ مِنْهُمْ وإنْ كانَ ذٰلِكَ حَلالاً عِنْدَهُمْ فَكَذٰلِكَ سَبُّهُمْ للنبيِّ ﷺ يُقْتَلُونَ به وَوَرَدَتْ لأصْحابِنا ظَواهِرُ تَقْتَضِي الْخِلافَ إذا ذَكَرَهُ الذِّمِّيُّ بالْوَجْهِ الَّذِي كَفَرَ به سَنَقِفُ عَلَيْهَا مِنْ كَلاَمِ ابنِ القاسِمِ وابن سُحْنُونٍ بَعْدُ، وحَكَى أبو المُصْعَبِ الْخِلاَفَ فيها عَنْ أصْحابه المَدَنِيِّينَ وٱخْتَلَفُوا إذا سَبَّهُ ثُمَّ أسْلَمَ فَقِيلَ: يُسْقِطُ إسْلامُهُ قَتْلَهُ لأنَّ الإسْلاَمَ يَجُبُّ ما قَبْلَهُ بخلافِ المُسْلِمِ إذا سَبَّهُ ثُمَّ تابَ لأنَّا نَعْلَمُ باطِنَةَ الكافرِ في بُغْضِهِ لَهُ وَتَنقُّصِهِ بِقَلْبِهِ لٰكِنَّا مَنَعْناهُ مِنْ إظْهارِهِ فَلَمْ يَزِدْنا ما أظْهَرَهُ إلاَّ مُخَالَفَةً لِلأَمْرِ وَنَقْضاً لِلْعَهْدِ فَإذَا رَجَعَ عَنْ دِينِهِ الأوَّلِ إلَى الإسْلامِ سَقَطَ ما قَبْلَهُ.

Chapter

The legal Penalty for the non-Muslim calumniators or offenders

We've already illustrated the prescribed judgment received by Muslims. Yet, in case it's committed by non-Muslims who venture to defame, degrade or ascribe any sign of atheism to the Prophet (PBUH), it's an undisputed fact that they should be sentenced to death, unless they're converted to Islam because they'll be violating the allegiance they pledged to us.

That's the opinion of the majority of the scholars except Abu Hanifa, Ath-Thaury and their followers among Al-Kufa scholars who said: They aren't sentenced to death because they've committed the major polytheism, yet they should be disciplined and pardoned. A number of our sheikhs quoted the Holy Verse.

"But if they violate their oaths after their covenant and taunt you for your faith."

It's also illustrated by the Prophet (PBUH) who sentenced Ibn Al-Ashraf and his followers to death because by Violating the allegiance they pledged to Muslims which renders them atheists, it makes fighting against them legal and allowed.

Besides, the prescribed penalty like amputating the hand of whoever commits robbery among them are applied to them,and they should be murdered in case any of them commits murder even if it's valid according to their religion.

Likewise, they should be killed if they defame or calumniate the Prophet (PBUH) whereas the scholars differed about the judgment they should receive in case they repent afterwards.

Some of them said: Adopting Islam rules out the death sentence because

Islam abolishes whatever precedes it, unlike Muslims who calumniate the Prophet (PBUH) and repent afterwards. A Non-Muslim's abhorrence of Islam is well-known.

However, we prevented him from exhibiting it openly which compelled him into further hostility till he broke his allegiance towards Muslims, yet, in case they're converted to Islam, Islam abates whatever precedes it.

قال الله تعالى: ﴿قُل لِّلَّذِينَ كَفَرُوٓاْ إِن يَنتَهُواْ يُغْفَرْ لَهُم مَّا قَدْ سَلَفَ﴾ [الأنفال: 38] والمُسْلِم بخلافه إذْ كانَ ظَنُّنا بباطِنِهِ حُكْمُ ظاهِرِهِ وخِلافَ ما بَدا مِنْهُ الآنَ فَلَمْ نَقْبَلْ بَعْدُ رُجُوعَهُ ولا ٱسْتَنَمْنا إلَى باطِنِهِ إذْ قَدْ بَدَتْ سَرائِرُهُ وما ثَبَتَ عَلَيْهِ مِنَ الأحْكام باقيَةٌ عَلَيْه لَمْ يُسْقطْها شَيْءٌ وقِيلَ لا يُسْقِطُ إسْلامُ الذِّمِّيِّ السابّ قَتْلَهُ لأنَّهُ حَقٌّ للنبيِّ ﷺ وَجَبَ عليهِ لانْتِهَاكِهِ حُرْمَتَهُ وَقَصْدِهِ إلْحاقَ النَّقِيصَةِ والمَعَرَّةِ بِهِ فَلَمْ يَكُنْ رُجُوعُهُ إلى الإسْلام بالذِي يُسْقِطُه كما وَجَبَ عليه مِنْ حُقُوقِ المُسْلِمِينَ مِنْ قَبْلِ إسْلامِهِ مِنْ قَتْلٍ وَقَذْفٍ، وإذا كُنَّا لا نَقْبَلُ تَوْبَةَ المُسْلِمِ فأنْ لا نَقْبَلَ تَوْبَةَ الكافِرِ أوْلَى. قال مالكٌ في كتابِ ابنِ حَبِيبٍ المَبْسُوطِ وابن القاسِمِ وابنُ المَاجِشُونِ وابنُ عَبْدِ الحَكَمِ وأصْبَغ فيمَنْ شَتَمَ نَبِيَّنا مِنْ أهْلِ الذمَّةِ أوْ أحَداً مِنَ الأنْبِيَاءِ عليهِمُ السَّلاَمُ قُتِلَ إلاَّ أنْ يُسْلِمَ، وقالَهُ ابنُ القاسِمِ في العُتْبِيَّةِ وعِنْدَ محمدٍ وابنِ سُحْنُون، وقال سُحْنُونٌ وأصْبَغُ: لا يُقَالُ لَهُ أسْلِمْ ولا لا تُسْلِمْ ولٰكِنْ إنْ أسْلَمَ فَذٰلِكَ لَهُ تَوْبَةٌ وفي كِتَاب مُحمدٍ أخْبَرَنَا أصْحَابُ مالِكٍ [أنَّهُ قال: مَنْ سَبَّ رسولَ الله ﷺ أوْ غَيْرَهُ مِنَ النَّبِيِّينَ مِنْ مُسْلِمٍ أوْ كافِرٍ قُتِلَ وَلَمْ يُسْتَتَبْ ورُوِيَ لَنَا عن مالِكٍ] إلاَّ أنْ يُسْلِمَ الكافِرُ وَقَدْ رَوَى ابنُ وَهْبٍ عنِ ابنِ عُمَرَ: أنَّ رَاهِباً تَنَاوَلَ النَّبيَّ ﷺ فقال ابن عُمَرَ فَهلاَّ قَتَلْتُمُوهُ!؟ وَرَوَى عِيسَى عنِ ابن القاسِمِ في ذِميٍّ قال إنّ مُحمداً لَمْ يُرْسَلْ إلَيْنَا إنَّمَا أُرْسِلَ إلَيكُمْ وإنَّمَا نَبِيُّنَا مُوسَى أوْ عِيسَى وَنَحْوُ هٰذَا لا شَيْءَ عَلَيْهِم لأنَّ الله تَعالَى أقَرَّهُمْ على مِثْلِهِ، وأمَّا إنْ سَبَّهُ فقال لَيْسَ بِنَبِيٍّ أو لَمْ يُرْسَلْ أوْ لَمْ يُنْزَلْ عَلَيْهِ قُرْآنٌ وَإنَّمَا هُوَ شَيْءٌ تَقَوَّلَهُ أوْ نَحْوُ هٰذَا فَيُقْتَلُ.

The Holy Verse states;

"Say to the unbelievers, if now they desist from unbelief, their past would be forgiven them."

Whereas, Muslims aren't exempted from death despite their repentance because their latent intentions are made known once they calumniate the Prophet (PBUH).

It was also held that even if a non-Muslim converted to Islam, it doesn't exempt his from death because it's a right of the Prophet (PBUH) and it was intended to degrade and demean him. Therefore, he should be killed. And since a Muslim who calumniates the Prophet (PBUH), a non-Muslim's repentance shouldn't be accepted either.

Malik, bin Al-Qassim, Ibn Al-Mageshun, Ibn 'Abdel-Hakam and Asbagh said: Whoever defames the Prophet (PBUH) or any of the Prophets, from amongst the non-Muslims, should be sentenced to death unless he repents.

Moreover, Ibn Al-Qassim Muhammad and Ibn Sahnun and Asbagh said: we shouldn't urge him to convert to Islam but if he does, his repentance is acceptable.

Plus, the followers of Malik said whoever defames the Prophet (PBUH) should be killed whether he is an atheist or Muslim. Yet, it was narrated that Malik said: Unless the non-Muslim is converted to Islam.

It was narrated by Ibn Wahb about Ibn Abu 'Umar that a monk had defamed the Prophet (PBUH) and 'Umar said: Will you kill him? It was narrated by Aisa about Ibn Al-Qassim who concerning a non-Muslim said: Muhammad (PBUH) wasn't sent among us but you whereas Musa (Moses (PBUH) and 'Isa (Jesus (PBUH) were sent among them, which isn't by any means punishable.

Yet, if a non-Muslim defames the Prophet (PBUH) or claims he isn't a Prophet or that the Holy Qur'an wasn't revealed unto the Prophet (PBUH), he should be killed accordingly.

قال ابنُ القاسمِ وإذَا قال النَّصْرَانِيُّ: دِينُنَا خَيْرٌ مِنْ دِينِكُمْ إنَّمَا دِينُكُمْ دِينُ الْحَمِيرِ وَنَحْوَ هٰذَا مِنَ القَبِيحِ، أَوْ سَمِعَ المُؤَذِّنَ يَقُولُ أَشْهَدُ أَنَّ مُحمداً رسولُ الله فقالَ: كَذٰلِكَ يُعْطِيكُمُ الله، فَفِي هٰذَا الأدَبُ المُوجِعُ والسِّجْنُ الطَّوِيلُ، قال: وأَمَّا إنْ شَتَمَ النَّبِيَّ ﷺ شَتْماً يُعْرَفُ فإنَّهُ يُقْتَلُ إلاَّ أَنْ يُسْلِمَ قالَهُ مالِكٌ غَيْرَ مَرَّةٍ وَلَمْ يَقُلْ يُسْتَتَابُ، قال ابنُ القاسِمِ: وَمَحْمِلُ قوله عِنْدِي إنْ أَسْلَمَ طَائِعاً، وقال ابنُ سُحْنُونٍ في سُؤَالاتِ سُلَيْمَانَ بنِ سالِمٍ في اليَهُودِيِّ يَقُولُ لِلْمُؤَذِّنِ إذَا تَشَهَّدَ كَذَبْتَ: يُعَاقَبُ العُقُوبَةَ المُوجِعَةَ مَعَ السِّجْنِ الطَّوِيلِ، وفي النَّوَادِرِ مِنْ رِوايَةِ سُحْنُونٍ عَنْهُ: مَنْ شَتَمَ الأنْبِيَاءَ مِنَ اليَهُودِ والنَّصارَى بِغَيْرِ الْوَجْهِ الَّذِي به كَفَرُوا ضُرِبَتْ عُنُقُهُ إلاَّ أنْ يُسْلِمَ، قال مُحمدُ بنُ سُحْنُون: فَإنْ قِيلَ لِمَ قَتَلْتَهُ في سَبِّ النبيِّ ﷺ وَمِنْ دِينِهِ سَبُّهُ وَتَكْذِيبُهُ قِيلَ: لأنَّا لَمْ نُعْطِهِمُ العَهْدَ على ذٰلِكَ وَلاَ على قَتْلِنَا وأَخْذِ أَمْوالِنَا فَإذَا قَتَلَ وَاحِداً مِنَّا قَتَلْنَاهُ وإنْ كانَ مِنْ دِينِهِ اسْتِحْلالُهُ فَكَذٰلِكَ إظْهَارُهُ لسَبِّ نَبِيِّنَا ﷺ قال سُحْنُونٌ: كما لَوْ بَذَل لَنَا أَهْلُ الْحَرْبِ الْجِزْيَةَ عَلى إقْرَارِهِمْ على سَبِّهِ له لَمْ يَجُزْ لَنَا ذٰلِك في قَوْلِ قائِلٍ كَذٰلِكَ يَنْتَقِضُ عَهْدُ مَنْ سَبَّ مِنْهُمْ وَيَحِلُّ لَنَا دَمُهُ وكما لَمْ يُحَصِّنِ الإِسْلامُ مَنْ سَبَّهُ مِنَ القَتْلِ كَذٰلِكَ لا تُحَصِّنُهُ الذِّمَّةُ قال القاضي أبو الفَضْل ما ذَكَرَهُ ابنُ سُحْنُونٍ عَنْ نَفْسِهِ وعن أَبِيهِ مُخَالِفٌ لِقَوْلِ ابنِ القاسِمِ فيما خَفَّفَ عُقُوبَتَهُمْ فِيهِ مِمَّا به كَفَرُوا فَتَأَمَّلْهُ، ويَدُلُّ على أنهُ خِلافُ ما رُوِيَ عَنِ المَدَنِيِّينَ في ذٰلِكَ فَحَكَى أبو المُصْعَبِ الزُّهْرِيُّ قال: أُتِيتُ بِنَصْرَانِيٍّ قال والَّذِي اصْطَفَى عِيسَى على مُحَمدٍ فاخْتُلِفَ عَلَيَّ فِيهِ فَضَرَبْتُهُ حَتَّى

قَتَلْتُهُ أوْ عَاشَ يَوْماً وَلَيْلَةً وأمَرْتُ مَنْ جَر بِرِجْلِهِ وطُرِحَ على مَزْبَلَةٍ فَأكَلَتْهُ الكِلابُ، وسُئِلَ أبو المُصْعَبِ عَنْ نَصْرَانِيٍّ قال عِيسٰى خَلَقَ مُحمداً، فقال: يُقْتَلُ، وقال ابنُ القاسِم: سَألْنَا مالِكاً عَنْ نَصْرَانِيٍّ بِمِصْرَ شُهِدَ عَلَيْهِ أنهُ قال: مِسْكِينٌ مُحمدٌ يُخْبِرُكُمْ أنهُ في الْجَنَّةِ فَمَا لَهُ لَمْ يَنْفَعْ نَفْسَهُ إذْ كَانَتِ الكلابُ تَأكُلُ سَاقَيْهِ لَوْ قَتَلُوهُ اسْتَرَاحَ مِنْهُ النَّاسُ. قالَ مَالِكٌ: أرَى أنْ تُضْرَبَ عُنُقُهُ، قال: وَلَقَدْ كِدْتُ أنْ لاَ أتَكَلَّمَ فِيها بِشَيْءٍ ثُمَّ رَأيْتُ أنَّهُ لاَ يَسَعُنِي الصَّمْتُ.

Ibn Al-Qassim said : If a Christian claims : "our religion is better than yours" or ascribe any obscenity to Islam he should be severely disciplined or imprisoned for a long time.

He also said : whoever calumniates the Prophet (PBUH) openly should be killed unless he repents on his own accord.

Ibn Sahnun said answering the queries of Sulaiman bin Salim about the few who accused a caller to prayer of lying that he should be severely punished and imprisoned.

Ibn Sahnun also narrated that Abu Al-Qassim said if a non-Muslim,whether a Jewish or a Christian, defames the Prophet (PBUH) apart from disbelieving in him,he should be sentenced to death.

Plus, Muhammad bin Sahnun said: if we are asked why a Non-Muslim should be killed although Muslims themselves calumniate and deny him, the answer is because it was against the allegiance they pledged to Muslims. Nor should they kill any of the Muslims or usurp their wealth accordingly. Hence, if a non-Muslim kills a Muslim, he should be punished by death even if it was allowed according to their religion. The same applies to defaming the Prophet (PBUH). He added: nothing exempt them from death, even if they pay the head-tax.

Similarly, the pledge of allegiance undertaken by non-Muslims violates it and deems murdering them to be valid because Islam doesn't protect the calumniators of the Prophet (PBUH) from being killed.

Al-Qadi Abul-Fadl says: Sahnun's legal opinion contradicts with the legal verdict of Ibn Al-Qassim alleviating his legal punishment.

Likewise, the Medinan scholars differed among themselves. It was narrated by Abu Al-Mus'ab Al-Zuhary that a Christian said : Jesus is favored over Muhammad (PBUH),and hence I had either to strike him to death or to torture him all the day long by dragging him till he's devoured by dogs.

Abu Al-Mus'ab was consulted concerning one of the Christians who claimed : Jesus (PBUH) created Muhammad (PBUH) and he said : he should be killed.

Ibn Al-Qassim said : Malik consulted us about a Christian who was witnessed to disbelieve in Muhammad (PBUH) and ascribe evil to him. Malik, said : "I think he should be whipped".

قال ابْنُ كِنَانَةَ في المَبْسُوطَةِ: مَنْ شَتَمَ النبيّ ﷺ مِنَ الْيَهُودِ والنَّصارَى فَأرَى لِلإمَامِ

أَنْ يُحْرِقَهُ بالنَّارِ، وَإِنْ شَاءَ قَتَلَهُ ثُمَّ حَرَقَ جُثَّتَهُ، وَإِنْ شَاءَ أَحْرَقَهُ بالنَّارِ حَيّاً إِذَا تَهَافَتُوا في سَبِّهِ، وَلَقَدْ كُتِبَ إلى مالِكٍ مِنْ مِصْرَ وَذَكَرَ مَسْأَلَةَ ابنِ الْقَاسِمِ الْمُتَقَدِّمَةَ قالَ: فأَمَرَني مَالِكٌ فَكَتَبْتُ بِأَنْ يُقْتَلَ وَتُضْرَبَ عُنُقُهُ فَكَتَبْتُ ثُمَّ قُلْتُ: يا أبا عَبْدِ الله وأَكْتُبُ ثُمَّ يُحْرَقُ بالنَّارِ فقالَ إِنَّهُ لَحَقِيقٌ بِذٰلِكَ [وَمَا أَوْلاَهُ بِهِ فَكَتَبْتُهُ بِيَدِي بَيْنَ يَدَيْهِ فَمَا أَنْكَرَهُ وَلاَ عَابَهُ، وَنَفَذَتِ الصَّحِيفَةُ بِذٰلِكَ] فَقُتِلَ وَحُرِقَ؛ وَأَفْتَى عَبْدُ الله بنُ يَحْيَى وَابْنُ لُبَابَةَ في جَمَاعَةِ سَلَفِ أَصْحَابِنَا الأَنْدَلُسِيِّينَ بِقَتْلِ نَصْرَانِيَّةٍ اسْتَهَلَّتْ بنَفْيِ الرُّبُوبِيَّةِ وَنُبُوَّةِ عِيسى لله وَتَكْذِيبِ محمَّدٍ في النُّبُوَّةِ وبِقَبُولِ إِسْلاَمِهَا وَدَرْءِ الْقَتْلِ عَنْهَا بِهِ، قَالَهُ غَيْرُ وَاحِدٍ مِنَ الْمُتَأَخِّرِينَ مِنْهُمُ الْقَابِسِيُّ وَابْنُ الْكَاتِبِ؛ وقالَ أبو الْقَاسِمِ بنُ الجَلاَّبِ في كِتَابِهِ: مَنْ سَبَّ الله وَرَسُولَهُ مِنْ مُسْلِمٍ أَوْ كَافِرٍ قُتِلَ ولا يُسْتَتَابُ. وَحَكَى الْقَاضِي أبو محمَّدٍ في الذِّمِّيِّ يَسُبُّ ثُمَّ يُسْلِمُ رِوَايَتَيْنِ في دَرْءِ الْقَتْلِ عَنْهُ بِإِسْلاَمِهِ، وقالَ ابنُ سُحْنُونٍ: وَحَدُّ الْقَذْفِ وَشِبْهُهُ مِنْ حُقُوقِ العِبَادِ لاَ يُسْقِطُهُ عَنِ الذِّمِّيِّ إِسْلاَمُهُ وَإِنَّمَا يَسْقُطُ عَنْهُ بِإِسْلاَمِهِ حُدُودُ الله فأَمَّا حَدُّ الْقَذْفِ فَحَقٌّ لِلْعِبَادِ كانَ ذٰلِكَ لِنَبِيٍّ أَوْ غَيْرِهِ فأَوْجَبَ على الذِّمِّيِّ إِذَا قَذَفَ النبيَّ ﷺ ثُمَّ أَسْلَمَ حَدَّ الْقَذْفِ وَلٰكِنْ انْظُر ماذَا يَجِبُ عَلَيْهِ هَلْ حَدُّ الْقَذْفِ في حَقِّ النَّبِيِّ ﷺ وَهُوَ الْقَتْلُ لِزِيادَةِ حُرْمَةِ النبيِّ ﷺ على غَيْرِهِ أَمْ هَلْ يسْقُطُ الْقَتْلُ بِإِسْلامِهِ وَيُحَدُّ ثَمَانِينَ فَتَأَمَّلْهُ.

Ibn Kenana said : whoever defames the Prophet (PBUH) among the Jews or Christians should be thrown to fire or his dead body should be burned or he might be burned alive if his defamation exceeded all boundaries.

Malik was asked about that case and he said : He should be killed and whipped and then he should be burned. Therefore, he was killed and burned.

According to the Religious verdict of 'Ubaidullah bin Yahia and Ibn Lubaba constituting a group of Andalusian scholars among our early scholars, a Christian woman was sentenced to death who applauded her denial of the Monotheism of Allah, the Mighty, the Ever-Majestic and the Prophethood of Jesus (PBUH) denying the Prophet hood of Muhammad (PBUH). Yet, upon converting to Islam, she was spared from death.

One of the scholars like Al-Qabesy and Ibn Al-Katteb and Ibn Al Qassim bin Al-Gallab said : "Whoever calumniates Almighty Allah and His Prophet (PBUH) among Muslims or non-Muslims should be killed and their repentance isn't accepted."

It was narrated by Al-Qadi Abu Muhammad concerning a non-Muslim who defames the Prophet (PBUH) and then repents that he should be exempted from death.

However, Ibn Sahnun said: slandering is punishable according to the penal law being a violation of the rights of others including Prophets and isn't abated by being converted to Islam.

Therefore, if a non-Muslim defames the Prophet (PBUH), he should receive the legal punishment of whoever commits slandering.

فصل

في ميراث من قتل في سب النبي ﷺ وغسله والصلاة عليه

اخْتَلَفَ الْعُلَمَاءُ في ميرَاثِ مَنْ قُتِلَ بِسَبِّ النبي ﷺ فَذَهَبَ سُحْنُونٌ إلى أنَّهُ لِجَمَاعَةِ الْمُسْلِمِينَ مِنْ قِبَلِ أنَّ شَتْمَ النَّبِيِّ ﷺ كُفْرٌ يُشْبِهُ كُفْرَ الزِّنْدِيقِ، وقال أَصْبَغُ: مِيرَاثُهُ لِوَرَثَتِهِ مِنَ الْمُسْلِمِينَ إنْ كانَ مُسْتَسِرّاً بذلِكَ، وَإنْ كانَ مُظْهِراً لَهُ مُسْتَهِلاً بِهِ فَمِيراثُهُ لِلْمُسْلِمِينَ، وَيُقْتَلُ على كُلِّ حالٍ ولا يُسْتَتَابُ، قالَ أبو الحَسَنِ الْقَابِسِيُّ: إنْ قُتِلَ وَهُوَ مُنْكِرٌ لِلشَّهَادَةِ عَلَيْهِ فالْحُكْمُ في ميرَاثِهِ على ما أَظْهَرَ مِنْ إقْرَارِهِ يَعْنِي لوَرَثَتِهِ، وَالْقَتْلُ حَدٌّ ثَبَتَ عَلَيْهِ لَيْسَ مِنَ الْمِيرَاثِ في شَيْءٍ، وَكَذٰلِكَ لَوْ أقَرَّ بالسَّبِّ وأظْهَرَ التَّوْبَةَ لَقُتِلَ إذْ هُوَ حَدُّهُ، وَحُكْمُهُ في ميرَاثه وَسَائِرِ أَحْكامِهِ حُكْمُ الإسْلامِ، وَلَوْ أقَرَّ بالسَّبِّ وَتَمَادى عَلَيْهِ وأبى التَّوْبَةَ مِنْهُ فَقُتِلَ على ذٰلِكَ كانَ كافِراً وميرَاثُهُ لِلْمُسْلِمِينَ وَلاَ يُغَسَّلُ وَلاَ يُصَلَّى عَلَيْهِ وَلاَ يُكَفَّنُ وَتُسْتَرُ عَوْرَتُهُ وَيُوَارَى كما يُفْعَلُ بالْكُفَّارِ وَقَوْلُ الشَّيْخِ أبي الحَسَنِ في الْمُجَاهِرِ الْمُتَمَادِي بَيِّنٌ لاَ يُمْكِنُ الْخِلافُ فيه لأنَّهُ كافرٌ مُرْتَدٌّ غَيْرُ تائِب وَلاَ مُقْلِعٍ، وَهُوَ مِثْلُ قَوْلِ أَصْبَغَ، وَكَذٰلِكَ في كِتَابِ ابن سُحْنُونٍ في الزِّنْدِيقِ يَتَمَادَى على قَوْلِهِ، وَمِثْلُهُ لابنِ الْقَاسِمِ في الْعُتْبِيَّةِ وَلِجَمَاعَةٍ مِنْ أصْحَابِ مالكٍ في كِتَابِ ابنِ حَبِيبٍ فِيمَنْ أعْلَنَ كُفْرَهُ مِثْلَهُ؛ قالَ ابْنُ الْقَاسِمِ وَحُكْمُهُ حُكْمُ الْمُرْتَدِّ لا تَرِثُهُ مِنَ الْمُسْلِمِينَ ولا مِنْ أهْلِ الدِّينِ الَّذِي ارْتَدَّ إلَيْهِ ولا يَجُوزُ وَصَاياهُ ولا عِتْقُهُ.

Chapter

Concerning the inheritance of whoever is punished by death for calumniating the Prophet (PBUH), washing his dead body and Invoking Allah for him

Scholars differed concerning whoever is killed for calumniating the Prophet (PBUH). Sahnun said: Since he was affiliated to Islam before doing so, therefore he's affiliated he is an apostate or atheist.

However, Asbagh said : His inheritance should be inherited by his inheritors among Muslims in case he did it in secrecy and if he did it in public, his inheritance should be devoted to Muslims, he should be killed and his repentance isn't accepted.

Abu Al-Hassan Al-Qabesy said : If he is killed while denying the accusation, his inheritors shouldn't be deprived of his inheritance; whereas being sentenced to death is a fulfillment of the Penal law.

Similarly, if he confesses calumny, persists in it and rejects repentance, he should be killed because of his atheism,and his belongings should be inherited by

Muslims. Besides, it isn't allowed to wash his dead body or pray to Almighty Allah for him nor should he be shrouded. Yet, he should be veiled and screened the way atheists are treated.

Sheikh Abu Al-Hassan said whoever persists in public calumny should be definitely abhorred being a disbelieving apostate who rejects repentance. Thus, his verdict corresponds with that of Asbagh and Ibn Sahnun, Ibn Al-Qassim and a number of Malik's companions.

Ibn Al-Qassim said: He should receive the same punishment of the apostates', and hence, shouldn't be inherited by Muslims or the followers of the religion he was converted to. Besides, his will is invalidated.

وقالَهُ أصْبَغُ: قُتِلَ على ذٰلِكَ أو ماتَ عليهِ، وقال أبو محمدٍ بنُ أبي زيدٍ: وإنَّمَا يُخْتَلَفُ في ميراثِ الزِّنْدِيقِ الَّذِي يَسْتَهِلُّ بالتَّوْبَةِ فلا تُقْبَلُ مِنْهُ، فَأَمَّا الْمُتَمَادِي فلا خلافَ أنهُ لا يُورَثُ؛ وقال أبو محمدٍ فيمَنْ سَبَّ الله تَعَالَى ثُمَّ مَاتَ ولمْ تُعَدَّلْ عَلَيْهِ بَيِّنَةٌ أو لَمْ تُقْبَلْ: إنهُ يُصَلَّى عَلَيْه، ورَوَى أصْبَغُ عن ابن القاسِم في كِتاب ابن حبيبٍ فيمَنْ كَذَّبَ برسولِ الله ﷺ أوْ أعْلَنَ دِيناً ممَّا يُفَارِقُ بِهِ الإسْلاَمَ أنّ ميراثَهُ لِلْمُسْلِمِينَ، وقال بقولِ مالِكٍ إنْ ميراثَ المُرْتَد لِلمُسْلِمِينَ ولا تَرِثُهُ وَرَثَتُهُ رَبِيعَةُ والشافِعِيُّ وأبو ثَوْرٍ وابنُ أبي لَيْلَى وٱخْتُلِفَ فِيهِ عن أحمدَ، وقال عليُّ بنُ أبي طالِبٍ رَضِيَ الله عَنْهُ وابنُ مَسْعُود وابنُ الْمُسَيَّبِ والْحَسَنُ والشعبي وعمرُ بنُ عبدِ العزيزِ والْحَكَمُ والأوْزاعِيُّ واللَّيْثُ وإسْحاقُ وأبو حنِيفَةَ: يَرِثُهُ وَرَثَتُهُ مِنَ الْمُسْلِمِينَ، وقِيلَ ذٰلِكَ فِيما كَسَبَهُ قَبْلَ ٱرْتِدادِهِ وما كَسَبَهُ في الارْتِدادِ فَلِلْمُسْلِمِينَ، وَتَفْصيلُ أبي الحسنِ في باقِي جَوابِهِ حَسَنٌ بَيِّنٌ وَهُوَ عَلَى رَأْيِ أصْبَغَ وخلاف قولِ سُحْنُونٍ، وٱخْتِلافُهُما على قَوْلَيْ مالِكٍ في ميراثِ الزِّنْدِيق فَمَرَّةً وَرَّثَهُ وَرَثَتَهُ مِنَ الْمُسْلِمِينَ قامَتْ عَلَيْهِ بذٰلِكَ بَيِّنَةٌ فأنْكَرَها أو ٱعْتَرَفَ بذٰلكَ وأظْهَرَ التَّوْبَةَ، وقالَهُ أصْبَغُ ومحمدُ بنُ مَسْلَمَةَ وغَيْرُ واحِدٍ مِن أصحابِهِ لأنهُ مُظْهِرٌ لِلإسْلام بإنْكارِهِ أو تَوْبَتِهِ وَحُكْمُهُ حُكْمُ المنافِقينَ الذِينَ كانُوا عَلَى عَهد رسولِ الله ﷺ وَرَوَى ابن نافِع عَنْهُ في العُتْبِيَّةِ وكِتابِ محمدٍ أنّ ميراثَهُ لِجَمَاعَةِ المُسْلِمِينَ لأنَّ مالَهُ تَبَعٌ لِدَمِهِ، وقال به أيضاً جَمَاعَةٌ مِنْ أصْحابِهِ، وقالَهُ أشْهَبُ والْمُغِيرَةُ وعبدُ الْمَلِك ومحمدُ وسُحْنُونٌ وَذَهَبَ ابنُ قاسِمٍ في العُتْبِيَّةِ إلَى أنهُ إنِ ٱعْتَرَفَ بما شُهِدَ عَلَيْهِ به وَتابَ فَقُتِلَ فَلا يُورَثُ وإنْ لَمْ يُقِرَّ حَتَّى ماتَ أوْ قُتِلَ وُرِّثَ؛ قال وَكَذٰلِكَ كُلُّ مَنْ أسَرَّ كُفْراً فَإنَّهُمْ يَتَوارَثُونَ بوراثَةِ الإسْلام وسُئِلَ أبو القاسِمِ بنُ الكاتِبِ عَنِ النَّصْرانِيِّ يَسُبُّ النبيَّ ﷺ فَيُقْتَلُ هَلْ يَرِثُهُ أهْلُ دِينِهِ أم الْمُسْلِمُونَ فَأَجَابَ أنهُ لِلْمُسْلِمِينَ لَيْسَ عَلَى جِهَةِ الْمِيراث لأنهُ لا تَوارُثَ بَيْنَ أهْلِ ملَّتَيْنِ، ولٰكِنْ لأنهُ مِنْ فَيْئِهِمْ لنَقْضِهِ العَهْدَ، هٰذَا مَعْنَى قَوْله وَٱخْتِصارُهُ.

Likewise, Asbagh said : it should be applied to whoever dies as an apostate.

Abu Muhammad bin Abu Zaid said:"There's a disagreement concerning inheriting the atheists who don't declare their repentance, whose acceptance is doubted. However, it's an unshaken fact that an atheist who doesn't quit it shouldn't be inherited.

It was narrated by Asbagh about Ibn Al-Qassim about those who denied the Prophet (PBUH) or declared the adoption of another religion other than Islam that his wealth should be inherited by Muslims.

Following the opinion of Malik, he said, the apostates' inheritance should be inherited by Muslims excluding his family.

According to 'Ali Abu Talib, May Allah be pleased with him, Ibn Mas'ud, Ibn Al-Mussayib, Al-Hassan, Al-Shaby, 'Umar bin 'Abdel 'Aziz, Al-Hakam, Al-Awza'y, Al-Laith, Ishaq and Abu Hanifa, he should be inherited by his family among the Muslims.That applies to the property he earned before apostatizing from Islam. Yet, in case he earned them afterwards, it should be allocated to Muslims.

Abu Al-Hassan further adds agreeing with Asbagh and yet disagreeing with Sahnun, concerning the Religious verdict of Malik about inheriting the atheists.

Once, he allowed his inheritance by his family among Muslims because he repented and added that in both cases he reveals Islamic faith whether he denies it or repents and hence, should receive the legal punishment of the hypocrites among the contemporaries of the Prophet (PBUH).

It was narrated by Ibn Nafi' that his inheritance should be allocated to Muslims because if he's deprived of life, by analogy, he should be deprived of his bequest.

Moreover, a number of his companions agreed with him including Ashab, Al-Mughira, 'Abdel Malik, Muhammad, Sahnun and Ibn Al-Qassim said if he confesses the witnessed calumny and repents, he isn't allowed to bequeath his wealth.

Upon being asked about a Christian who's punished by death for calumniating the Prophet (PBUH), whether he should be inherited by the followers of his religion or Muslims, he replied: it should be allocated to Muslims. Yet, because the followers of different religions aren't allowed to inherit one another, it isn't a bequest but a tax for violating the allegiance he pledged to Muslims.

الباب الثالث

في حكم من سب الله تعالى وملائكته وأنبياءه وكتبه وآل النبي ﷺ وأزواجه وصحبه رضي الله عنهم

لا خلافَ أنَّ سابَّ الله تَعالَى مِنَ الْمُسْلِمِينَ كافرٌ حلالُ الدَّم واخْتُلِفَ في ٱستِتَابتِهِ

فقال ابنُ القاسِمِ في الْمَبْسُوطِ وفي كتاب ابنِ سُحْنُون ومحمدٍ ورواه ابنُ القاسم عن مالِكٍ في كِتابِ إسْحاقَ بنِ يَحْيى مَنْ سَبَّ الله تَعالَى مِنَ المُسْلِمِينَ قُتِلَ ولَمْ يُسْتَتَبْ إلاَّ أنْ يَكُونَ افْتِراءً على الله بارْتِداده إلى دين دانَ بِهِ وأظْهَرَهُ فَيُسْتَتَابُ وإنْ لَمْ يُظْهِرْهُ لَمْ يُسْتَتَبْ، وقال في الْمَبْسُوطِ مُطَرِّفٌ وعبدُ الْمَلِكِ مِثْلُهُ؛ وقال الْمَخْزُومِيُّ ومحمد بنُ مَسْلَمَةَ وابنُ أبي حازمٍ: لا يُقْتَلُ الْمُسْلِمُ بالسَّبِّ حَتَّى يُسْتَتابَ، وَكَذٰلِكَ اليَهُودِيُّ والنَّصْرَانِيُّ فَإنْ تَابُوا قُبِلَ مِنْهُمْ، وإنْ لَمْ يَتُوبُوا قُتلوا ولا بُدَّ مِنَ الاسْتِتابَةِ وذٰلِكَ كُلُّهُ كالرِّدَّةِ وهُوَ الَّذِي حَكاهُ القاضي ابنُ نَصْرٍ عنِ الْمَذْهَبِ، وأفْتَى أبو محمدِ بنُ أبي زيدٍ فيما حُكِيَ عَنْهُ في رَجُلٍ لَعَنَ رَجُلاً وَلَعنَ الله فقالَ: إنَّمَا أرَدْتُ أنْ ألْعَنَ الشَّيْطانَ فَزَلَّ لِساني فقال يُقْتَلُ بِظاهِرِ كُفْرِهِ ولا يُقْبَلُ عُذْرُهُ، وَأمَّا فِيما بَيْنَهُ وَبَيْنَ الله تَعالَى فَمَعْذُورٌ وَاخْتَلَفَ فُقَهاءُ قُرْطُبَةَ في مَسْألَةِ هارُونَ بن حبيبٍ أخِي عبدِ المِلكِ الفَقِيهِ وكانَ ضَيِّقَ الصَّدْرِ كَثِيرَ التَّبَرُّمِ وكانَ قَدْ شُهِدَ عَلَيْهِ بِشَهَادَاتٍ مِنْهَا أنهُ قال عِنْدَ اسْتِلاله مِنْ مَرَضٍ لَقِيتُ في مَرَضِي هٰذَا ما لَوْ قَتَلْتُ أبا بكرٍ وعمرَ لَمْ أسْتَوْجِبْ هٰذَا كُلَّهُ، [فَأفْتَى إبراهيمُ بنُ حُسَيْنِ بنِ خالِدٍ بِقَتْلِهِ وأنَّ مُضَمَّنَ قَوْلِهِ تَجْوِيرٌ لله تَعالَى وَتَظَلُّمٌ مِنْهُ والتَّعْرِيضُ فيه كالتَّصْرِيحِ]

Chapter Three

Concerning whoever calumniates Almighty Allah, His angels, Prophets, Holy Scriptures and the Book of the Prophet (PBUH) along with His Wives & Companions

It is undisputed that whoever calumniates Almighty Allah among the Muslims is an atheist whose blood should be shed and his repentance is argued about. Ibn Al-Qassim said about Malik : Whoever calumniates Almighty Allah among Muslims should be killed and his repentance isn't accepted unless he converts to another religion and then reveals his repentance. In that case, it's accepted. The same was agreed upon by Mutraf, 'Abdel Malik, Al-Makhzumy, Muhammad bin Musalama, Ibn Abu Hazem : A calumniator shouldn't be punished by death unless he repents and the same applies to the Jews and Christians who won't be exempted from death unless they are converted to Islam and they should undergo a course of repentance because it renders them apostates.

According to the Religious verdict of Abu Muhammad bin Abu Zaid regarding a man who defamed another and calumniated Almighty Allah who said : "I intended to curse Satan but it was a slip of tongue", because of revealing unbelief and he isn't pardoned unless he is forgiven by Almighty Allah.

A number of Jurists differed concerning Harun bin Habib, 'Abdel Malik's brother who was extremely fastidious and short-tempered. He was witnessed

frequently to commit calumny. For example, upon recovering from a serious illness, he said, I suffered through that illness a torment exceeding whatever punishment I might receive by killing Abu Bakr and 'Umar. Hence, according to the Religious verdict of Ibrahim bin Hussain bin Khalid he was sentenced to death because the content of his speech is a transgression against Almighty Allah.

وأفْتَى أخُوهُ عبدُ الْمَلِكِ بنُ حَبِيبٍ وإبراهيمُ بنُ حُسَيْنِ بنِ عاصِمٍ وسعيدُ بنُ سليمانَ القاضي بِطَرْحِ القَتْلِ عَنْهُ إلاَّ أنَّ القاضِيَ رَأى عَلَيْهِ التَّثْقِيلَ في الْحَبْسِ والشِّدَّةَ في الأدَبِ لاحْتمالِ كَلامِهِ وصَرْفِهِ إلَى التَّشَكِّي فَوَجْهُ مَنْ قال في سابِّ الله بالاسْتِتابَةِ أنهُ كُفْرٌ وَرِدَّةٌ مَحْضَةٌ لَمْ يَتَعَلَّقْ بها حَقٌّ لِغَيْرِ الله فَأشْبَهَ قَصْدَ الكُفْرِ بِغَيْرِ سَبِّ الله تعالى وإظْهار الانْتقالِ إلَى دِينٍ آخَرَ مِنَ الأدْيانِ الْمُخالِفَةِ لِلإسْلاَمِ ووَجْهُ تَرْكِ اسْتِتابَتِهِ أنهُ لَمَّا ظَهَرَ مِنْهُ ذلِكَ بَعْدَ إظْهارِ الإسْلامِ قَبْلُ اتَّهَمْناهُ وَظَنَنَّا أنَّ لِسانَهُ لَمْ يَنْطِقْ به إلاَّ وَهُوَ مُعْتَقِدٌ لَهُ إذْ لا يَتَساهَلُ في هٰذَا أحَدٌ فَحُكِمَ لَهُ بِحُكْمِ الزِّنْدِيقِ وَلَمْ تُقْبَلْ تَوْبَتُهُ، وإذا انْتَقَلَ مِنْ دِينٍ إلَى دِينٍ آخَرَ وأظْهَرَ السَّبَّ بِمَعْنَى الارْتِدَاد فَهٰذَا قَدْ أعْلَمَ أنهُ خَلَعَ رِبْقَةَ الإسْلامِ مِنْ عُنُقِهِ بِخلافِ الأوَّلِ الْمُسْتَمْسِكِ بِهِ وَحُكْمُ هٰذَا حُكْمُ الْمُرْتَدِّ يُسْتَتابُ عَلى مَشْهُورِ مَذاهِبِ أكْثَرِ العُلَماءِ وَهُوَ مَذْهَبُ مَالِكٍ وأصحابِهِ عَلَى ما بَيَّنّاهُ قَبْلُ وَذَكَرْنا الخِلافَ في فُصُولِهِ.

However, his brother 'Abdel Malik bin Habib, Ibrahim bin Hussain Ibn 'Asem, Sa'id bin Sulaiman, Al-Qadi (the judge) exempted him from death whereas the judge thought he should be severely tormented by imprisonment and discipline because his atheism isn't definite but only a sign of discontent and displeasure.

Therefore, it's totally peculiar to Almighty Allah whether to forgive whoever calumniates His Supreme Being because he doesn't declare his unbelief or doesn't convert to any religion other than Islam.

However, those whose repentance isn't accepted after adopting Islam can't be exempted because they hide unbelief and reveal Islam the same as atheists. However, whoever is converted to another religion is disengaged from Islam and receives the punishment of apostates, unlike the first one who clings firmly to Islam who can repent according to the consensus of scholars including Malik.

فصل

وأمَّا مَنْ أضافَ إلَى الله تَعَالَى ما لاَ يَلِيقُ به لَيْسَ عَلَى طَرِيقِ السَّبِّ ولا الرِّدَّةِ وَقَصْدِ الكُفْرِ ولٰكِنْ على طَرِيقِ التَّأوِيلِ والاجْتِهادِ والْخَطإِ الْمُفْضِي إلى الْهَوَى والبدعَةِ مِنْ تَشْبِيهٍ أو

نَعْتٍ بِجارِحَة أو نَفْيِ صِفَةِ كمال فَهٰذَا مِمَّا ٱخْتَلَفَ السَّلَفُ وَالْخَلَفُ في تكْفِيرِ قائِلِهِ ومُعْتَقِدِهِ وٱخْتَلَفَ قَوْلُ مالِكٍ وأصحابِهِ في ذٰلِكَ ولَمْ يَخْتَلِفُوا في قِتالِهِمْ إذا تَحَيَّزُوا فِئَةً وأنهمْ يُسْتَتابُونَ فإنْ تابُوا وإلاّ قُتِلُوا وإنَّمَا ٱخْتَلَفُوا في المُنْفَرِدِ مِنْهُمْ فأكْثَرُ قَوْلِ مالِكٍ وأصحابه تَرْكُ القَوْلِ بِتَكْفِيرِهِمْ وتَرْكُ قَتْلِهِمْ وَالْمُبالَغَةُ في عُقُوبَتِهِمْ وإطالَةُ سِجْنِهِمْ حَتَّى يَظْهَرَ إقْلاعُهُمْ وَتَسْتَبِينَ تَوْبَتُهُمْ كَمَا فَعَلَ عمرُ رَضِيَ الله عَنْهُ بِصَبِيغٍ وهٰذا قولُ محمد بن المَوَّازِ في الخَوارِجِ وعبد المِلكِ بنِ الماجِشُونِ وقولُ سُحْنُونٍ في جَمِيعِ أهْلِ الأَهْوَاءِ، وبه فُسِّرَ قَوْلُ مالِكٍ في المُوَطَّإِ وما رَوَاهُ عَنْ عُمَرَ بنِ عبدِ العَزِيزِ وَجَدِّهِ وَعَمِّهِ مِنْ قَوْلِهِمْ في القَدَرِيَّةِ يُسْتَتَابونَ فإنْ تابُوا وَإلاَّ قُتِلُوا؛ وقال عِيسٰى بنُ القاسم في أهْلِ الأهْوَاءِ مِنَ الإباضِيَّةِ وَالقَدَرِيَّةِ وَشِبْهِهِم ممَّنْ خَالَفَ الجَمَاعَةَ مِنْ أهْلِ البِدَعِ وَالتَّحْرِيفِ لِتأْوِيلِ كِتابِ الله يُسْتَتَابُونَ أظْهَرُوا ذلك أوْ أسَرُّوهُ فإنْ تابوا وَإلاَّ قُتلُوا وَميرَاثُهُمْ لِوَرَثَتِهِمْ.

Chapter

Demonstrating the legal judgment received by whoever ascribes inadequacies to Almighty Allah out of independent reasoning or misjudgment

Concerning him who ascribes any inadequacies to Almighty Allah, out of misinterpretation or misjudgment that might lead to uncertainty or attributing any sign of fallibility to Allah, the Exalted in Might, not out of calumny, apostasy or atheism, both the early scholars and their religious successors differed about accusing whoever upholds that wrong belief of atheism including Malik and his companions.

They believed he should repent; otherwise, he should be killed because he follows a group of scholars following the teachings independent of the Sunnites. However, he who proceeds upon independent reasoning without following a certain group isn't accused of atheism, and hence, shouldn't be sentenced to death. Yet, he should be severely punished and imprisoned till he repents and displays devoutness following what 'Umar, May Allah be pleased with him did to Sobygh,and it was agreed upon by Muhammad bin Mu'az, 'Abdel Malik Ibn Al-Magehun, Sahnun, Malik. 'Umar bin 'Abdel-'Aziz believed they should repent; otherwise, they should be killed upon judging the Islamic sect that advocated man's free will and denied Divine Predestination.

'Isa bin Al-Qassim said regarding those who advocated man's free will or "Al-Abadya group" who accused whoever disagreed with them of atheism, who abide by Falsehood and whims and misguidance of others by misinterpreting the Holy Qur'an : they should repent,whether they reveal or conceal those beliefs ;otherwise, they $hould be killed but they can bequeath their families.

وقال مِثْلَهُ أيضاً ابنُ القَاسِمِ في كِتابِ محمدٍ في أهْلِ القَدَرِ وَغَيْرِهِمْ قال وَاسْتِتَابَتُهُمْ أنْ يُقَالَ لَهُمُ اتْرُكُوا ما أنْتُمْ عليه وَمِثْلُهُ في المَبْسُوط في الإباضِيَّةِ وَالقَدَرِيَّةِ وَسائِرِ أهْلِ البِدَعِ قال وَهُمْ مُسْلِمُونَ وَإنَّمَا قُتِلُوا لِرَأْيِهِم السُّوءِ وبهٰذا عَمِلَ عُمَرُ بنُ عبدِ العزيزِ، قال ابنُ القاسمِ: «مَنْ قَالَ إنّ الله لَمْ يُكَلِّمْ مُوسَى تَكْلِيماً اسْتُتِيبَ فإنْ تابَ وَإلاَّ قُتِلَ» وابنُ حَبِيبٍ وَغَيْرُهُ مِنْ أصْحَابِنا يرَى تَكْفِيرَهُمْ وَتَكْفِيرَ أمْثَالِهِمْ مِنَ الخَوَارِجِ وَالقَدَرِيَّةِ وَالمُرْجِئَةِ؛ وَقَدْ رُوِيَ أيْضاً عَنْ سُحْنُونٍ مِثْلُهُ فِيمَنْ قال لَيْسَ لله كلامٌ أنهُ كافِرٌ واخْتَلَفَت الرِّوَاياتُ عَنْ مَالِكٍ فَأطْلَقَ في رِوايةِ الشامِيِّينَ أبي مُسْهِرٍ ومَرْوَانَ بنِ محمدٍ الطاطِرِيِّ: «الكُفْرَ عَلَيْهِمْ» وقَدْ شُورِرَ في زَواجِ القَدَرِيِّ فقال: «لا تُزَوِّجْهُ» قال الله تَعَالَى: ﴿وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّن مُّشْرِكٍ﴾ [البقرة: 221] ورُوِيَ عَنْهُ أيْضاً: أهْلُ الأهْواءِ كُلُّهُمْ كُفَّارٌ، وقال: مَنْ وَصَفَ شَيْئاً مِنْ ذاتِ الله تَعَالَى وأشارَ إلى شَيْءٍ مِنْ جَسَدِهِ يَدٍ أو سَمْعٍ أو بَصَرٍ قُطِعَ ذٰلِكَ مِنْهُ لأنهُ شَبَّهَ الله بِنَفْسِهِ، وقال فِيمَنْ قال القُرْآنُ مَخْلُوقٌ: كافِرٌ فاقْتُلُوهُ، وقال أيضاً في رِوايةِ ابنِ نافعٍ: يُجْلَدُ ويُوجَعُ ضَرْباً ويُحْبَسُ حَتَّى يَتُوبَ، وفي رِوايةِ بِشْرِ بنِ بكرٍ التِّنِّيسِيِّ عَنْهُ: يُقْتَلُ ولا تُقْبَلُ تَوْبَتُهُ.

Ibn Al-Qassim also said regarding the advocators of man's free will and others that they should repent; otherwise they should be killed for adopting extravagant beliefs.

It was adopted by 'Umar Ibn 'Abdel -'Aziz, and Ibn Al-Qassim said : whoever claims that Musa (Moses (PBUH) wasn't that to whom Allah spoke directly, is to repent or else he should be killed. Plus, Ibn Habib and various scholars believe they should be accused of atheism as well as those who follow their trend among the schools of Al-Khawarij (the Revolters who dissented from religion and rebelled against 'Ali bin Abu Talib), Man's Free will's advocators (Al-Qadariyah school)and the Disobedient Separatists (Al-Mu'tazilah school).

It was narrated about Sahnun that he said whoever claims that talking can't be ascribed to Almighty Allah.

While the narrations about Marwan differed concerning accusing them of atheism. When Malik was consulted about marrying a man from Man's Free Will's Advocators, he said: Don't marry him according to the Holy Verse; "A man slave who believes is better than an unbeliever".

It was also narrated that he said whoever follows their deluding inclination is an atheist and added whoever ascribe any thing to Almighty Allah like hearing or seeing, that organ should be cut from him because he likens himself to Allah, the Exalted in Might and whosever says the Holy Qur'an is made up is an atheist who is to be killed.

According to Ibn Nafi's narration, Malik also said : he is to be whipped and

imprisoned till he repents and according to Beshr bin Bakr Al-Tenisy, Malik said : he should be killed and his repentance isn't accepted.

قال القاضي أبو عبدِ الله البَرْنَكانِيُّ والقاضي أبو عبدِ الله التُّسْتَرِيُّ مِنْ أئِمَّةِ العراقِيِّينَ : جَوابُهُ مُخْتَلِفٌ بِقَتْلِ الْمُسْتَبْصِر الدَّاعِيَة وعَلَى هذا الْخِلافِ اُخْتَلَفَ قولُهُ في إعادَةِ الصَّلاةِ خَلْفَهُمْ وحَكَى ابنُ الْمُنْذِرِ عنِ الشافِعِيِّ: لا يُسْتَتاب القَدَرِيُّ، وأكْثَرُ أقْوالِ السَّلَفِ تَكْفِيرُهُمْ ومِمَّنْ قال به اللَّيْثُ وابنُ عُيَيْنَةَ وابنُ لَهِيعَةَ، ورُوِيَ عنهمْ ذٰلِكَ فِيمَنْ قال بِخَلْقِ القُرْآنِ، وقالَهُ ابنُ الْمُبارَكِ والأوْدِيُّ وَوَكِيعٌ وحَفْصُ بنُ غِيَاثٍ وأبو إسْحاقَ الفَزارِيُّ وهُشَيْمٌ وعلِيُّ بنُ عَاصِمٍ في آخَرين، وهو مِن قولِ أكْثَرِ الْمُحَدِّثِينَ والفُقَهاءِ وَالْمُتَكَلِّمِينَ فِيهِمْ وفي الْخَوارِجِ والقَدَرِيَّةِ وأهْلِ الأهْواءِ الْمُضِلَّةِ وأصْحَابِ الْبِدَعِ الْمُتَأوِّلِينَ وَهُوَ قَوْلُ أحْمَدَ بْنِ حَنْبَل، وَكَذٰلِكَ قالُوا في الْوَاقِفَةِ وَالشَّاكَّةِ في هٰذِهِ الأصُولِ، وَمِمَّنْ رُوِيَ عَنْهُ مَعْنَى الْقَوْل الآخَرِ بِتَرْكِ تَكْفِيرِهِمْ عَلِيُّ بْنُ أبي طَالِبٍ وَابْنُ عُمَرَ وَالحَسَنُ البَصْرِيُّ وَهُوَ رَأْيُ جَمَاعَةٍ مِنَ الْفُقَهاءِ النُّظَّارِ وَالْمُتَكَلِّمِينَ، وَاحْتَجُّوا بِتَوْرِيثِ الصَّحَابَةِ وَالتَّابِعِينَ وَرَثَةَ أهْلِ حَرُوراءَ وَمَنْ عُرِفَ بِالْقَدَرِ مِمَّنْ ماتَ مِنْهُمْ وَدَفْنِهِمْ في مَقَابِرِ المُسْلِمِينَ وَجَرْيِ أحْكَامِ الإسْلامِ عَلَيْهِمْ، قالَ إسْمَاعِيلُ الْقَاضِي: وَإنَّمَا قالَ مالِكٌ في الْقَدَرِيَّةِ وَسَائِرِ أهْلِ الْبِدَعِ: يُسْتَتَابُونَ فإنْ تَابُوا وَإلاَّ قُتِلُوا لأنَّهُ مِنَ الْفَسَادِ في الأرْضِ كما قالَ في الْمُحَارِبِ: إنْ رَأى الإمَامُ قَتْلَهُ، وَإنْ لَمْ يَقْتُلْ قَتْلَهُ وَفَسَادُ الْمُحَارِبِ إنَّمَا هُوَ في الأمْوَال وَمَصَالِحِ الدُّنْيَا وَإنْ كانَ قَدْ يَدْخُلُ أيْضاً في أمْرِ الدِّينِ مِنَ سَبِيلِ الحَجِّ وَالْجِهَادِ، وَفَسادُ أهْلِ البِدَعِ مُعْظَمُهُ على الدِّينِ وَقَدْ يَدْخُلُ في أمْرِ الدُّنْيَا بِمَا يُلْقُونَ بَيْنَ الْمُسْلِمِينَ مِنَ الْعَدَاوَةِ.

Al-Qadi Abuel 'Abd Al-Barakany and Al-Qadi Abu 'Abdullah Al-Jastry, two Iraqi Imams said: He is insane.

It was narrated about Al-Shafi'i that his repentance isn't accepted and the majority of the early scholars believe he should be accused of atheism and it was confirmed by Al-Lais, Ibn Aynna, and Ibn Lahia believed the same and prescribed the same sentence to whoever claims the Holy Qur'an is fabricated.

The same opinion was held by Ibn Al-Mubarak, Al-Awdy, Waki', Hafs Ibn Ghayath, Abu Ishaq Al-Fazary, Hesham, 'Ali bin 'Asem and it constitutes the consensus of scholars concerning the schools of the Revolters, Man's free will's Advocators and whoever follows misleading inclinations as well as the innovators of novelties and fabricators. The same was held by Ahmad bin Hanbal concerning those who advocate skepticism.

As for the scholars who rejected accusing them of atheism, they were 'Ali bin Abu Talib, Ibn 'Amr, Al-Hassan Al-Bassry and the same was held by the consensus of jurists. Plus, they objected to inheriting the followers of Harwa'

Revolters and whoever is witnessed to die while believing in Man's Free will, as well as forbidding burying them in the Muslims graveyard and applying the rules of Islam to them.

Al-Qadi Isma'il said : Malik's judgment concerning Man's Free Will's advocators and fabricators that they should repent or else they'll be killed because it might spread mischief throughout earth according to the Holy Quran description of the enemies of Islam."The punishment of those who wage war against Allah and His Messenger and strive with might and main for mischief through the land is execution or crucifixion or the cutting off of hands and feet from opposite sides or exile from the land".

The Imam believes they should be killed because they corrupt life, properties or advocate misleading claims or distort Islam and spark off riots and turbulences among Muslims.

فصل

في تَحْقِيقِ الْقَوْلِ في إِكْفَارِ الْمُتَأَوِّلِينَ

قَدْ ذَكَرْنَا مَذَاهِبَ السَّلَفِ في إِكْفَارِ أَصْحَابِ البِدَعِ وَالأَهْوَاءِ الْمُتَأَوِّلِينَ مِمَّنْ قَالَ قَوْلاً يُؤَدِّيهِ مَسَاقُهُ إلى كُفْرٍ هُوَ إِذَا وُقِفَ عَلَيْهِ لاَ يَقُولُ بِمَا يُؤَدِّيهِ قوله إِلَيْهِ وعلى اخْتِلاَفِهِمْ اخْتَلَفَ الْفُقَهَاءُ وَالْمُتَكَلِّمُونَ في ذٰلِكَ، فَمِنْهُمْ مَنْ صَوَّبَ التَّكْفِيرَ الَّذِي قالَ به الْجُمْهُورُ مِنَ السَّلَفِ، وَمِنْهُمْ مَنْ أَبَاهُ وَلَمْ يَرَ إِخْرَاجَهُمْ مَنْ سَوَادِ الْمُؤْمِنِينَ، وَهُوَ قَوْلُ أَكْثَرِ الْفُقَهَاءِ وَالْمُتَكَلِّمِينَ، وقَالُوا: هُمْ فُسَّاقٌ عُصَاةٌ ضُلاَّلٌ وَنُوَرِّثُهُمْ مِنَ الْمُسْلِمِينَ وَنَحْكُمُ لَهُمْ بِأَحْكَامِهِمْ، وَلِهَذَا قالَ سُحْنُون: لاَ إِعادَةَ على مَنْ صَلَّى خَلْفَهُمْ قالَ وَهُوَ قَوْلُ جَميعِ أَصْحَابِ مالِكٍ الْمُغِيرَة وابن كِنَانَةَ وَأَشْهَبَ، قال: لأَنَّهُ مُسْلِمٌ وَذَنْبُهُ لَمْ يُخْرِجْهُ مِنَ الإِسْلاَمِ وَاضْطَرَبَ آخَرُونَ في ذٰلِكَ وَوَقَفُوا عَنِ الْقَوْلِ بالتَّكْفِيرِ أَوْ ضِدَّهُ وَاخْتِلافُ قَوْلَيْ مالِكٍ في ذٰلِكَ وَتَوَقُّفُهُ عَنْ إِعادَةِ الصَّلاةِ خَلْفَهُمْ مِنْهُ، وَإِلى نَحْوٍ مَنْ هَذَا ذَهَبَ الْقَاضِي أبو بَكْرٍ إِمامَ أَهْلِ التَّحْقِيقِ وَالْحَقِّ وَقالَ إِنَّهَا مِنَ الْمُعْوِصَاتِ إِذِ الْقَوْمُ لَمْ يُصَرِّحُوا بِاسْمِ الكُفْرِ وَإِنَّمَا قالُوا قَوْلاً يُؤَدِّي إِلَيْهِ وَاضْطَرَبَ قَوْلُهُ في الْمَسْأَلَةِ على نَحْوِ اضْطِرَابِ قَوْلِ إِمَامِهِ مالِكِ بنِ أَنَسٍ حَتَّى قالَ في بَعْضِ كَلاَمِهِ إِنَّهُمْ على رَأْيِ مَنْ كَفَّرَهُمْ بالتَّأْوِيلِ لا تَحِلُّ مُنَاكَحَتُهُمْ ولاَ أَكْلُ ذَبَائِحِهِمْ وَلاَ الصَّلاةُ على مَيِّتِهِمْ وَيُخْتَلَفُ في مُوَارَثَتِهِمْ على الْخِلاَفِ في مِيرَاثِ الْمُرْتَدِّ، وقال أَيْضاً: نُوَرِّثُ مَيِّتَهُمْ وَرَثَتَهُمْ مِنَ الْمُسْلِمِينَ، وَلاَ نُوَرِّثُهُمْ مِنَ الْمُسْلِمِينَ وَأَكْثَرُ مَيْلِهِ إِلى تَرْكِ التَّكْفِيرِ بالمَآلِ، وَكَذٰلِكَ اضْطَرَبَ فِيهِ قَوْلُ شَيْخِهِ أَبي الْحَسَنِ الأَشْعَرِيِّ، وَأَكْثَرُ قَوْلِهِ تَرْكُ التكْفِيرِ وَأَنَّ الكُفْرَ خَصْلَةٌ وَاحِدَةٌ وَهُوَ الْجَهْلُ بِوُجُودِ الْبَارِي تعالى، وقالَ مَرَّةً: مَن اعْتَقَدَ أَنَّ الله جِسْمٌ أَوِ المسِيحُ أَوْ

بَعْضُ مَنْ يَلْقَاهُ في الطُّرُق فَلَيْسَ بِعَارِفٍ بِهِ وَهُوَ كَافِرٌ وَلِمِثْلِ هٰذَا ذَهَبَ أبو المَعَالي رَحِمَهُ الله في أجْوبَتِهِ لأبي محمَّدٍ عَبْدِ الْحَقِّ وَكانَ سَألَهُ عَن المَسْألةِ فاعْتَذَرَ لَهُ بأن الغَلَط فِيهَا يَصْعُبُ لأنّ إدْخَالَ كافِرٍ في المِلَّةِ وَإخْرَاجَ مُسْلِم عَنْهَا عَظِيمٌ في الدِّينِ وقال غَيْرُهُمَا مِنَ المُحَقِّقِينَ: الَّذِي يَجِبُ الاحْتِرَازُ مِنَ التَّكْفِيرِ في أَهْلِ التَّأوِيلِ فَإنّ اسْتِبَاحَةَ دِمَاءِ المُصلِّين المُوَحِّدِينَ خَطَرٌ، والخَطَأُ في تَرْكِ ألْفِ كافِرٍ أهْوَنُ مِنَ الْخَطإِ في سَفْكِ مِحْجَمَةٍ مِنْ دم مُسْلِم وَاحِدٍ، وقد قال ﷺ: «**فَإذَا قالُوها**» يَعْنِي الشَّهَادَةَ «**عَصَمُوا مِني دِمَاءَهُمْ وَأمْوَالَهُمْ إلاَّ بِحَقِّهَا وَحِسَابُهُمْ عَلى الله**».

Chapter

The legal verdict as regards the Fabricators & Atheists

We've already illustrated the early scholars' views concerning accusing fabricators of atheism; a number of them almost accused them of atheism while others disagreed with them.

A number of early scholars agreed on accusing fabricators of atheism while others rejected it and opposed ascribing unbelief to them, illustrating the consensus of the majority of scholars. They also describe them as being disobedient, deviated but allowed inheriting their bequest by Muslims and applying the Islamic rules to them.

Sahnun said: A Muslim isn't commanded to pray again in case any of them leads him in prayer.The same view was held by Al-Mughira, Ibn Kenana, Ash'ab,saying because they're essentially Muslims and don't convert to another religion.

A number of them differed about that including the judge Abu Bakr Imam saying that it's quite a dilemma because they haven't revealed atheism explicitly but believed in the causes that case leads to it. Those who were confused like Imam Malik bin Anas said : According to those who accuse them of atheism for fabricating religious teachings, marrying any of them isn't allowed nor are Muslims allowed to eat of their slaughtered animals or pray for their deceased.

Yet, jurists differed concerning allowing their families to inherit them just like apostates. He also said the Muslims should inherit them and yet, they left accusing them of atheism according to the circumstances.

Abu Al-Hassan Al-Ash'ary went through the same confusion while most of his beliefs rejected accusing them of atheism saying that atheism is being ignorant of the existence of Almighty Allah and he once said : whoever attributes any human faculty to Allah, the Exalted in Might or claim he's Jesus (PBUH) is ignorant as well as an atheist.

The same view was adopted by the late Abu Al-Ma'aly in his answers to Abu Muhammad 'Abdel Haq upon asking him concerning that issue. His reply was it was such a complicated matter because affiliating an atheist to Islam or excluding a Muslim from Islam is quite crucial and other scholars invalidate

shedding a monotheist Muslim's blood,adding that exempting a thousand atheists is even less serious as the Prophet (PBUH) said : "Whoever testifies there's no god but Allah and Muhammad is His Prophet, their blood, money are saved harmless and they are only held accountable before Almighty Allah."

فالعِصْمَةُ مَقْطُوعٌ بهَا مَعَ الشَّهَادَةِ ولا تَرْتَفِعُ وَيُسْتَبَاحُ خِلافُهَا إلاَّ بِقَاطِعٍ ولا قَاطِعَ مِنْ شَرْعٍ ولا قِيَاسٍ عليهِ وَألْفاظُ الأحاديثِ الْوَارِدَةِ في البَابِ مُعَرَّضَةٌ لِلتَّأْوِيلِ فَمَا جَاءَ مِنْهَا في التَّصْرِيحِ بِكُفْرِ القَدَرِيَّةِ وَقَوْلُهُ لا سَهْمَ لَهُمْ في الإسْلامِ وَتَسْمِيَتُهُ الرَّافِضَةَ بالشِّرْكِ وإطْلاقُ اللَّعْنَةِ عَلَيْهِمْ وَكَذٰلِكَ في الْخَوَارِجِ وَغَيْرِهِمْ مِنْ أَهْلِ الأَهْوَاءِ فَقَدْ يَحْتَجُّ بها مَنْ يَقُولُ بالتَّكْفِيرِ وَقَدْ يُجِيبُ الآخَرُ بِأَنَّهُ قَدْ وَرد مِثْلُ هٰذِهِ الألْفَاظِ في الحديثِ في غَيْرِ الكَفَرَةِ على طَرِيقِ التَّغْلِيظِ وَكُفْرٌ دُونَ كُفْرٍ وَإشْرَاكٌ، دُونَ إشْرَاكٍ وَقَدْ وَرَدَ مِثْلُهُ في الرِّياءِ وَعُقُوقِ الوَالِدَيْنِ وَالزَّوْجِ والزُّورِ وَغَيْرِ مَعْصِيَةٍ وإذَا كانَ مُحْتَمِلاً لِلأَمْرَيْنِ فلا يُقْطَعُ على أحَدِهِمَا إلاَّ بِدَلِيلٍ قاطِعٍ؛ وَقَوْلُهُ في الخَوَارِجِ هُمْ مِنْ شَرِّ البَرِيَّةِ وهٰذِهِ صِفَةُ الكُفَّارِ، وقال **«شَرُّ قَتِيلٍ تَحْتَ أَدِيمِ السَّمَاءِ طُوبَى لِمَنْ قَتَلَهُمْ أَوْ قَتَلُوه»** وقال: **«فإذا وَجَدْتموهُمْ فاقْتُلُوهُمْ قَتْلَ عَادٍ»** وَظاهِرُ هٰذَا الكُفْرُ لا سِيَّمَا مَعَ تَشْبِيهِهِمْ بِعَادٍ فَيَحْتَجُّ بِهِ مَنْ يَرَى تكْفِيرَهُمْ، فَيَقُولُ لَهُ الآخَرُ: إنَّمَا ذٰلِكَ مِنْ قَتْلِهِمْ لِخُرُوجِهِمْ على المُسْلِمِينَ وَبَغْيِهِمْ عَلَيْهِمْ بِدَلِيلِهِ مِنَ الحديثِ نَفْسِهِ يَقْتُلُونَ أَهْلَ الإسْلامِ، فَقَتْلُهُمْ هٰهُنَا حَدٌّ لا كُفْرٌ، وَذِكْرُ عادٍ تَشْبِيهٌ لِلْقَتْلِ وَحِلِّهِ لا لِلْمَقْتُولِ، وَلَيْسَ كُلُّ مَنْ حُكِمَ بِقَتْلِهِ يُحْكَمُ بِكُفْرِهِ، وَيُعَارِضُهُ بِقَوْلِ خالِدٍ في الحديثِ دَعْنِي أَضْرِبُ عُنُقَهُ يا رسول الله فقال لَعَلَّهُ يُصَلِّي فإن احْتَجُّوا بقولِهِ ﷺ: **«يَقْرَؤُونَ الْقُرْآنَ لا يُجَاوِزُ حَنَاجِرَهُمْ»** فَأَخْبَرَ أنّ الإيمانَ لَمْ يَدْخُلْ قُلُوبَهُمْ، وَكَذٰلِكَ قولُهُ **«يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ ثُمَّ لا يَعُودُونَ إلَيْهِ حَتَّى يَعُودَ السَّهْمُ على فُوقِهِ»** وبقوله: **«سَبَقَ الفَرْثَ والدَّمَ»** يَدُلُّ على أنهُ لم يَتَعَلَّقْ مِنَ الإسْلام بِشَيْءٍ أجابهُ الآخَرُونَ أنّ مَعْنَى لا يُجَاوِزُ حَنَاجِرَهُمْ لا يَفْهَمُونَ مَعَانِيَهُ بِقُلُوبِهِمْ ولا تَنْشَرِحُ لَهُ صُدُورُهُمْ ولا تَعْمَلُ بِهِ جَوَارِحُهُمْ وعارَضُوهُمْ بِقَوْلِهِ عَلَيْهِ السَّلامُ وَيَتَمَارَى في الفُوقِ وهٰذَا يَقْتَضِي التَّشْكِيكَ في حَالِهِ وإن احْتَجُّوا بِقَولِ أبي سَعِيدٍ الْخُدْرِيِّ في هٰذَا الحديثِ: سَمِعْتُ رسولَ الله ﷺ يَقُولُ: **«يَخْرُجُ في هٰذِهِ الأُمَّةِ»** ولم يَقُلْ **«مِنْ هذِهِ»** وَتَحْرِير أبي سَعِيدٍ الرِّوَايَة وإتْقانُه اللَّفْظَ أجابَهُم الآخَرُونَ بأَنْ العِبَارَةَ بِفِي لا تَقْتَضِي تَصْرِيحاً بكَوْنِهِمْ مِنْ غَيْرِ الأُمّةِ بخِلافِ لَفْظَةِ مِنْ التِي هِيَ لِلتَّبْعِيضِ وكَوْنِهِمِ مِنَ الأُمّةِ مَعَ أنهُ قَدْ رُوِيَ عَنْ أبي ذَرٍّ وَعليٍّ وأبي أُمامَةَ وغَيْرِهِمْ في هٰذَا الحَدِيثِ يَخْرُجُ مِنْ أُمتي، وَسَيكُونُ مِنْ أُمتي، وحُرُوفُ المَعَانِي مُشْتَرَكَةٌ فلا تَعْوِيل على إخْرَاجِهِمْ مِنَ الأُمّةِ بِفِي ولا على إدْخَالِهِمْ فيها بِمِنْ لكِنّ أبا سَعِيدٍ رَحِمَهُ الله عَنْهُ أجادَ ما

شاءَ في التَّنْبِيهِ الَّذِي نَبَّهَ عَلَيْهِ وهٰذَا مِمَّا يَدُلُّ على سِعَةِ فِقْهِ الصَّحابَةِ وَتَحْقِيقِهِمْ لِلْمَعاني وٱسْتِنْباطِها مِنَ الأَلْفاظِ وتَحْرِيرِهِمْ لَها وَتَوَقِّيهِمْ في الرِّوَايَةِ. هٰذِهِ المَذاهِبُ المَعْرُوفَةُ لأَهْلِ السُّنَّةِ ولِغَيْرِهِمْ مِنَ الفِرَقِ فيها مَقالاتٌ كَثِيرَةٌ مُضْطَرِبَةٌ سَخِيفَةٌ أَقْرَبُها قَوْلُ جَهْمٍ ومحمد بن شَبِيبٍ إِنَّ الكُفْرَ بالله الْجَهْلُ بِهِ لا يَكْفُرُ أَحَدٌ بِغَيْرِ ذٰلِكَ.

So, keeping their properties and blood safe is dependent on testifying his creed and some of scholars explicitly and implicitly accuse Man's Free Will's advocators of atheism and the same applies to the Revolters and other fabricators.

For example the Revolters were described as the worst and most evil humans and a scholar said that they should be killed just like A'ad and another scholar justify it saying it's because they disobey Muslims according to the Hadith : "They kill Muslims".

Therefore, they should be killed because of crossing the boundaries of Allah not out of atheism. Yet not all scholars believe they should be killed ;whereas Khalid says : let me whip him on the neck so he might pray, and in case they justify it saying " They recite the Holy Quran without feeling it deep inside and they don't experience heart felt faith implying that they don't feel Islamic faith underneath nor do they practice what they preach.

Abu Sa'id Al-Khudary says : I heard the Prophet (PBUH) saying : they are expelled in the Islamic nation ;not from it, so they're still affiliated to Muslims, thereby this reveals how broad-minded the companion was.

وقال أبو الهُذَيْلِ: إِنَّ كُلَّ مُتَأَوِّلٍ كانَ تَأْوِيلُهُ تَشْبِيهاً لله بِخَلْقِهِ وَتَجْوِيراً لَهُ في فِعْلِهِ وَتَكْذِيباً لِخَبَرِهِ فَهُوَ كافِرٌ، وكُلُّ مَنْ أَثْبَتَ شَيْئاً قَدِيماً لا يُقالُ لَهُ الله فَهُوَ كافِرٌ، وقال بَعْضُ المُتَكَلِّمِينَ: إِنْ كانَ مِمَّنْ عَرَّفَ الأَصْلَ وبَنَى عليه وكانَ فِيما هُوَ مِنْ أَوْصافِ الله فَهُوَ كافِرٌ وإِنْ لَمْ يَكُنْ مِنْ هٰذَا البابِ فَفاسِقٌ إِلاَّ أَنْ يَكُونَ مِمَّنْ لَمْ يَعْرِفِ الأَصْلَ فَهُوَ مُخْطِىءٌ غَيْرُ كافِرٍ، وذَهَبَ عُبَيْدُ الله بنُ الْحَسَنِ العَنْبَرِيُّ إلى تَصويبِ أَقْوالِ المُجْتَهِدِينَ في أُصُولِ الدِّينِ فِيما كانَ عُرْضَةً لِلتَّأْوِيلِ وفارَقَ في ذٰلِكَ فِرَقَ الأُمَّةِ إِذْ أَجْمَعُوا سِواهُ عَلى أَنَّ الْحَقَّ في أُصُولِ الدِّينِ في واحِدٍ والمُخْطِىءُ فِيهِ آثِمٌ عاصٍ فاسِقٌ، وَإِنَّما الْخِلافُ في تَكْفِيرِهِ وقَدْ حَكَى القاضِي أبو بكرٍ الباقِلانِيُّ مِثْلَ قَوْلِ عُبَيْدِ الله عَنْ دَاوُدَ الأَصْبهانِيِّ وقال: وحَكَى قَوْمٌ عَنْهُما أَنَّهُما قالا ذٰلِكَ في كُلِّ مَنْ عَلِمَ الله سُبْحانَهُ مِنْ حالِهِ ٱسْتِفْراغَ الْوُسْعِ في طَلَبِ الْحَقِّ مِنْ أَهْلِ مِلَّتِنَا أَوْ مِنْ غَيْرِهِمْ، وقال نَحْوَ هٰذَا القَوْلِ الْجاحِظُ وثُمامَة في أَنَّ كَثِيراً مِنَ العامَّةِ والنِّساءِ والبُلْهِ ومُقَلِّدَةِ النَّصارَى واليَهُودِ وغَيْرِهِمْ لا حُجَّةَ لله عَلَيْهِمْ إِذْ لَمْ تَكُنْ لَهُمْ طِباعٌ

يُمْكِنُ مَعَها الاسْتِدْلالُ وَقَدْ نَحَا الغَزَالِيُّ قَرِيباً مِنْ هٰذَا المَنْحَى في كِتابِ التَّفْرِقَةِ وقائِلُ هٰذَا كُلِّهِ كافِرٌ بالإجْماع على كُفْرِ مَنْ لَمْ يُكَفِّرْ أَحَداً مِنَ النَّصَارَى واليَهُودِ وَكُلُّ مَنْ فَارَقَ دِينَ المُسْلِمِينَ أو وَقَفَ في تَكْفِيرِهِمْ أو شَكَّ، قال القاضي أبو بكرٍ: لأن التَّوْقِيفَ والإجْماعَ اتَّفَقا عَلَى كُفْرِهِمْ فَمَنْ وَقَفَ في ذٰلِكَ فَقَدْ كَذَّبَ النَّصَّ والتَّوْقِيف أَوْ شَكَّ فِيهِ. والتَّكْذِيبُ أو الشَّكُّ فيه لا يَقَعُ إلاَّ مِنْ كافِرٍ.

Abu Al-Hazil says: fabricators who attribute any human characteristic to Allah, the Exalted in Might, calumniate him or disbelieve in him is an atheist,and any one of scholars who ascribes any human trait to Allah, is an atheist or deviated if he is well-versed about Islam ;otherwise he'll only be described as ignorant.

'Ubaidullah bin Al-Hassan Al-Anbary believed in the opinion of scholars and differed on whether to accuse them of atheism or not.

فصل

في بيان ما هو من المقالات كفر وما يتوقف أو يختلف فيه وما ليس بكفر

اعْلَمْ أنّ تَحْقِيقَ هٰذَا الْفَصْلِ وَكَشْفَ اللَّبْسِ فِيهِ مَوْرِدُهُ الشَّرْعُ ولا مَجَالَ لِلْعَقْلِ فِيهِ وَالْفَصْلُ الْبَيِّنُ في هذا أنّ كُلَّ مَقَالَةٍ صَرَّحَتْ بِنَفْيِ الرُّبُوبِيَّةِ أوِ الْوَحْدَانِيَّةِ أَوْ عِبَادَةِ أَحَدٍ غَيْرِ الله أَوْ مَعَ الله فَهِيَ كُفْرٌ كَمَقَالَةِ الدَّهْرِيَّةِ وَسَائِرِ فِرَقِ أَصْحَابِ الاثْنَيْنِ مِنَ الدِّيصَانِيَّةِ وَالمَانَوِيَّةِ وَأَشْبَاهِهِمْ مِنَ الصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسِ وَالَّذِينَ أَشْرَكُوا بِعِبَادَةِ الأَوْثَانِ أَوِ المَلائِكَةِ أو الشَّيَاطِينِ أَوِ الشَّمْسِ أَوِ النُّجُومِ أَوِ النَّارِ أَوْ أَحَدٍ غَيْرِ الله مِنْ مُشْرِكِي الْعَرَبِ وَأَهْلِ الْهِنْدِ وَالصِّينِ وَالسُّودَانِ وَغَيْرِهِمْ مِمَّنْ لا يَرْجِعُ إلى كِتَابٍ، وَكَذٰلِكَ الْقَرَامِطَةُ وَأَصْحَابُ الْحُلُولِ وَالتَّنَاسُخِ مِنَ الْبَاطِنِيَّةِ وَالطَّيَّارَةِ مِنَ الرَّوَافِضِ، وَكَذٰلِكَ مَنِ اعْتَرَفَ بِالٰهِيَّةِ الله وَوَحْدَانِيَّتِهِ، وَلٰكِنَّهُ اعْتَقَدَ أَنَّهُ غَيْرُ حَيٍّ أَوْ غَيْرُ قَدِيمٍ، وأَنَّهُ مُحْدَثٌ أَوْ مُصَوَّرٌ، أو ادَّعَى لَهُ وَلَداً أَوْ صَاحِبَةً أَوْ وَالِداً أَوْ مُتَوَلِّدٌ مِنْ شَيْءٍ أَوْ كائِنٌ عَنْهُ أَوْ أَنَّ مَعَهُ في الأَزَلِ شَيْئاً قَدِيماً غَيْرَهُ أَوْ أَنَّ ثَمَّ صَانِعاً لِلْعَالَمِ سواهُ أَوْ مُدَبِّراً غَيْرَهُ، فَذٰلِكَ كُلُّهُ كُفْرٌ بِإجْماعِ الْمُسْلِمِينَ كَقَوْلِ الإلٰهِيينَ مِنَ الْفَلاسِفَةِ وَالْمُنَجِّمِينَ وَالطَّبَائِعِيِّينَ، وَكَذٰلِكَ مَنِ ادَّعَى مُجَالَسَةَ الله وَالْعُرُوجَ إِلَيْهِ وَمُكَالَمَتَهُ أَوْ حُلُوله في أَحَدِ الأَشْخَاصِ كَقَوْلِ بَعْضِ الْمُتَصَوِّفَةِ وَالْبَاطِنِيَّةِ وَالنَّصَارَى وَالْقَرَامِطَةِ، وَكَذٰلِكَ نَقْطَعُ على كُفْرِ مَنْ قَالَ بِقِدَمِ الْعَالَمِ أَوْ بَقَائِهِ أَوْ شَكَّ في ذٰلِكَ على مَذْهَبِ بَعْضِ الْفَلاسِفَةِ وَالدَّهْرِيَّةِ أَوْ قالَ بِتَنَاسُخِ الأَرْوَاحِ وَانْتِقَالِهَا أَبَدَ الآبَادِ في الأَشْخَاصِ وَتَعْذِيبِهَا أَوْ تَنَعُّمِهَا

فِيهَا بِحَسَبِ زَكائِهَا وَخُبْثِهَا، وَكَذٰلِكَ مَنِ اعْتَرَفَ بالإلٰهِيَّةِ وَالْوَحْدَانِيَّةِ ولٰكِنَّهُ جَحَدَ النُّبُوَّةَ مِنْ أَصْلِهَا عُمُوماً أَوْ نُبُوَّةَ نَبِيِّنَا ﷺ خُصُوصاً أَوْ أَحَدٍ مِنَ الأَنْبِيَاءِ الَّذِينَ نَصَّ الله عَلَيْهِمْ بَعْدَ عِلْمِهِ بِذٰلِكَ فَهُوَ كافِرٌ بلاَ رَيْب كالبَرَاهِمَةِ وَمُعْظَم الْيَهُودِ وَالأُرُوسِيَّةِ مِنَ النَّصَارَى وَالْغُرَابِيَّةِ مِنَ الرَّوَافِضِ الزَّاعِمِينَ أنّ عَلِيّاً رَضِيَ الله عَنْهُ كانَ المَبْعُوثَ إِلَيْهِ جِبْرِيلُ وَكالْمُعَطِّلَةِ وَالْقَرَامِطَةِ والإِسْمَاعِيلِيَّةِ وَالْعَنْبَرِيَّةِ مِنَ الرَّافِضَةِ، وَإِنْ كانَ بَعْضُ هٰؤُلاَءِ قَدْ أَشْرَكُوا في كُفْرٍ آخَرَ مَعَ مَنْ قَبْلَهُمْ، وَكَذٰلِكَ مَنْ دَانَ بالْوحْدَانِيَّةِ وَصِحَّةِ النُّبُوَّةِ وَنُبُوَّةِ نَبِيِّنَا ﷺ وَلٰكِنْ جَوّزَ على الأنْبِيَاءِ الْكَذِبَ فيما أتَوا بِهِ ادّعَى في ذٰلِكَ المَصْلَحَةَ بِزَعْمِهِ أَوْ لَمْ يَدَّعِهَا فَهُوَ كافِرٌ بإجْماع كالمُتَفَلْسِفِينَ وَبَعْضِ البَاطِنِيَّةِ وَالرّوَافِضِ وَغُلاةِ المُتَصَوِّفَةِ وَأَصْحَابِ الإباحَةِ، فإنّ هٰؤُلاءِ زَعَمُوا أنّ ظَواهِرَ الشَّرْعِ وأَكْثَرَ مَا جَاءَتْ بِهِ الرُّسُلُ مِنَ الأخْبارِ عَمَّا كانَ وَيَكُونُ مِنْ أُمُورِ الآخِرَةِ وَالحَشْرِ؛ وَالقِيَامَةِ؛ وَالجَنَّةِ، وَالنَّارِ لَيْسَ مِنها شَيْءٌ على مُقْتَضَى لَفْظِهَا وَمَفْهُوم خِطَابِهَا وَإِنَّمَا خاطَبُوا بهَا الخَلْقَ على جِهَةِ المَصْلَحَةِ لَهُمْ إذْ لَمْ يُمْكِنْهُمْ التَّصْرِيحُ لِقُصُور أَفْهَامِهِمْ فَمُضَمَّنُ مَقالاَتِهِمْ إِبْطَالُ الشَّرَائِعِ وَتَعْطِيلُ الأوامِرِ وَالنَّوَاهِي وَتَكْذِيبُ الرُّسُل وَالارْتِيَابُ فِيما أتَوا به، وَكَذٰلِكَ مَنْ أَضافَ إلى نَبِيِّنَا ﷺ تَعَمُّدَ الكَذِبِ فيما بَلَّغَهُ وَأَخْبَرَ به أَوْ شَكَّ في صِدْقِهِ أَوْ سَبَّهُ أَوْ قالَ إنَّهُ لَمْ يُبَلِّغْ أَوِ اسْتَخَفَّ بِهِ أَوْ بأَحَدٍ مِنَ الأَنْبِيَاءِ أَوْ أَزْرَى عَلَيْهِمْ أَوْ آذَاهُمْ أَوْ قَتَلَ نَبِيّاً أَوْ حَارَبَهُ فَهُوَ كافِرٌ بإجْماع، وَكَذٰلِكَ نُكَفِّرُ مَنْ ذَهَبَ مَذْهَبَ بَعْضِ القُدَمَاءِ في أنَّ في كُلِّ جِنْسٍ مِنَ الحَيَوان نَذِيراً وَنَبِيّاً مِنَ القِرَدَةِ وَالخَنَازِيرِ وَالدَّوَابِّ والدُّودِ وَغَيْرِ ذٰلِكَ.

Chapter

Demonstrating the claims categorized under Atheism, confusing claims & what can't be categorized under Atheism

Illustrating that chapter and clearing up the misunderstanding is based on the (Islamic) law and it doesn't require any independent reasoning. Whatever denies the Divinity of Allah, the Mighty, the Ever-Majestic or associate others with Almighty Allah is definitely atheism, such as those who believe in the eternity of matter who ascribe anything to eternity and denies the day of Resurrection and Judgment (Ad-Dahriya party),to whom the hereinafter Holy Verse refers; "And they say : what is there but our life in this world? We shall die and we like and nothing but time can destroy us, but of that they have no knowledge and they merely conjecture;" and those who believe in two gods (Ad-Desaniyah and Manaweyah parties) and their likes who worshipped the angels or planets (As-Sabi'un) as well as the Jews or the Christians and Magians (Fire-worshippers) or those who worshipped gods other than Almighty Allah along

with the Qaramita (a party adopting abnormal and eccentric concepts disagreeing with religion) who transgressed against the sacred House of Allah and adopted deluding claims.

The same applies to idol-worshipping or associating other gods with Almighty Allah among the polytheists of India, China, Sudan as well as whoever upholds Soul transmigration or those who claim that the Holy Qur'an has an underlying meaning that only the elite can understand.

The same applies to whoever believes in the Oneness of Almighty Allah and yet believes He isn't alive or doesn't have an Infinite Existence or ascribe any children wives or sons or associate any god with Him,which is atheism according to the consensus of scholars, and the same applies to astrologers or whoever ascribes absolute power to nature.

The same applies to whoever believes that souls are transmitted, tortured or blessed according to its good or evil deed. The same goes for whoever believes in monotheism and yet denies the Prophethood generally or the Prophethood of Muhammad (PBUH) particularly after believing in them,who are definitely atheists like the Jewish tribe who worship fire or cows and the majority of the Jews.

The same applies to whoever believes in Prophets and yet accuses them of lying like the extremists among the Suffis and those who invalidate the sanctities of Islam, who deny and reject the traditions of the Prophets and their teachings and regulations as for the Judgment Day, Paradise, Hell-Fire.

وَيَحْتَجُّ بِقولِهِ تَعَالَى: ﴿وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ﴾ [فاطر: 24] إِذْ ذلك يُؤدِّي إلى أَنْ يُوصَفَ أَنْبِيَاءُ هٰذِهِ الأَجْنَاسِ بِصِفَاتِهِمُ المذْمُومَة وفيه مِنَ الإِزْرَاءِ على هذا المَنْصِبِ المُنِيف ما فيه مَعَ إِجْمَاع المُسْلِمِينَ على خِلافِهِ وَتَكْذِيبِ قائِلِيهِ وكذلك نُكَفِّرُ مَنِ اعْتَرَفَ من الأُصُولِ الصَّحِيحَةِ بِمَا تَقَدَّمَ وَنُبُوَّةِ نَبِيِّنَا ﷺ وَلٰكِنْ قال كانَ أَسْوَدَ أَوْ ماتَ قَبْلَ أَنْ يَلْتَحِي أَوْ لَيْسَ الذي كانَ بمكَّةَ والحِجَاز أَوْ لَيْسَ بِقُرَشِيٍّ لأَنَّ وَصْفَهُ بِغَيْرِ صِفَاتِهِ المَعْلُومَةِ نَفْيٌ لَهُ وَتَكْذِيبٌ به وكذلكَ مَن ادَّعى نُبُوَّةَ أَحَدٍ مَعَ نَبِيِّنَا ﷺ أَوْ بَعْدَهُ كالعِيسَوِيَّة مِنَ اليَهُودِ [القَائِلِينَ بِتَخْصِيص رِسَالَته إلى العَرَب وكالخُرَّمِيَّةِ القَائِلِينَ بِتَوَاتُرِ الرُّسُل وكَأَكْثَرِ الرَّافِضَةِ] القَائلينَ بِمُشَارَكَة عليٍّ في الرِّسَالَةِ للنَّبِيِّ ﷺ وَبَعْدَهُ فَكذلك كلُّ إِمَام عِنْدَ هٰؤلاءِ يَقُومُ مَقَامَهُ في النُّبُوَّةِ والحُجَّةِ وكالْبَزِيغيّةِ والبَيَانِيَّة مِنْهُمُ القَائِلِينَ بِنُبُوَّةِ بَزِيغ وَبَيَانٍ وَأَشْبَاهِ هٰؤُلاءِ، أَوْ مِنِ ادّعى النُّبُوَّةَ لِنَفْسِهِ. أَوْ جوَّزَ اكْتِسَابَهَا والبُلُوغَ بِصَفَاءِ القَلْبِ إلى مَرْتَبَتِهَا كالفَلاَسِفَةِ وغُلاةِ المُتَصَوِّفَةِ، وَكذٰلِكَ مَن ادّعى مِنْهُمْ أَنهُ يُوحٰى إِلَيْهِ وإِنْ لَمْ يدَّعِ النُّبُوَّةَ أَوْ أَنهُ يَصْعَدُ إلى السّماءِ وَيَدْخُلُ الجَنَّةَ وَيَأْكُلُ مِنْ ثِمَارِهَا وَيُعَانِقُ الْحورَ العِينَ كُلُّهُمْ كُفَّارٌ

مُكَذِّبُونَ لِلنَّبِيِّ ﷺ لأنَّهُ أخبَرَ ﷺ: «أنه خَاتَمُ النَّبِيِّينَ لا نَبِيَّ بَعْدَهُ» وأخْبَرَ عَنِ الله تَعالَى أنهُ خَاتَمُ النَّبِيِّينَ وأنهُ أرْسِلَ كافَّةً لِلنَّاسِ وأجْمَعَت الأُمَّةُ على حَمْلِ هٰذا الكَلاَمِ على ظاهِرِهِ وأنّ مَفْهُومَهُ المُرَادُ به دُونَ تأْوِيلٍ ولا تَخْصِيصٍ فلا شَكَّ في كُفْرِ هٰؤُلاءِ الطَّوَائِفِ كُلِّهَا قَطْعاً إجْماعاً وَسَمْعاً وَكَذٰلِكَ وقَعَ الإجْماعُ على تكْفِيرِ كُلِّ مَنْ دَافَعَ نَصَّ الكِتَابِ أوْ خَصَّ حديثاً مُجْمَعاً على نَقْلِهِ مَقْطُوعاً به مُجمَعاً على حَمْلِهِ على ظَاهِرِهِ كَتَكْفِيرِ الخَوَارِجِ بِإبْطالِ الرَّجْمِ ولِهٰذَا نُكَفِّرُ مَنْ لَمْ يُكَفِّرْ مَنْ دَانَ بِغَيْرِ مِلَّةِ المُسْلِمِينَ مِنَ المِلَلِ أوْ وَقَفَ فِيهِمْ أوْ شَكَّ أوْ صَحَّحَ مَذْهَبَهُمْ وإنْ أظْهَرَ مَعَ ذٰلِكَ الإسْلاَمَ وَاعْتَقَدَهُ وَاعْتَقَدَ إبْطالَ كُلِّ مَذْهَبٍ سِواهُ فَهُوَ كَافِرٌ بِإظْهَارِهِ ما أظْهَرَ مِنْ خِلافِ ذٰلِكَ، وَكَذٰلِكَ نَقْطَعُ بِتَكْفِيرِ كُلِّ قائِلٍ قال قَوْلاً يُتَوَصَّلُ به إلى تَضْلِيلِ الأُمَّةِ وَتَكْفِيرِ جَمِيعِ الصَّحابَةِ كَقَوْلِ الكُمَيْلِيَّةِ مِنَ الرافِضَةِ بِتَكْفِيرِ جَمِيعِ الأُمَّةِ بَعْدَ النبيِّ ﷺ إذْ لَمْ تُقَدِّمْ عَلِيّاً وَكَفَّرَتْ عَلِيّاً إذْ لَمْ يَتَقَدَّمْ وَيَطْلُبْ حَقَّهُ في التَّقْدِيمِ فَهٰؤُلاءِ قَدْ كَفَرُوا مِنْ وُجُوهٍ لأنَّهُمْ أبْطَلُوا الشَّرِيعَةَ بأسْرِها إذْ قَدِ انْقَطَعَ نَقْلُهَا وَنَقْلُ القُرْآنِ إذْ نَاقِلُوهُ كَفَرَةٌ عَلَى زَعْمِهِمْ، وَإلَى هٰذَا والله أعْلَمُ أشارَ مالِكٌ في أحَدِ قَوْلَيْهِ بِقَتْلِ مَنْ كَفَّرَ الصَّحابَةَ ثُمَّ كَفَرُوا مِنْ وَجْهٍ آخَرَ بِسَبِّهِمُ النبيَّ ﷺ عَلَى مُقْتَضَى قَوْلِهِمْ وَزَعْمِهِمْ أنهُ عَهِدَ إلَى عَلِيٍّ رَضِيَ الله عَنْهُ وهُوَ يَعْلَمُ أنهُ يَكْفُرُ بَعْدَهُ عَلَى قَوْلِهِمْ لَعْنَةُ الله عَلَيْهِمْ وصلى الله على رسولِهِ وآلِهِ وكَذٰلِكَ نُكَفِّرُ بِكُلِّ فعْلٍ أجْمَعَ المُسْلِمُونَ أنهُ لا يَصْدُرُ إلاَّ مِنْ كافِرٍ وإنْ كانَ صاحِبُهُ مُصَرِّحاً بالإسْلامِ مع فِعْلِهِ ذٰلِكَ الفعْلَ كالسُّجُودِ لِلصَّنَمِ وللشَّمْسِ والقَمَرِ والصَّلِيبِ والنَّارِ والسَّعْيِ إلى الكَنائِسِ والبِيَعِ مَعَ أهْلِها والتَّزَيِّي بزِيِّهِمْ مِنْ شَدِّ الزَّنانِيرِ وفَحْصِ الرُّؤوسِ فَقَدْ أجْمَعَ المُسْلِمُونَ أنّ هٰذَا لا يُوجَدُ إلاَّ مِنْ كافِرٍ وأنَّ هٰذِهِ الأفْعالَ عَلاَمَةٌ عَلَى الكُفْرِ وإنْ صَرَّحَ فاعِلُها بالإسْلامِ، وكَذٰلِكَ أجْمَعَ المُسْلِمُونَ على تَكْفِيرِ كُلِّ مَنِ اسْتَحَلَّ القَتْلَ أو شُرْبَ الخَمْرِ أوِ الزِّنى مِمّا حَرَّمَ الله بَعْدَ عِلْمِهِ بِتَحْرِيمِهِ كَأصْحابِ الإبَاحَةِ مِنَ القَرامِطَةِ وبَعْضِ غُلاةِ المُتَصَوِّفَةِ.

Similarly whoever likens Prophets to animals exploiting the Holy Verse ;"And there never was a people without a Warner having lived among them", which is a sign of contempt and resentment.

The same applies to whoever distorts any of the tradition and the outward appearance of the Prophet (PBUH) or doubted his lineage.

The same goes for whoever assumes Prophethood like a group of the Jews who claim that Prophet Muhammad (PBUH) was totally confined to the Arabs, and the sect called" Ar-Rafeda" (the rejecters), who claim that 'Ali, May Allah be pleased with him, coincided with the Prophethood of Muhammad (PBUH), and whoever believes in the Prophet hood of any humans other than mentioned in the Holy Qur'an and those who believe they received revelation or that they

were ascended to Heavens and entered Paradise because Almighty Allah declared Prophet Muhammad (PBUH) is the Seal (last end) of all Prophets and that he was sent to mankind as a whole.

So, it's indisputable that all those sects are atheists according to the consensus of scholars who quoted the hereinafter verse; "We haven't sent the but as a universal Messenger to men giving them glad tidings and warning them,but most men understand not." They said; 'Therefore, we accuse the non-Muslims of atheism or whoever is skeptical among them even if they reveal belief in Islam and invalidate the rest of doctrines. So, they'll be atheists by revealing disbelief in the other religions.

Besides, we definitely accuse whoever intends to delude the Islamic nation, or accuses the companions of the Prophet (PBUH) of atheism,or charges the Islamic nation following Muhammad (PBUH) with atheism unless they believe that 'Ali was a Prophet.

They're considered atheists by distorting the Shari'a (Islamic Law) as a whole and claiming it was narrated by atheists. Malik judged that whoever claims that any of the Prophet's companions is an atheist should be killed. Plus, whoever calumniates the Prophet (PBUH), may Allah have curse upon him- and peace be upon the Prophet (PBUH).

Besides, atheism goes for whoever behaves against Islam or follows the behavior of atheism like prostrating to idols,even if he reveals belief in Islam.

The same applies to prostrating to the sun, the Moon, the Fire and whoever visits churches regularly and trades with its people and dressing like them.

Similarly, the consensus of scholars condemn whoever commits murder, drinks wine or perpetrates adultery,despite knowing its unlawfulness, like fanatic Suffis or Qaramita (a straying sect following a man called 'Hemdan Qarmat', who adopt eccentric and abnormal beliefs and acts).

وكَذٰلِكَ نَقْطَعُ بِتَكْفِيرِ كُلِّ مَنْ كَذَّبَ وأنْكَرَ قاعِدَةً مِنْ قَوَاعِدِ الشَّرْعِ وما عُرِفَ يَقِيناً بالنَّقْلِ الْمُتَواتِرِ مِنْ فِعْلِ الرَّسُولِ وَوَقَعَ الإجْماعُ الْمُتَّصِلُ عَلَيْه كَمَنْ أنْكَرَ وُجُوبَ الصَّلَواتِ الْخَمْس وعَدَدَ رَكَعاتِها وسَجَداتِها ويَقُولُ إنَّمَا أوْجَبَ الله عَلَيْنَا في كِتابِهِ الصَّلاةَ على الْجماعةِ وَكَوْنُها خَمْساً وعلى هٰذِهِ الصِّفات والشُّرُوطِ لا أعْلَمُهُ إذْ لَمْ يَرِدْ فِيهِ في الْقُرْآنِ نَصٌّ جَلِيٌّ والْخَبَرَ به عنِ الرسولِ الله ﷺ خَبَرُ واحِدٍ أَجْمَعَ الْمُسْلِمُونَ على تَكْفِيرِ مَنْ قال مِنَ الْخَوارِجِ إنْ الصَّلاةَ طَرَفِي النَّهارِ وعلى تَكْفِيرِ الباطِنِيَّةِ في قَوْلِهِمْ إنّ الْفَرائِضَ أسْماءُ رِجالٍ أُمِرُوا بولايَتِهِمْ والْخَبائث والْمَحارِمُ أسْماءُ رِجالٍ أُمِرُوا بالبَرَاءَةِ مِنْهُمْ وقَوْلُ بَعْض الْمُتَصَوِّفَةِ إنّ العبادَةَ وطُولَ الْمُجاهَدَةِ إذا صَفَتْ نُفُوسُهُمْ أفْضَتْ بِهِم إلى إسْقاطِها وإباحَةِ كُلِّ شَيْءٍ لَهُمْ ورَفْعِ عُهَدِ الشَّرائِعِ عَنْهُمْ، وكَذٰلِكَ إنْ أنْكَرَ مُنْكِرٌ مَكَّةَ أو البَيْتَ أوِ الْمَسْجِدَ

الْحَرامَ أوْ صِفَةَ الْحَجِّ أوْ قال الْحَجُّ واجِبٌ في الْقُرْآنِ وَاسْتِقْبَال الْقِبْلَةِ كَذٰلِكَ، ولٰكِنْ كَوْنُهُ على هذه الْهَيْئَةِ الْمُتَعارَفَةِ وأنّ تِلْكَ الْبُقْعَةَ هِيَ مَكَّةُ والبَيْتُ وَالْمَسْجِدُ الْحَرامُ لا أَدْرِي هَلْ هِيَ تِلْكَ أو غَيْرُها ولَعَلَّ الناقِلينَ أنّ النبيَّ ﷺ فَسَّرَها بِهٰذِهِ التَّفاسِيرِ غَلِطُوا ووَهِمُوا، فَهٰذَا ومِثْلُهُ لا مِرْيَةَ في تَكْفِيرِهِ إنْ كانَ مِمَّنْ يُظَنُّ به عِلْمُ ذٰلِكَ ومِمَّنْ خالَطَ الْمُسْلِمِينَ [وَامْتَدَّتْ صُحْبَتُهُ لَهُمْ إلاَّ أنْ يَكُونَ حَدِيثَ عَهْدٍ بِإسْلام، فَيُقالُ لَهُ: سَبِيلُكَ أنْ تَسْأَلَ عَنْ هٰذا الَّذِي لَمْ تَعْلَمْهُ بَعْدُ كافَّةَ المُسْلِمِينَ] فَلا تَجِدُ بَيْنَهُمْ خِلافاً كافَّةً عَنْ كافَّةٍ إلى مُعَاصِرِ الرَّسُولِ ﷺ أنّ هذِهِ الأُمُورَ كما قِيلَ لَكَ وأنّ تِلْكَ البُقْعَةَ هِيَ مَكَّةَ والبَيْتُ الَّذِي فِيهَا هُو الكَعْبَةُ والقِبْلَةُ التي صَلَّى لَهَا الرَّسُولُ ﷺ والمُسْلِمُونَ وَحَجُّوا إلَيها وطَافُوا بِهَا وأنَّ تِلْكَ الأفْعَالَ هِيَ صِفَاتُ عِبَادَةِ الْحَجِّ والمُرَادُ به وهِيَ التي فَعَلَهَا النبيُّ ﷺ والمُسْلِمُونَ وأنَّ صِفَاتِ الصَّلَوَاتِ المَذْكُورَةِ هِيَ التي فَعَلَ النبيُّ ﷺ وَشَرَحَ مُرَادَ الله بِذٰلِكَ وَأبانَ حُدُودَهَا فَيَقَعُ لَكَ العِلْمُ كما وَقَعَ لَهُمْ ولا تَرْتابُ بذٰلِكَ بَعْدُ، والمُرْتَابُ في ذٰلِكَ والمُنْكِرُ بَعْدَ البَحْثِ وصُحْبَة المُسْلِمِينَ كافِرٌ باتِّفَاق ولا يُعْذَرُ بقوله لا أدْرِي ولا يُصَدَّقُ فيه بَلْ ظَاهِرُهُ التَّسَتُّرُ عَنِ التكْذِيبِ إذْ لا يُمْكِنُ أنهُ لا يدْرِي وأيْضاً فإنَّهُ إذَا جَوَّزَ على جَمِيعِ الأُمَّةِ الْوَهْمَ والغَلَطَ فِيما نَقَلُوهُ مِنْ ذٰلِكَ وأجْمَعُوا أنهُ قَوْلُ الرَّسُولِ وفِعْلُهُ وتَفْسِيرُ مُرَادِ الله به أدْخَلَ الاسْتِرَابَةَ في جَمِيعِ الشَّرِيعَةِ إذْ هُمُ النَّاقِلُونَ لَهَا ولِلْقُرْآنِ وانحَلَّت عُرَى الدِّينِ كَرَّةً ومَنْ قال هٰذَا كافِرٌ، وكَذلك مَنْ أنْكَرَ القُرْآنَ أوْ حَرْفاً مِنْهُ أوْ غَيَّرَ شَيْئاً مِنْهُ أوْ زَادَ فِيهِ كَفِعْلِ البَاطِنِيَّةِ والإسْماعِيلِيَّةِ أوْ زَعَمَ أنهُ لَيْسَ بِحُجَّةٍ لِلنبيِّ ﷺ أوْ لَيْسَ فيهِ حُجَّةٌ ولا مُعْجِزَةٌ كَقَوْلِ هِشَامِ الفُوطِيِّ وَمَعْمَرِ الصَّيْمَرِيِّ إنَّهُ لا يَدُلُّ على الله ولا حُجَّةَ فيه لِرَسُولِهِ ولا يَدُلُّ على ثَوَابٍ ولا عِقَابٍ ولا حُكْم ولا مَحَالَةَ في كُفْرِهِمَا بذلكَ القَوْل، وكذلكَ نُكَفِّرُهُما بإنْكارِهِمَا أنْ يَكُونَ في سائِرِ مُعْجِزَاتِ النبيِّ ﷺ حُجَّةٌ لَهُ أوْ في خَلْقِ السَّمٰوَاتِ وَالأرْضِ دَلِيلٌ على الله لِمُخَالَفَتِهِمُ الإجْماعَ والنَّقْلَ المُتَوَاتِرَ عن النبيِّ ﷺ باحْتِجَاجِهِ بِهٰذَا كُلِّهِ وَتَصْرِيحِ القُرْآنِ بِهِ، وكذلك مَنْ أنْكَرَ شَيْئاً مِمَّا نَصَّ فيهِ القُرْآنُ بَعْدَ عِلْمِهِ أنهُ مِنَ القُرْآنِ الذِي في أيْدِي النَّاسِ ومَصاحِفِ المُسْلِمِينَ وَلَمْ يَكُنْ جاهِلاً به ولا قَرِيبَ عَهْدٍ بالإسْلامِ وَاحْتَجَّ لإنْكاره إمَّا بأنهُ لَمْ يَصِحَّ النَّقْلُ عِنْدَهُ ولا بَلَغَهُ العِلْمُ بِهِ أوْ لِتَجْوِيزِ الْوَهْمِ على ناقله تُكَفِّرُهُ بالطَّرِيقين المُتَقَدِّمَيْن لأنَّهُ مُكَذِّبٌ لِلْقُرْآنِ مُكَذِّبٌ لِلنبيِّ ﷺ لٰكِنَّهُ تَسَتَّرَ بدَعْوَاهُ، وكذلكَ مَنْ أنْكَرَ الْجَنَّةَ أوِ النَّارَ أو البَعْثَ أو الحِسَابَ أوِ القِيامَةَ فَهُوَ كَافِرٌ بإجْمَاعِ لِلنصِّ عليه وإجْماعِ الأُمَّةِ على صِحَّةِ نَقْلِهِ مُتَوَاتِراً وكذلكَ مَنِ اعْتَرَفَ بذلكَ ولٰكِنَّهُ قال إنَّ المُرَادَ بالجَنَّةِ والنَّارِ والحَشْرِ والنَّشْرِ والثَّوَابِ والعِقَاب مَعْنًى غَيْرُ ظاهِرِهِ وأنّهَا لذَّاتٌ رُوحانِيَّةٌ ومعانٍ باطِنَةٌ كَقَوْلِ النَّصَارَى والفَلاَسِفَةِ والباطِنِيّةِ وبَعْضِ المُتَصَوِّفَة، وَزَعَمَ أنّ مَعْنَى القِيَامَةِ المَوْتُ أوْ فَنَاءٌ مَحْضٌ وَانتقَاضُ هَيْئَةِ الأفْلاك وتَحْلِيلُ العَالمِ كَقَوْلِ بَعْضِ

الفَلاَسِفَةِ، وكذلِكَ نَقْطَعُ بِتَكْفِيرِ غلاة الرَّافِضَةِ في قَوْلِهِمْ إنّ الأئِمة أفْضَلُ مِنَ الأنْبِيَاءِ فأمَّا مَنْ أنْكَرَ ما عُرِفَ بالتَّوَاتُرِ مِنَ الأخْبَارِ والسِّيَرِ والبِلادِ التي لا يَرْجِعُ إلى إبْطالِ شَرِيعَةٍ ولا يُفْضِي إلى إنْكارِ قاعِدَةٍ مِنَ الدِّينِ كإنْكار غَزْوَةِ تَبُوكٍ أوْ مُؤْتَةَ أوْ وُجُود أبي بَكْرٍ وعُمَرَ أوْ قَتْلِ عُثْمَانَ أوْ خِلافَةِ عَلِيٍّ رضي الله عنه ممَّا علِم بالنَّقْل ضَرُورَة وَلَيْسَ في إنْكارِهِ جَحْدُ شَرِيعَةٍ فلا سَبِيلَ إلى تَكْفِيرِهِ بِجَحْدِ ذلك وإنْكار وُقُوعِ العِلْمِ لَهُ إذْ لَيْسَ في ذٰلِكَ أكْثَرُ مِنَ المُبَاهَتَةِ كإنْكارِ هِشَام وَعَبَّادٍ وَقْعَة الْجَمَل وَمُحَارَبَةَ عَلِيٍّ رضي الله عنه مَنْ خَالَفَهُ، فأمَّا إنْ ضَعَّفَ ذٰلِكَ مِنْ أجْلِ تُهْمَةِ النَّاقِلِينَ وَوَهَّمَ المُسْلِمِينَ أجْمَعَ فَنُكَفِّرُهُ بذٰلِكَ لسَرَيانِهِ إلَى إبْطَالِ الشَّرِيعَةِ، فأمّا مَنْ أنْكَرَ الإجْمَاعَ المُجَرَّدَ الَّذِي لَيْسَ طَرِيقَهُ النَّقْلُ المُتَوَاتِرُ عَنِ الشَّارِعِ، فأكْثَرُ المُتَكلمينَ ومِنَ الْفُقَهَاءِ وَالنُّظَّارِ في هٰذَا الْبَابِ قالُوا بِتَكْفِيرِ كُلِّ مَنْ خَالَفَ الإجْمَاعَ الصَّحِيحَ الجَامِعَ لِشُرُوطِ الإجْماعِ المُتَّفَق عَلَيْه عُمُوماً وَحُجَّتُهُمْ قولُهُ تَعالَى: ﴿وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ﴾ [النساء: 115] الآيَة وَقَوْلُهُ ﷺ **«مَنْ خَالَفَ الْجَمَاعَةَ قِيدَ شِبْرٍ فَقَدْ خَلَعَ رِبْقَةَ الإسْلاَمِ مِنْ عُنُقِهِ»** وَحَكَوا الإجْمَاعَ على تَكْفِيرِ مَنْ خالَفَ الإجْماعَ وَذَهَب آخَرُونَ إلى الْوُقُوفِ عَنِ الْقَطْعِ بِتَكْفِيرِ مَنْ خَالَفَ الإجْماعَ الَّذِي يَخْتَصُّ بِنَقْلِهِ الْعُلَمَاءُ وَذَهَبَ آخَرُونَ إلى التَّوَقُّف في تَكْفِيرِ مَنْ خَالَفَ الإجْمَاع الكائِنَ عَنْ نَظَرٍ كَتَكْفِيرِ النَّظَّام بإنْكارِهِ الإجْماعَ لأنَّهُ بِقَوْلِهِ هٰذَا مُخَالِفٌ إجْمَاعَ السَّلَفِ على احْتجَاجِهِمْ بِهِ خارِقٌ للإجْمَاعِ.

Besides, they condemn whoever denies or rejects any of the Islamic teachings or regulations that were transmitted by means of undoubted traditions of the Prophet (PBUH); and whoever denies the five obligatory prayers and their pillars and rules, and reject the Suffis' claims that throughout struggling against their souls, prayers are no longer due upon them.

The same applies to whoever denies Mecca, The Sacred House, Al-Ka'bah, Hajj (pilgrimage), facing the Qiblah (the direction to prayer) and the pilgrimage rites following in the footsteps and the instructions of the Prophet (PBUH). So, having got acquainted with that knowledge and yet denying it is atheism.

The same applies to fabricators or whoever distorts the tradition, the biography, the Hadiths, the behavior of the Prophet (PBUH) or skeptical about the Islamic Shari'a (Islamic Law), or those who distort the Holy Qur'an ;or deny it ;or claim it isn't the miracle of the Prophet (PBUH) and doesn't comprise punishment or reward or the creation of the Earth or Heavens because they disbelieve in the undoubted tradition of the Prophet (PBUH) and the Holy Qur'an.

And whoever denies any part of the Holy Qur'an despite being well-aware of its truthfulness.

The same applies to whoever believes, among the Suffis and some Christians, that Paradise, the Hell-Fire, Resurrection, and recompense are only spiritual; and whoever claims the Imams are better than Prophets and denies any of the battles of the Prophet (PBUH) or his companions like Abu Bakr or 'Umar or the murder of 'Uthman; and whoever disagree with the undoubted traditions according to the Holy Verse:"If anyone contends with the Messenger even after Guidance has been plainly conveyed to him". And the Prophetic Hadith :"Whoever goes against the consensus of Muslims won't be affiliated to Islam."

Yet some scholars differ concerning accusing those who disagree with the consensus of scholars of atheism but only a sign of disobedience.

قالَ القَاضِي أبو بكر: الْقَوْلُ عِنْدِي أَنَّ الكُفْرَ بالله هُوَ الجَهْل بِوُجُودِهِ، والإيمَانُ بالله هوَ الْعِلْمُ بِوُجُودِهِ، وَأَنَّهُ لاَ يُكَفَّرُ أَحَدٌ بِقَوْلٍ وَلاَ رَأْيٍ إلاَّ أَنْ يَكُونَ هُوَ الْجَهْلُ بالله فإنْ عَصَى بِقَوْلٍ أَوْ فِعْل نَصَّ الله وَرَسُولُهُ أَوْ أَجْمَع الْمُسْلِمُونَ أَنَّهُ لا يُوجَدُ إلاَّ مِنْ كافِر أَوْ يَقُومُ دَلِيلٌ على ذٰلِكَ فَقَدْ كَفَرَ لَيْسَ لأجْلِ قَوْلِهِ أَوْ فِعْلِهِ لٰكِنْ لِمَا يُقَارِنه مِنَ الْكُفْر فالْكُفْرُ بالله لا يَكُونُ إلاَّ بِأَحَد ثلاثَةِ أُمُورٍ أَحَدُهَا الْجَهْلُ بالله تَعَالَى وَالثَّانِي أَنْ يَأْتِيَ فِعْلاً أَوْ يَقُولَ قَوْلاً يُخْبِرُ الله وَرَسُولُهُ أَوْ يُجْمِعُ الْمُسْلِمُونَ أَنّ ذٰلِكَ لاَ يَكُونَ إلاَّ مِنْ كافِرٍ كالسُّجُودِ لِلصَّنَم وَالْمَشْيِ إلى الكَنَائِسِ بالتِزَامِ الزُّنَّارِ مَعَ أَصْحَابِهَا في أَعْيَادِهِمْ أَوْ يَكُونَ ذٰلِكَ الْقَوْلُ أَوْ الْفِعْلُ لاَ يُمْكِنُ مَعَهُ الْعِلْمُ بالله قالَ فهٰذَانِ الضَّرْبَانِ وَإنْ لَمْ يَكُونا جَهْلاً بالله فَهُمَا عَلَمٌ أنّ فاعِلَهُمَا كافِر مُنْسَلِخٌ مِنَ الإيمَانِ فأمّا مِنْ نَفَى صِفَة مِنْ صِفَاتِ الله تَعَالَى الذَّاتِيَّةِ أَوْ جَحَدَهَا مُسْتَبْصِراً في ذٰلِكَ كَقَوْلِهِ: لَيْسَ بِعَالِم وَلاَ قَادِرٍ وَلاَ مُرِيدٍ ولا مُتَكَلِّم وَشِبْهِ ذٰلِكَ مِنْ صِفَاتِ الكَمَالِ الْوَاجِبَةِ لَهُ تَعَالَى، فَقَدْ نَصَّ أَئِمَّتُنَا على الإجْمَاعِ على كُفْر مَنْ نَفَى عَنْهُ تَعَالَى الْوَصْفَ بِهَا وَأَعْرَاهُ عَنْهَا، وعلى هٰذَا حُملَ قَوْلُ سُحْنُونٍ: مَنْ قالَ لَيْسَ لله كَلاَمٌ فَهُوَ كافرٌ وَهُوَ لا يُكَفِّرُ الْمُتَأَوِّلِينَ كما قَدَّمْنَاهُ، فأَمَّا مَنْ جَهِلَ صِفَةً مِنْ هٰذِهِ الصِّفَاتِ فاخْتَلَفَ الْعُلَمَاءُ هٰهُنَا فَكَفَّرَهُ بَعْضُهُمْ، وَحُكِيَ ذٰلِكَ عَنْ أَبِي جَعْفَرٍ الطَّبَرِيِّ وَغَيْرِهِ، وَقَالَ به أبو الْحَسَنِ الأشْعَرِي مَرَّةً وَذَهَبَتْ طَائِفَةٌ إلى أَنّ هٰذَا لاَ يُخْرِجُهُ عَن اسْم الإيمَانِ وَإلَيْهِ رَجَعَ الأشْعَرِيُّ قالَ: لأَنَّهُ لَمْ يَعْتَقِدْ ذٰلِكَ اعْتِقَاداً يَقْطَعُ بِصَوَابِهِ وَيَرَاهُ دِيناً وَشَرْعاً وَإنَّمَا يَكْفُرُ مَنِ اعْتَقَدَ أنّ مَقَالَهُ حَقٌّ وَاحْتَجَّ هَؤُلاَءِ بِحَدِيثِ السَّوْدَاءِ وَأَنَّ النَّبيَّ ﷺ إنَّمَا طَلَبَ مِنْهَا التَّوْحِيدَ لاَ غَيْرُ وَبِحَدِيثِ الْقَائِلِ لَئِنْ قَدَرَ الله عَلَيَّ وَفي رِوَايَةٍ فِيهِ

لَعَلِّي أضِلُّ الله ثُمَّ قال: فَغفَرَ الله لَهُ قالوا وَلَوْ بوحِثَ أَكْثَرُ النَّاسِ عَنِ الصِّفاتِ وكُوشِفُوا عَنْهَا لَمَا وُجِدَ مَنْ يَعْلمها إلاَّ الأقَلُّ، وَقَدْ أجابَ الآخَرُ عن هذا الْحَدِيثِ بِوُجُوهٍ مِنْهَا أنَّ قَدَرَ بِمَعْنَى قَدَّرَ ولا يَكُونُ شَكُّهُ في القُدْرَةِ على إحْيَائِهِ بَلْ في نَفْسِ البَعْثِ الّذِي لا يُعْلَمُ إلاَّ بِشَرْعٍ ولَعَلَّهُ لَمْ يَكُنْ وَرَدَ عِنْدَهُمْ به شَرْعٌ يُقْطَعُ عَلَيْهِ فَيكُونُ الشَّكُّ فِيهِ حِينَئِذٍ كُفْراً فَأَمَّا ما لَمْ يرِدْ بِهِ شَرْعٌ فَهُوَ مِنْ مُجَوَّزات العُقُولِ أوْ يَكُونُ قَدَر بِمَعْنَى ضَيَّقَ ويَكُونُ ما فَعَلَهُ بِنَفْسِهِ إزْراء عَلَيْها وَغَضَباً لِعِصْيانِها وقِيل: إنَّمَا قال ما قالَهُ وهُوَ غَيْرُ عاقِلٍ لِكَلامه ولا ضابِطٍ لِلفْظِهِ مِمَّا ٱسْتَوْلَى عَلَيْهِ مِنَ الْجَزَعِ والْخَشْيَةِ الَّتي أذْهَبَتْ لُبَّهُ فَلَمْ يُؤاخَذْ به وقيلَ كانَ هٰذَا في زَمَنِ الفَتْرَةِ وَحَيْثُ يَنْفَعُ مُجَرَّدُ التَّوْحِيدِ وقِيلَ بَلْ هٰذَا مِنْ مَجَازِ كَلاَمِ العَرَبِ الَّذِي صُورَتُهُ الشَّكُّ ومَعْناهُ التَّحْقِيقُ وهُوَ يُسَمَّى تَجاهُلَ العارِفِ ولَهُ أمْثِلَةٌ في كَلاَمِهِمْ كقولِهِ تَعالَى: ﴿لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ﴾ [طه: 44] وقولِهِ: ﴿وَإِنَّآ أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَٰلٍ مُّبِينٍ﴾ [سبأ: 24] فَأَمَّا مَنْ أثْبَتَ الْوَصْفَ ونَفَى الصِّفَةَ فقالَ أقُولُ عالِمٌ ولٰكِنْ لا عِلْمَ لَهُ وَمُتَكَلِّمٌ ولٰكِنْ لا كَلاَمَ لَهُ وهٰكَذَا فِي سائِرِ الصِّفاتِ على مَذْهَب المُعْتَزِلَةِ فَمَنْ قال بالمَآلِ لِمَا يُؤَدِّيهِ إلَيْهِ قولُهُ ويَسُوقُهُ إلَيْهِ مَذْهَبُهُ كَفَّرَهُ لِأنَّهُ إذا نَفَى العِلْمَ ٱنْتَفَى وَصْفُ عالِمٍ إذْ لا يُوصفُ بِعالِمٍ إلاَّ مَنْ لَهُ عِلْمٌ فكأَنَّهُمْ صَرَّحُوا عِنْدَهُ بما أدَّى إلَيْهِ قَوْلُهُمْ وهٰكَذَا عِنْدَ هٰذَا سائِرُ فِرَقِ أهْلِ التَّأوِيلِ مِنَ المُشَبِّهَةِ وَالقَدَرِيَّةِ وغَيْرِهِمْ وَمَنْ لَمْ يَرَ أخْذَهُمْ بِمآلِ قولِهِمْ ولا ألْزَمَهُمْ مُوجِبَ مَذْهَبِهِمْ لَمْ يَرَ إكْفارَهُمْ قال لِأَنَّهُمْ إذا وُقِفُوا عَلَى هٰذَا قالُوا لا نقولُ لَيْسَ بِعالِمٍ وَنَحْنُ نَنْتَفِي مِنَ القَوْلِ بِالْمآلِ الَّذِي ألْزَمْتُمُوهُ لَنَا وَنَعْتَقِدُ نَحْنُ وَأنْتُمْ أنهُ كُفْرٌ بَلْ نَقولُ إنَّ قَوْلَنَا لا يَؤُولُ إلَيْهِ على ما أصَّلْنَاهُ فَعَلَى هٰذَيْنِ المَأخَذَيْنِ ٱخْتَلَفَ الناسُ فِي إكْفارِ أهْلِ التَّأْوِيل، وإذا فَهِمْتَهُ ٱتَّضَحَ لَكَ المُوجِبُ لاخْتِلافِ النّاسِ فِي ذٰلِكَ، والصَّوابُ تَرْكُ إكْفارِهِمْ والإعْرَاض عَنِ الْحَتْمِ عَلَيْهِمْ بالْخُسْرانِ وإجْراءُ حُكْمِ الإسْلامِ عَلَيْهِمْ في قِصاصِهِمْ ووِراثاتِهِمْ ومُناكَحاتِهِمْ ودِيَاتِهِمْ والصَّلوات عَلَيْهِمْ ودَفْنِهِمْ في مَقابِرِ المُسْلِمِينَ وسائِرِ مُعامَلاتِهِمْ لٰكِنَّهُمْ يُغَلَّظُ عَلَيْهِمْ بِوَجيع الأدَبِ وشَدِيدِ الزَّجْرِ والهَجْرِ حَتَّى يَرْجِعُوا عَنْ بِدْعَتِهِمْ وهٰذِهِ كانَتْ سِيرَةُ الصَّدْرِ الأوَّلِ فِيهِمْ فَقَدْ كانَ نَشَأَ عَلَى زَمَنِ الصَّحابَةِ وَبَعْدَهُمْ فِي التابعينَ مَنْ قال بِهٰذِهِ الأقْوالِ مِنَ القَدَرِ وَرأيِ الْخَوارِجِ والاعْتِزَالِ فَما أزاحُوا لَهُمْ قَبْراً ولا قَطَعُوا لِأحَدٍ مِنْهُمْ مِيراثاً لٰكِنَّهُمْ هَجَرُوهُمْ وأدَّبُوهُمْ بالضَّرْبِ والنَّفْيِ والقَتْلِ على قَدْر أحْوالِهِمْ لأنَّهُمْ فُسَّاقٌ ضُلاَّلٌ عُصاةٌ أصْحابُ كَبائرَ عِنْدَ المُحَقِّقِينَ وَأهْلِ السُّنَّةِ مِمَّنْ لَمْ يَقُلْ بِكُفْرِهِمْ مِنْهُمْ خلافاً لِمَنْ رَأى غَيْرَ ذٰلِكَ والله الْمُوَفِّقُ للصَّوابِ.

قال القاضِي أبو بكرٍ: وأمَّا مَسائِلُ الْوَعْدِ والْوَعِيدِ والرُّؤْيَةِ والْمَخْلُوقِ وخَلْقِ الأفْعالِ

وبَقَاءِ الأعْراض والتَّوَلُّدِ وشِبْهِها مِنَ الدَّقائق فالْمَنْعُ فِي إكْفارِ الْمُتَأَوِّلِينَ فيها أوْضَحُ إذْ لَيْسَ في الْجَهْلِ بِشَيْءٍ مِنْها جَهْلٌ بالله تَعَالَى، ولا أجْمعَ الْمُسْلِمُونَ على إكْفارِ مَنْ جَهلَ شَيْئاً مِنْها وقَدْ قَدَّمْنا فِي الفَصْلِ قَبْلَهُ مِنَ الكَلامِ وصُورَةِ الْخلاف في هٰذَا ما أغْنَى عَنْ إعادَته بحَوْل الله تَعَالَى.

Al-Qadi Abu Bakr said: Atheism is disbelieving in Almighty Allah and believing in Allah is acknowledging His Supreme Existence. So, whoever says a thing or behaves in a way that shows his atheism, he'll be an atheist,only if the consensus of Muslims agree on that, because the way he speaks or behaves resembles atheists.

For example whoever denies any of the Attributes of Almighty Allah,like Omniscience, Transcendence, Omnipotence, is an atheist whereas whoever is unaware of them, is exposed to debate because it is a sign of ignorance because most of the Muslims are unaware of the Attributes of Almighty Allah. Yet being skeptical about the Absolute Power of Almighty Allah, is atheism.

However, whatever goes against the Islamic Law goes beyond reason and brings about self-humiliation, degradation and it incurs the Wrath of Almighty Allah. It can be categorized under lack of ignorance according to the Holy Verses: "Prechance he may take warning or fear Allah", and; "That either we or you are on right guidance or in manifest error."

Although we believe such concepts advocators are atheists, it is believed it is only out of lack of knowledge. So, it is commendable to reject accusing them of atheism as they are only deviated or lured.

Hence, the Islamic ordinances should be applied to them,including the prescribed penalties, inheritance, marriage, blood money and praying for them and burying them in the Muslims graveyards. Yet they should be severely tortured and disciplined, and abandoned till they repent and show sincere and true remorse.

The same was applied to the early Revelators, the Separatists among the contemporaries of the companions of the Prophet (PBUH). They were whipped, banished or killed according to the circumstances- such as being deviated, led astray, disobedient and committed grave sins according to the Sunnites who rejected accusing them of atheism.

فصل

هذا حُكْمُ الْمُسْلِمِ السَّابِّ لله تَعَالَى وأَمَّا الذِّمِّيُّ فَرُوِيَ عن عبدِ الله بن عمرَ في ذِمِّيٍّ تَناوَلَ مِنْ حُرْمَةِ الله تَعَالَى غَيْرَ ما هُوَ عَلَيْه مِنْ دِينِهِ وحاجَّ فِيهِ فَخَرَجَ ابنُ عمرَ رضي الله عنه عليهِ بالسَّيْفِ فَطَلَبَهُ فَهَرَبَ وقال مالِكٌ في كِتابِ ابنِ حَبِيبٍ والْمَبْسُوط، وابنُ القاسم في الْمَبْسُوطِ وكِتابِ محمدٍ وابن سُحْنُونٍ: مَنْ شَتَمَ الله تعالى مِنَ الْيَهُودِ والنَّصارَى بِغَيْرِ الْوَجْهِ الَّذِي كَفَرَ به

قُتِلَ ولَمْ يُسْتَتَبْ قال ابنُ القاسِمِ إلاَّ أنْ يُسْلِمَ قال في المَبْسُوط طَوْعاً قال أصْبَغُ لأنّ الْوَجْهَ الَّذِي بِهِ كَفَرُوا هُوَ دِينُهُمْ وعَلَيْهِ عُوهِدُوا مِنْ دَعْوَى الصاحبَة والشَّريكِ والْوَلَدِ، وَأَمَّا غَيْرُ هٰذا مِنَ الفِرْيَةِ والشَّتْمِ فَلَمْ يُعاهَدُوا عليه فَهُوَ نَقْضٌ لِلْعَهْدِ، قال ابنُ القاسم في كتابِ محمدٍ: ومَنْ شَتَمَ مِنْ غَيْرِ أهْلِ الأدْيانِ الله تَعَالَى بِغَيْرِ الْوَجْهِ الَّذي ذُكِرَ في كِتابه قُتِلَ إلاَّ أنْ يُسْلِمَ وقال المَخْزُومِي في المَبْسُوطَة ومحمدُ بنُ مَسْلَمَةَ وابنُ أبي حازِمٍ: لا يُقْتَلُ حَتّى يُسْتَتابَ مُسْلِماً كانَ أوْ كافِراً، فَإنْ تابَ وإلاّ قُتِلَ، وقال مُطَرِّفٌ وعبدُ المَلِكِ مِثْلَ قَوْلِ مالِكٍ.

Chapter (5)

The Legal Judgment Concerning The non-Muslim who reviles Allah the Supreme

Thus, that was the legal judgment as for the Muslim who reviles Allah the Supreme. Yet, concerning the non-Muslim, it was reported through 'Abdullah bin 'Umar: Once a non-Muslim violated the Sanctity of Allah the Supreme and argued about that, so Ibn 'Umar got out with the sword to kill him, but he fled.

Malik in the Book of Ibn Habib and Al-Mabsuta (Book), Ibn Al-Qassim in Al-Mabsut (Book), Muhammad in his Book and Ibn Sahnun said: Whoever of the Jews and Christians reviles Allah in a disbelieving way other than that in which they disbelieve (due to associating partners with Allah and claiming that He has a son), is to be killed without being asked for repentance.

In Al-Mabsuta, Ibn Al-Qassim said: (He is to be killed) unless he embraces Islam with a good grace.

Asbagh said. This is because the other way in which they disbelieve is due to what they know about their religion, which is their common belief (even if it is disbelief) to associate partners with Allah and ascribe a son to Him. So, apart from that any forged speech or calumny launched by them against Allah, is not common in their religion and thereby they breach the covenant.

In Muhammad's Book, Ibn Al-Qassim said: As well, any one other than the people of religions (the Muslims, Christians and Jews), who reviles Allah with prejudice in a way other than that which O has been mentioned, is to be killed unless he embraces Islam. Al-Makhzumy in Al-Mabsuta, Muhammad bin Maslama and Ibn Abu Hazem said: He is not to be killed except when he is asked for repentance, whether he is a Muslim or an infidel, thereby if he repents, he is not to be killed; otherwise he is to be killed.

Mutraf and 'Abdel Malik gave a similar view to the statement of Malik.

وقال أبو محمد بن أبي زيدٍ: مَنْ سَبَّ الله تَعَالَى بِغَيْرِ الْوَجْهِ الَّذِي بِهِ كَفَرَ قُتِلَ إلاَّ أنْ يُسْلِم، وَقَدْ ذَكَرْنا قَوْلَ ابنِ الْجلاَّبِ قَبْلُ وذَكَرْنا قَوْلَ عُبَيْدِ الله وابن لُبَابَةَ وشُيُوخِ الأنْدَلُسِيِّينَ في النَّصْرَانِيَّةِ وفُتْياهُمْ بقتْلِها لِسَبِّها بالْوَجْهِ الَّذِي كَفَرت بِهِ الله تعالى والنبيَّ عَلَيْهِ السَّلامُ

وإجْماعَهُمْ على ذٰلِكَ، وهُوَ نَحْوُ القَوْلِ الآخَرِ فِيمَنْ سَبَّ النبيَّ ﷺ مِنْهُم بالْوَجْهِ الَّذي كَفَرَ به ولا فَرْقَ في ذٰلِكَ بَيْنَ سَبِّ الله وسَبِّ نَبِيِّهِ لأنَّا عاهَدْناهُمْ على أنْ لا يُظْهِرُوا لَنا شَيْئاً مِنْ كُفْرِهِمْ وأنْ لا يُسْمِعُونا شَيْئاً مِنْ ذٰلِكَ فَمَتى فَعَلُوا شَيْئاً مِنْهُ فَهُوَ نَقْضٌ لِعَهْدِهِمْ، وَٱخْتَلَفَ العُلَمَاءُ في الذِّمِّيِّ إذا تَزَنْدَقَ، فقال مالِكٌ ومُطَرِّفٌ وابنُ عبدِ الْحَكَم وأَصْبَغُ: لا يُقْتَلُ لأنَّهُ خَرَجَ مِنْ كُفْرٍ إلى كُفْرٍ وقال عبدُ الْمَلِكِ بنُ المَاجِشُونِ يُقْتَلُ لأنَّهُ دِينٌ لا يُقَرُّ عليه أَحَدٌ ولا يُؤْخَذُ عليه جِزْيَةٌ قال ابنُ حَبِيبٍ وما أعْلَمُ مَنْ قالَهُ غَيْرُهُ.

Abu Muhammad bin Abu Zaid said: whoever reviles Allah in a way other than that of his common religion of disbelief, is to be killed unless he embraces Islam.

We have previously mentioned the verdict given by Ibn Al-Jalab, 'Ubaidullah, Ibn Lubaba and the Andalusian jurists concerning the Christian woman, who cursed Allah and His Prophet (Pbuh) in the common way of disbelief, and that they unanimously agreed upon killing her, and it is similar to the other verdict as for the one who abuses the Prophet (Pbuh) in the common way of his disbelief (i.e. denying his prophethood). So, there is no difference as for the verdict as to cursing Allah or his Prophet (Pbuh), since the Muslims ratified a covenant with them urging them not to show nor make them hear anything of their disbelief. So, if they contradicts that, then they breach the covenant they struck.

Concerning the non-Muslim, who converts to atheism, scholars disagreed. Malik, Mutraf, Ibn 'Abdel-Hakam and Asbagh said: he is not to be killed, since he converted from infidelity to infidelity.

'Abdel-Malik bin Al-Mageshun said: He is to be killed, for it is a (false) creed which is not acknowledged and upon which no head-tax is levied. Ibn Habib said: I know none but him who said that (verdict).

فصل

هٰذَا حُكْمُ مَنْ صَرَّحَ بِسَبِّهِ وإضافةِ ما لا يَلِيقُ بِجَلالِهِ وإلٰهِيَّتِهِ.

فَأَمَّا مُفْتَرِي الكَذِبِ عليهِ تَبارَكَ وتعالى بادِّعاءِ الإلٰهِيَّةِ أوِ الرِّسالَةَ أو النَّافي أنْ يَكُونَ الله خالِقُهُ أوْ رَبُّهُ أوْ قال لَيْسَ لي رَبٌّ أوِ الْمُتَكَلِّمُ بما لا يُعْقَلُ مِنْ ذٰلِكَ في سُكْرِهِ أوْ غَمْرَةِ جُنُونِهِ فَلا خِلاَفَ في كُفْرِ قائِلِ ذٰلِكَ ومُدَّعِيهِ مَعَ سَلامَةِ عَقْلِهِ كما قَدَّمْناهُ لٰكِنَّهُ تُقْبَلُ تَوْبَتُهُ على الْمَشْهُورِ وَتَنْفَعُهُ إنابَتُهُ وتُنَجِّيهِ مِنَ القَتْلِ فَيْأتُهُ لٰكِنَّهُ لا يَسْلَمُ مِنْ عَظِيمِ النَّكَالِ ولا يُرَفَّهُ عَنْ شَدِيدِ الْعِقَابِ لِيَكُونَ ذٰلِكَ زَجْراً لِمِثْلِهِ عَنْ قوله ولَهُ عَنِ العَوْدَةِ لِكُفْرِهِ أوْ جَهْلِهِ إلاَّ مَنْ تَكَرَّرَ مِنْهُ ذٰلِكَ وعُرِفَ ٱسْتِهانَتُهُ بما أتى به فَهُوَ دَلِيلٌ على سُوءِ طَوِيَّتِهِ وكَذِبِ تَوْبَتِهِ وصارَ كالزِّنْدِيقِ الَّذِي لا نَأمَنُ باطِنَهُ ولا نَقْبَلُ رُجُوعَهُ وحُكْمُ السَّكْرانِ في ذٰلِكَ حُكْمُ الصاحِي،

وأمّا الْمَجْنُونُ والْمَعْتُوهُ، فَما عُلِمَ أنَّهُ قالَهُ مِنْ ذٰلِكَ في حالِ غَمْرَتِهِ وذَهاب مَيْزِهِ فَلا نَظَرَ فيه، وما فَعَلَهُ مِنْ ذٰلِكَ في حالِ مَيْزِهِ وإنْ لَمْ يَكُنْ مَعَهُ عَقْلُهُ وسَقَطَ تَكْلِيفُهُ أُدِّبَ على ذٰلِكَ لِيَنْزَجِرَ عَنْهُ كما يُؤَدَّبُ على قَبَائِحِ الأفْعَالِ ويُوَالَى أدَبُهُ على ذٰلِكَ حَتَّى يَنْكَفَّ عَنْهُ كما تُؤَدَّبُ البَهِيمَةُ على سُوءِ الخُلُقِ حَتَّى تُرَاضَ، وقَدْ أحْرَقَ عَلِيُّ بنُ أبي طالِبٍ رَضِيَ الله عَنْهُ مَنِ ادَّعَى لَهُ الإلٰهِيَّةَ، وَقَدْ قَتَلَ عبدُ المَلِكِ بنُ مَرْوَانَ الحَارِثَ المُتَنَبِّي وصَلَبَهُ، وفَعَلَ ذٰلِكَ غَيْرُ وَاحِدٍ مِنَ الخُلَفَاءِ والمُلُوكِ بأشْبَاهِهِمْ.

Chapter (6)

The Legal Judgment As For Feigning Deity or Forging Calumny Against Allah The Supreme

Thus, that was the judgment as for reviling Allah. As to the one who feigns deity [such as Fir'aun (pharaoh)] or Messengership [such as Musailma and others], denies that Allah is his Creator or Lord, says He (Allah) is not a Lord, or states irreasonable speech (against Allah) out of being intoxicant or afflicted with a hardship befogging his mind, it is indisputable in such a case that he, who says or alleges so despite being sane, is a disbeliever, but it is well-known that his repentance is to be accepted, and it saves him from being killed, but he does not spare the grave punishment so as to be rebuked and repelled against repeating that false thought and ignorance. Yet, the one who does so frequently and is known for his scornful speech, is proved to have evil secrets and fake repentance, and gets compatible with the infidel at whose secrets we do not feel secured, nor do we accept his repentance. The intoxicant is treated on equal footing as the wakeful one as regards that judgment.

Concerning the insane or mentally-disordered one, if he says such forged calumny while being entirely devoid of apprehension and sanity, he is not to be punished, but if he says so while being in a state of conception, he is to be disciplined and reproached to abstain from saying that; As well, he is to be disciplined for the misdeeds and ill-manners, the same as the animal is disciplined, until he ceases doing so.

'Ali bin Abu Talib (may Allah be pleased with him) burnt the man who feigned deity. As well, 'Abdel-Malik bin Marwan slaughtered and crucified Al-Harith bin Sa'id who faked Prophethood. More than one of the Muslim Caliphs and rulers did so with their like.

وأجْمَعَ عُلَمَاءُ وَقْتِهِمْ على صَوَابِ فِعْلِهِمْ والمُخَالِفُ في ذٰلِكَ مِنْ كُفْرِهِمْ كافِرٌ، وأجْمَعَ فُقَهَاءُ بَغْدَادَ أيَّامَ المُقْتَدِرِ مِنَ المَالِكِيَّة وقاضِي قُضاتِهَا أبو عُمَرَ الْمَالِكِيُّ على قَتْلِ الْحَلاَّج وَصَلْبِهِ لِدَعْوَاهُ الإلٰهِيَّةَ والقَوْلَ بالحُلُولِ وَقَوْله: ـ أنا الحَقُّ ـ مَعَ تمسُّكِهِ في

الظَّاهِرِ بالشَّرِيعَةِ وَلَمْ يَقْبَلُوا تَوْبَتَهُ وكَذلك حَكَمُوا في ابنِ أبي العَزَافِيرِ وكانَ على نَحْوِ مَذْهَبِ الحَلاَّجِ بعدَ هذا أيَّامَ الرَّاضِي بالله وقاضِي قُضاةِ بَغْدَادَ يَوْمَئِذٍ أبو الحُسَيْنِ بنُ أبي عُمَرَ المَالِكِيُّ. وقالَ ابنُ عبدِ الحَكَمِ في المَبْسُوطِ مَنْ تَنَبَّأَ قُتِلَ؛ وقال أبو حَنِيفَةَ رضي الله عنه وأصْحَابُهُ: مَنْ جحَدَ أنّ الله تَعَالَى خالِقُهُ أوْ رَبُّهُ أوْ قالَ لَيْسَ لِي رَبٌّ فَهُوَ مُرْتَدٌّ؛ وقال ابنُ القَاسِمِ في كِتابِ ابنِ حَبِيبٍ ومحمدٍ في العُتْبِيَّةِ فيمَنْ تنَبَّأَ: يُسْتَتَابُ أسَرَّ ذلكَ أوْ أعْلَنَهُ وهوَ كالمُرْتَدِّ، وقالَهُ سُحْنُونٌ وَغَيْرُهُ، وقالَهُ أشْهَبُ في يَهُودِيٍّ تَنَبَّأَ وادَّعى أنهُ رَسُولٌ إلَيْنَا إنْ كانَ مُعْلِناً بذلك اسْتُتِيبَ فإنْ تابَ وَإلاَّ قُتِلَ، وقال أبو محمدٍ بنُ أبي زَيْدٍ: فَمَنْ لَعَنَ بارِئَهُ وادَّعى أنَّ لِسَانَهُ زَلَّ وَإنَّمَا أرَادَ لَعْنَ الشَّيْطَانِ يُقْتَلُ بِكُفْرِهِ ولا يُقْبَلُ عُذْرُهُ، وهٰذَا على القَوْلِ الآخَرِ مِنْ أنهُ لا تُقْبَلُ تَوْبَتُهُ، وقال أبو الحَسَن القابِسيُّ في سَكْرَانَ قال: أنا الله أنا الله إنْ تابَ أُدِّبَ فإنْ عادَ إلى مِثْلِ قَوْلِهِ طُولِبَ مُطالَبَةَ الزِّنْدِيق لأنَّ هٰذا كُفْرُ المُتَلاَعِبِينَ.

The scholars during their lifetime unanimously agreed on the trueness of their (the rulers') deeds, and that any one who opposed that (judgment) was deemed to be a disbeliever.

In Baghdad the religious jurists of the Maliki School of Jurisprudence, comprising the chief judge Abu 'Umar Al-Maliki, during the reign of Al-Muqtader, unanimously agreed upon killing and crucifying Al-Halaj, who faked deity, and forged a calumny stating that the Soul of Allah transmigrated into the bodies of some people and appeared in their figures, and said: I am the Right, though he showed adherence to the Islamic law in the external appearance. Therefore, they had not accepted his repentance.

They gave the same religious verdict as for Ibn Abul-Gharaqeed (who faked deity), during the reign of Ar-Radi Bellah when Abul-Husain bin Abu 'Umar Al-Maliki was the judge in Baghdad.

In 'Al-Mabsut' (Book), Ibn 'Abdel-Hakam said: whoever feigns Prophethood, is to be killed.

Abu Hanifa and his companions said: whoever denies that Allah is his Lord or Creator, or says, 'I have no Lord,' is an apostate (from Islam).

Ibn Al-Qassimin the Book of Ibn Habib, and Muhammad in Al-'Utbiyah (Book) said, concerning the one who claims to be a Prophet: he is to be asked for repentance, whether he does so secretly or openly, and he is regarded as the one who apostatized from (Islam) religion.

Sahnun and others said the same statement.

Regarding a Jewish man who feigned Prophethood and alleged that he was a Messenger sent to the people, Ashhab said: if he alleged so in public, he is to be asked for repentance. He is to repent; otherwise he is to be killed.

Respecting the man who cursed his Creator (Allah) and alleged that his tongue slipped unintentionally, for he intended to curse Satan, Abu Mahammad bin Abu Zaid said: he is to be killed due to his disbelief, without accepting his excuse.

Yet, the other view of the Maliki school of Jurisprudence maintained: His repentance is not to be accepted.

Concerning an intoxicant man who said, 'I am Allah, I am Allah', Abul-Hasan Al-Qabesy said: If he repents, he is to be disciplined, but if he resumes saying so again, he is to be punished in the same way as the infidel, for this is the infidelity with which those persons tampered.

فصل

وَأَمَّا مَنْ تَكَلَّمَ مِنْ سَقَطِ القَوْلِ وَسُخْفِ اللَّفْظِ مِمَّنْ لم يَضْبِطْ كلامَهُ وأهْمَلَ لِسَانَهُ بِمَا يَقْتَضِي الاسْتِخْفَافَ بِعَظَمَةِ رَبِّهِ وَجَلالَةِ مَوْلاهُ أَوْ تَمَثَّلَ في بعْض الأشْياءِ بِبَعْضِ ما عَظَّمَ اللهُ مِنْ مَلَكُوتِهِ أَوْ نَزَعَ مِنَ الكَلامِ لِمَخْلُوقٍ بِمَا لا يَلِيقُ إلا في حَقِّ خالِقِهِ غَيْرَ قاصِدٍ لِلْكُفْرِ وَالاسْتِخْفَاف ولا عامِدٍ لِلإلْحَادِ فإنْ تَكَرَّرَ هٰذا مِنْهُ وَعُرِفَ بِهِ دَلَّ على تلاعبهِ بِدينِهِ واسْتِخْفَافِهِ بِحُرْمَةِ رَبِّهِ وَجَهْلِهِ بِعَظِيمِ عِزَّتِهِ وكِبْريائِهِ وهٰذا كُفْرٌ لا مِرْيَةَ فِيهِ وكَذٰلِكَ إنْ كانَ ما أَوْرَدَهُ يُوجِبُ الاسْتِخْفَافَ والتَّنَقُّصَ لِرَبِّهِ وقَدْ أَفْتَى ابنُ حَبِيبٍ وأَصْبَغُ بنُ خَلِيلٍ مِنْ فُقَهَاءِ قُرْطُبَةَ بِقَتْلِ المَعْرُوفِ بابنِ أخِي عَجَب وكانَ خَرَجَ يَوْماً فأَخَذَهُ المَطَرُ فقال: بَدَأَ الخَرَّازُ يَرُشُّ جُلُودَهُ، وكانَ بَعْضُ الفُقَهَاءِ بها أبو زَيْدٍ صاحِبُ الثَّمَانِيَةِ وَعَبْدُ الأعْلَى بْنُ وَهْبٍ وأَبانُ بنُ عِيسَى قَدْ تَوَقَّفُوا عَنِ سَفْكِ دَمِهِ وَأَشَارُوا إلى أنهُ عَبَثٌ مِنَ القَوْلِ يَكْفِي فيهِ الأَدَبُ وأَفْتَى بِمِثْلِهِ القاضِي حِينَئِذٍ مُوسَى بنُ زِيادٍ فقالَ ابنُ حَبِيب: دَمُهُ في عُنُقِي، أَيُشْتَمُ رَبٌّ عَبَدْناهُ ثُمَّ لا نَنْتَصِرُ لَهُ؟ إنَّا إذاً لَعَبِيدُ سُوءٍ ما نَحْنُ لَهُ بعابِدِينَ؛ وَبَكَى وَرُفِعَ المَجْلِسُ إلى الأَمِيرِ بِهَا عَبْدِ الرَّحْمٰنِ بن الحَكَمِ الأَمَوِيِّ وَكانَتْ عَجَبُ عَمَّةُ هٰذَا المَطْلُوبِ مِنْ حَظَايَاهُ وَأُعْلِمَ باخْتِلافِ الفُقَهَاءِ فَخَرَجَ الإذْنُ مِنْ عِنْدِهِ بالأَخْذِ لِقَوْلِ ابنِ حَبِيبٍ وَصَاحِبِهِ وأَمَرَ بقَتْلِهِ فَقُتِلَ وَصُلِبَ بِحَضْرَةِ الفَقِيهَيْنِ وَعَزَلَ القَاضِي لِتُهْمَتِهِ بالمُدَاهَنَةِ في هٰذِهِ القِصَّةِ وَوَبَّخَ بَقِيَّةَ الفُقَهَاءِ وَسَبَّهُمْ. وَأَمَّا مَنْ صَدَرَتْ عَنْهُ مِنْ ذٰلِكَ الهَنَةُ الوَاحِدَةُ وَالفَلْتَةُ الشَّارِدَةُ مَا لَمْ يَكُنْ تَنَقُّصاً وَإزْرَاءً فَيُعَاقَبُ عَلَيْهَا وَيُؤَدَّبُ بِقَدْرِ مُقْتَضَاهَا وَشُنْعَةِ مَعْنَاهَا وَصُورَةِ حالِ قائِلِهَا وَشَرْحِ سَبَبِهَا وَمُقَارِنِهَا.

Chapter (7)

The Legal Judgment As To Stating Faulty And Foolish Speech Unintentionally Against Allah The Sovereign

Concerning the one who gives erring and foolish statement, without keeping

his tongue, which results in underestimating the Majesty and Sovereignty of his Lord (Allah); likens anything (in the world) to that pertaining to Allah's Dominion; or describes a creature with the qualities which are relevant to none but his Creator (Allah), he does not intend to fall in the whirl of disbelief, underestimation or atheism, but in case of doing so recurrently and gets common to that, this signifies that he tampers with religion, underestimates the sanctity of his Lord and becomes ignorant of His Sovereignty and Majesty, so this is deemed to be disbelief undoubtedly. This is also applies to anything resulting in slighting and belittling his Lord. Ibn Habib, Asbagh bin Khalil, the religious jurists in Cordova gave the religious verdict implying the killing of the man who was known to be the nephew of 'Ajab who said, when he got out one day, while it was raining: the bead-dealer began sprinkling his skins.

Yet, some religious jurists therein, comprising Abu Zaid the commander of Ath-Thamaniyah, 'Abd Al-A'la bin Wahb and Aban bin 'Isa ceased shedding his blood, having pointed out that his (Ibn 'Ajab) statement was nonsense, for which it was sufficient to discipline him with the discretionary punishment (apart from killing).

Al-Qadi (the judge) Musa bin Ziyad gave a similar verdict to that aforementioned one, so Ibn Habib said: Rather, I assume responsibility for shedding his blood. Shall not we take revenge against him for disparaging the Lord we worship? Then we are bad Slaves (of Allah), and we are not sincere worshippers to him. Thereupon, he kept on crying and brought that case before the commander of Cordova 'Abdur-Rahman bin Al-Hakam Al-Ummaweyh.

That aforementioned man (who was called Yahia bin Zakariya) had a paternal aunt called 'Ajab, who was one of the closest wives of 'Abdur-Rahman the commander of Cordova (who was known for his piety and justice), who was informed about the disagreement of jurists regarding that case. Therein, he commanded to comply with the verdict given by Ibn Habib and his companion, so he (Yahia, the nephew of 'Ajab) was killed and crucified in the presence of those jurists both. Further, he deposed the judge (Musa bin Ziyad) for having been charged with blandishment (as regards that case) in that story. Moreover, he reproached and abused the remainder of the jurists (who agreed with Musa).

Yet, whoever generates such a slip of the tongue without having scornful or slight intention, is to be disciplined according to its enormity and the condition of the one stating it, and after giving explanation and evidence for its reason.

وقَدْ سُئِلَ ابْنُ الْقَاسِمِ رَحِمَهُ الله عَنْ رَجُلٍ نادَى رَجُلاً باسْمِهِ فَأَجَابَهُ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ قَالَ إِنْ كَانَ جَاهِلاً أَوْ قَالَهُ على وجْهِ سَفَهٍ فَلاَ شَيْءَ عَلَيْهِ قالَ الْقَاضِي أبو الْفَضْلِ وَشَرْحُ قَوْله أَنَّهُ لاَ قَتْلَ عليْهِ وَالْجَاهِل يُزْجَرُ ويُعَلَّمُ وَالسَّفيهُ يُؤَدَّبُ وَلَوْ قالَها على اعْتِقَادِ إِنْزالِهِ مَنْزِلَةَ

رَبِّهِ لكَفَرَ، هٰذَا مُقْتَضَى قَوْلِهِ وَقَدْ أَسْرَفَ كَثِيرٌ مِنْ سُخَفَاءِ الشُّعَرَاءِ وَمُتَّهَمِيهِم فِي هٰذَا الْبَابِ وَاسْتَخَفُّوا عَظِيمَ هٰذِهِ الْحُرْمَةِ فأتَوْا مِنْ ذٰلِكَ بِمَا نُنَزِّهُ كِتَابَنَا وَلِسَانَنَا وَأَقْلاَمَنَا عَنْ ذِكْرِهِ وَلَوْلاَ أَنَّا قَصَدْنَا نَصَّ مَسَائِلَ حَكَيْنَاهَا لَمَا ذَكَرْنَا شَيْئاً مِمَّا يَثْقُلُ ذِكْرُهُ عَلَيْنَا مِمَّا حَكَيْنَاهُ فِي هٰذِهِ الْفُصُولِ، وَأَمَّا مَا وَرَدَ فِي هٰذَا مِنْ أَهْلِ الجَهَالَةِ وَأَغَالِيطِ اللِّسَانِ كَقَوْلِ بَعْضِ الأَعْرَابِ:

رَبَّ الْعِبَادِ مَا لَنَا وَمَا لَكَا … قَدْ كُنْتَ تَسْقِينَا فَمَا بَدَا لَكَا

أَنْزِلْ عَلَيْنَا الْغَيْثَ لاَ أَبَا لَكَا

فِي أَشْبَاهٍ لِهٰذَا مِنْ كَلاَمِ الجُهَّالِ وَمَنْ لَمْ يُقَوِّمْهُ ثِقَافُ تأدِيبِ الشَّرِيعَةِ وَالْعِلْمِ فِي هٰذَا الْبَابِ فَقَلَّمَا يَصْدُرُ إِلاَّ مِنْ جَاهِلٍ يَجِبُ تَعْلِيمُهُ وَزَجْرُهُ وَالإِغْلاَظُ لَهُ عَنِ الْعَوْدَةِ إِلَى مِثْلِهِ قالَ أبو سُلَيْمَانَ الْخَطَّابِيُّ وَهٰذَا تَهَوُّرٌ مِنَ الْقَوْلِ وَالله مُنَزَّهٌ عَنْ هٰذه الأُمُورِ وَقَدْ رَوَيْنَا عَنْ عَوْنِ بنِ عَبْدِ الله أَنَّهُ قالَ: لِيُعَظِّم أَحَدُكُمْ رَبَّهُ أَنْ يَذْكُرَ اسْمَهُ فِي كُلِّ شَيْءٍ حَتَّى لاَ يَقُولَ أَخزَى الله الْكَلْبَ وَفَعَلَ بِهِ كَذَا وَكَذا وكانَ بَعْضُ مَنْ أَدْرَكْنا مِنْ مَشَايخِنَا قَلَّمَا يَذْكُرُ اسْمَ الله تَعَالَى إِلاَّ فيما يَتَّصِلُ بِطَاعَتِهِ وَكَانَ يَقُولُ للإِنْسَانِ جُزِيتَ خَيْراً وَقَلَّمَا يَقُولُ جَزَاكَ الله خَيْراً إِعْظَاماً لاسْمِهِ تَعَالَى أَنْ يُمْتَهَنَ فِي غَيْرِ قُرْبَةٍ؛ وحدثنا الثقَةُ أَنَّ الإمامَ أبا بَكْرٍ الشَّاشِيَّ كانَ يَعيبُ على أهْلِ الْكَلاَمِ كَثْرَةَ خَوْضِهِمْ فِيهِ تَعَالَى وفي ذِكْرِ صِفَاتِهِ إجْلاَلاً لاسْمه تَعَالَى وَيَقُولُ: هٰؤلاءِ يَتَمَنْدَلُونَ بالله عَزَّ وجَلَّ، وَيُنَزَّلُ الْكَلاَمُ فِي هٰذَا البَابِ تَنْزِيلَهُ فِي بابِ سابِّ النبي ﷺ على الْوُجُوهِ الَّتِي فَصَّلْنَاهَا وَالله الْمُوَفِّقُ.

Ibn Al-Qassim- may Allah have Mercy upon him-was asked about the legal verdict as for a man who called another one, when the first replied: Here I am, O Allah, I am at your beck and call-therein he said: If he said so while being unaware of his speech, then nothing is to be inflicted upon him (he is not to be punished).

Al-Qadi Abul-Fadl said: what is meant by his saying, 'nothing is to be inflicted upon him', is that he is not to be slaughtered. The unaware, ignorant one is to be reproached and instructed, as well as the fool is to be disciplined. Yet, if he says that statement out of underestimating the status of his Lord, then he disbelieved. That is the essence of his statement.

A plenty of insolent poets violated the Exalted Sanctity (of Allah) in this respect, generating the (shameless and imprudent) statements which we exalt our books, tongues and pens above mentioning them. But for intending to state the cases we related, we would not have mentioned that which burdens us in these chapters.

We quoted an excerpt of the poetic verses recited by the ignorant and erring ones, such as the verses stated by the Bedouin, who said (during a drought year):

Lord of Slaves, what is wrong with you and with us

You used to water us, so what happened to you
Let rain fall on us, you are fatherless

The like of that foolish statement was uttered by the ignorant ones, as well as those who were not instructed in the precepts of Islamic law and knowledge, and therein they had to be reproached, taught and exhorted against proceeding with that (insolence and ignorant speech).

Abu Sulaiman Al-Khattaby said: they uttered reckless speech; whereas Allah is exalted above these trivial and foolish statements.

We have previously related on the authority of 'Aun bin 'Abdullah that he said: you are to exalt your Lord above being mentioned on each irrelevant matter, so that one may not say: may Allah let down the dog and do so- and- so with it [as such matters are nonsense, inferior and trivial for mentioning Allah's Name].

He added: Our scholars which we coevaled with used to mention the Name of Allah the Supreme rarely, except on the acts of obedience to Him (such as supplication, prayers,.... etc). They used to say (on thanking anyone): May you be rewarded with the good (without stating Allah, the One Who rewards anyone). So, rarely did they say, "May Allah reward you with the good", so as to exalt His Supreme Name above being frequently stated in a degrading way.

The trustworthy narrators related that Imam Abu Bakr Ash-Shashy used to criticize the scholastic theologians for their frequent mentioning of the Name and Qualities of Allah. He intended to exalt Allah's Name and said: those are extravagant in using Allah's Name frequently to Him Sovereignty and Majesty belong.

فصل

وَحُكْمُ مَنْ سَبَّ سَائِرَ أَنْبِيَاءِ الله تَعَالَى وَمَلاَئِكَتَهُ وَاسْتَخَفَّ بِهِمْ أَوْ كَذَّبَهُمْ فيما أَتَوْا به أَوْ أَنْكَرَهُمْ وَجَحَدَهُمْ حُكْمُ نَبِيِّنَا ﷺ على مَساقِ ما قَدَّمْنَاهُ قال الله تَعَالَى: ﴿إِنَّ ٱلَّذِينَ يَكْفُرُونَ بِٱللَّهِ وَرُسُلِهِۦ وَيُرِيدُونَ أَن يُفَرِّقُوا۟ بَيْنَ ٱللَّهِ وَرُسُلِهِۦ﴾ [[النساء: 150] الآيةَ وَقَالَ تَعَالَى: ﴿قُولُوٓا۟ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبْرَٰهِـۧمَ﴾ الآيةَ إلى قوله: ﴿لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ﴾ [البقرة: 136] وقال: ﴿كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ] لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ﴾ [البقرة: 285] قال مالِكٌ في كِتابِ ابنِ حَبِيبٍ ومحمدٍ وقال ابنُ القاسِم وابنُ الماجِشُونِ وابنُ عبدِ الْحَكَمِ وأَصْبَغُ وسُحْنُونٌ فِيمَنْ شَتَمَ الأَنْبِياءَ أَوْ أَحداً مِنْهُمْ أَوْ تَنَقَّصَهُ قُتِلَ ولَمْ يُسْتَتَبْ ومَنْ سَبَّهُمْ مِنْ أَهْلِ الذِّمَّةِ قُتِلَ إلاَّ أَنْ يُسْلِمَ وَرَوَى سُحْنُونٌ عن ابنِ القاسِمِ: مَنْ سَبَّ الأَنْبِياءَ مِنَ اليَهُودِ والنَّصارَى بِغَيْرِ الْوَجْهِ الَّذِي به كَفَرَ فَاضْرِبْ عُنُقَهُ إلاَّ

أنْ يُسْلِمَ وقَدْ تَقَدَّمَ الْخلافُ في هٰذا الأصْلِ، وقال القاضِي بِقُرْطُبَةَ سعِيدُ بنُ سُلَيْمانَ في بَعْضِ أجْوبَتِهِ مَنْ سَبَّ الله ومَلائِكَتَهُ قُتِلَ، وقال سُحْنُونٌ: مَنْ شَتَمَ مَلَكاً مِنَ الْمَلاَئِكَة فَعلَيْهِ الْقَتْلُ، وفي النَّوادِرِ عنِ مالكٍ فِيمَنْ قال إنْ جِبْريلَ أخْطَأَ بالْوَحْي وَإنّما كانَ النبيُّ عليّ بنَ أبِي طَالِبٍ اسْتُتِيبَ فَإنْ تابَ وإلاَّ قُتِلَ وَنَحْوُهُ عن سُحْنُونٍ وهٰذَا قَوْلُ الغُرَابِيَّةِ مِنَ الرّوافِضِ سُمُّوا بِذٰلِكَ لِقَوْلِهِمْ كانَ النبيُّ ﷺ أشْبَهَ بِعَلِيٍّ مِنَ الغُرَابِ بالغُرَابِ.

Chapter (8)

The Legal Judgment As To Reviling The Remainder Of Prophets & Angels

The legal Judgment as to reviling, slighting, denying or belying any of Allah's Prophets and Angels, is compatible with that of abusing our Prophet (Pbuh) which we have formerly presented. Allah the Supreme says, "Verily, those who disbelieve Allah and His Messengers and wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. They are in truth disbelievers. And we have prepared for the disbelievers a humiliating torment." (1)

As well, Allah the Supreme says, "Say (O Muslims), "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Isma'il (Ishmael) Ishaq (Isaac), Ya'qub (Jacob), and to Al-Asbat [the offspring of the twelve sons Ya'qub (Jacob)], and that which has been given to Musa (Moses) and 'Isa (Jesus), and that which has been given to the Prophets from their Lord-We make no distinction between any of them, and to Him we have submitted (in Islam)" (2)

Likewise, He said, "Each one (of the believers) believes in Allah, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one another of His Messengers." (3)

Malik in the Book of Ibn habib, Muhammad, Ibn Al-Qassim, Ibn Al-Mageshun, Ibn 'Abdel-Hakam, Asbagh and Sahnun said, concerning the (Muslim) one who reviles or disparages any of the prophets: he is to be killed without being asked to repent. Yet, if anyone of the non-Muslims abuses them, he is to be killed unless he embraces Islam.

Sahnun reported on the authority of Ibn Al-Qassim: Any one of the Jews and Christians, who reviles the prophets in a way, other than his common one of disbelief (i.e. by associating partners to Allah and claiming that He has a son), is to be amputated of his neck unless he embraces Islam. Yet, Disagreement as for

(1) [4: 150-151].

(2) [2: 285].

(3) [2: 285].

that issue has been formerly presented. Sa'id bin Sulaiman, the judge of Cordova said whoever reviles Allah and His Angles, is to be slaughtered.

Sahnun said: Whoever abuses any of the angels, is to be killed.

In 'An-Nawader' (Book), it was related on the authority of Malik that he said, concerning the man who said that Jibril (Gabriel) committed a mistake when he gave the revelation, which was to be originally given to 'Ali bin Abu Talib: he is to be asked for repentance; otherwise he is to be killed.

Sahnun gave a similar verdict to that. That false allegation was stated by the parties of Ar-Rafedah (rejecters) and Al Ghurabiyah, who was called so due to saying: the Prophet (Pbuh) was more similar to 'Ali than the Ghurab (crow) is likened to another crow.

وقال أبو حَنِيفَةَ وأصْحابُهُ على أصْلِهِمْ: مَنْ كَذَّبَ بِأحَدٍ مِنَ الأنْبياءِ أوْ تَنَقَّصَ أحَداً مِنْهُمْ أو بَرِىءَ مِنْهُمْ فَهُوَ مُرْتَدٌّ، وقال أبو الْحَسَن القابِسِيُّ في الَّذِي قال لآخَرَ كأنَّهُ وَجْهُ مالِكٍ الغَضْبانِ: لَوْ عُرِفَ أنهُ قَصَدَ ذَمَّ الْمَلَكَ قُتِلَ، قال القاضي أبو الفضْل: وهٰذا كُلُّه فِيمَنْ تَكَلَّمَ فِيهِم بِمَا قُلْناهُ على جُمْلَة الْمَلائكَةِ والنَّبيين أوْ عَلى مُعَيَّنٍ مِمَّنْ حَقَّقنا كَوْنَهُ مِنَ الْمَلائكَةِ والنَّبِيِّينَ مِمَّنْ نَصَّ الله عليه في كِتابِهِ أوْ حَقَّقْنَا عِلْمَهُ بالْخَبَر الْمُتَوَاتِرِ وَالْمُشْتَهِر الْمُتَفَّقِ عليه بالإجْماعِ القاطِعِ كجبرِيلَ ومِيكائِيلَ ومالِكٍ وخَزَنَةِ الجَنَّةِ وَجَهَنَّمَ والزَّبَانِيَةِ وحَمَلَةِ العَرْشِ الْمَذْكُورِينَ في القرْآن مِنَ الْمَلائِكَةِ [ومَنْ سُمِّيَ فيه مِنَ الأنْبِياءِ وكَعَزْرائيل وإسرافِيل ورضوان والْحَفَظَةِ ومُنْكَر ونَكير مِنَ الْمَلائكَةِ] الْمُتَّفَق على قَبُول الخبر بهمَا، فأَمَّا مَنْ لَمْ تَثْبُتِ الأخْبارُ بِتَعْيينِهِ ولا وَقَعَ الإجْماع على كَوْنِهِ مِنَ الملائكَةِ أو الأنْبِياءِ كَهارُوتَ ومارُوتَ في الملائكَةِ والْخَضِر ولُقْمانَ وذِي القَرْنَيْنِ ومَرْيَمَ وآسِيَةَ وخالِدِ بنِ سِنانَ الْمَذْكُورِ أنهُ نَبِيٌّ أهْلِ الرَّسِّ وزَرَادُشْتَ الَّذِي تَدَّعِي الْمَجْوسُ وَالْمُؤَرِّخُونَ نُبُوَّتَهُ فَلَيْسَ الْحُكْمُ في سابِّهِمْ والكافِرِ بِهِمْ كالْحُكْم فِيمَنْ قَدَّمْناهُ إذْ لَمْ تَثْبُتْ لَهُمْ تِلْكَ الْحُرْمَةُ ولٰكِنْ يُزْجَرُ مَنْ تَنَقَّصَهُمْ وآذَاهُمْ وَيُؤَدَّبُ بِقَدْرِ حالِ الْمَنْقُول فِيهِ لا سِيَّما مَنْ عُرِفَتْ صِدِّيقِيَّتُهُ وفَضْلُهُ مِنْهُمْ وإنْ لَمْ تَثْبُتْ نُبُوَّتُهُ وأَمَّا إنْكارُ نُبُوَّتِهِمْ أوْ كَوْنِ الآخَرِ مِنَ الْمَلائِكَةِ فَإنْ كانَ الْمُتَكَلِّمُ في ذٰلِكَ مِنْ أهْلِ العِلْم فَلاَ حَرَجَ لاخْتِلافِ العُلَمَاءِ في ذٰلِكَ وإنْ كانَ مِنْ عَوَامِّ الناسِ زُجِرَ عَن الْخَوْضِ في مِثْلِ هٰذَا فَإنْ عادَ أُدِّبَ إذْ لَيْسَ لَهُمُ الكَلاَمُ في مِثْلِ هٰذَا وقَدْ كَرِهَ السَّلَفُ الكَلاَمَ في مِثْلِ هٰذَا مِمَّا لَيْسَ تَحْتَهُ عَمَلٌ لأهْل العِلْم فَكَيْفَ لِلْعَامَّةِ؟.

Based on the Fundamentals of their doctrines, Abu Hanifa and his companions said: whoever denies, disparages, or renounces any of the prophets, he is an apostate (from religion).

Concerning the man who said to another one, 'as if his face was that of the

angry face of Malik' (i.e. the angel who is the keeper of the Hell-Fire), Abul-Hasan Al-Qabesy said: If it is known that he said so to disparage the angel, he is to be killed (but if he does not intend so, he is not to be killed).

Al-Qadi Abul-Fadl said: that was the judgment as regards reviling the angels and Prophets on the whole as prescribed in the holy Qur'an and reported by the trustworthy and recurrent narrations upon which scholars unanimously agreed, comprising Jibril (Gabriel), Mika'il (Michael), Malik (the Fire-Keeper), the angels entrusted with keeping Paradise, the angels who are responsible for chastisement, the angels who bears the Glorious Throne (of Allah) who are prescribed in the Qur'an, 'Azrael (the angel of inflicting death on the people), Israfil, Radhwan, the angels recording deeds and 'Munkar and Nakir' (the two angels investigating with the dead in his grave), upon whom narrations agreed. Yet, as for those upon whom versions did not agree as well as scholars did not agree as regards determining their being; that is whether they were angels or Prophets, the judgment as for the one denying or reviling them is not compatible with that which we have presented for their sanctity is not proved inviolate, such as 'Harut and Marut' on the part of angels, Khadir, Luqman, Dhul-Qarnain, Mary, Asia, Khalid bin Sanan who was thought to be the Prophet of the people of Ar-Ras, and Zaradusht, whom the Magian chroniclers claimed to be a Prophet. Yet, anyone who disparages or offends them is to be reproached and disciplined according to the enormity of his ill-speech, especially if he belittles anyone of them who was known for his belief (in Allah, His Religion and Signs) and virtuous superiority, even though he was not a Prophet. As to denying their being of either the prophets or angels on the part of scholars, there is no harm, for they disagree concerning that, but on the part of the common people, any one of them (denying so) is to be reproached and admonished against indulging in that. Yet, if he persists, he is to be disciplined for he is not entitled to engage in such a (faulty) matter.

The early scholars disliked speaking about that which is of no avail for the acts of worship (i.e. there is no harm if they overlook it), so what about the common people?

فَصل

وٱعْلَمْ أنْ مَنِ ٱسْتَخَفَّ بالقُرْآنِ أوِ الْمُصْحَف أوْ بِشَيْءٍ مِنْهُ أوْ سَبَّهُما أوْ جَحَدَهُ أوْ حَرْفاً مِنْهُ أو آيَةً أوْ كَذَّبَ به أوْ بِشَيْءٍ مِنْهُ أوْ كَذَّبَ بِشَيْءٍ مِمَّا صُرِّحَ بِهِ فِيهِ مِنْ حُكْم أوْ خَبَرٍ أوْ أثْبَتَ ما نَفاهُ أوْ نَفَى ما أثْبَتَهُ على عِلْم مِنْهُ بِذٰلِكَ أوْ شَكَّ في شَيْءٍ مِنْ ذٰلِكَ فَهُوَ كَافِرٌ عِنْدَ أهْلِ العِلْم بإجْماع قال الله تعالى: ﴿وَإِنَّهُۥ لَكِتَٰبٌ عَزِيزٌ لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ﴾ [فصلت: 41 ـ 42]. حَدَّثَنَا الفَقيهُ أبو الوَلِيدِ هِشَامُ بنُ أحْمَدَ رَحِمَهُ الله حَدَّثَنَا أبو عَلِيٍّ حَدَّثَنَا ابنُ عَبْدِ البَرِّ حَدَّثَنَا ابنُ عَبْدِ المُؤْمِنِ حَدَّثَنَا ابنُ دَاسَةَ حَدَّثَنَا أبو دَاوُدَ حَدَّثَنَا

أَحْمَدُ بنُ حَنْبَلٍ حَدَّثَنَا يَزِيدُ بنُ هَارُونَ حَدَّثَنَا مُحمدُ بنُ عَمْرٍو عَنْ أبي سَلَمَةَ عن أبي هُرَيْرَةَ عنِ النبي ﷺ قال: «**المِرَاءُ في القُرْآن كُفْرٌ**» تُؤَوَّلَ بِمَعْنَى الشَّكِّ وبِمَعْنَى الْجِدَالِ؛ وعنِ ابنِ عَبَّاسٍ عَنِ النبيِّ ﷺ: «**مَنْ جَحَدَ آيَةً مِنْ كِتَابِ الله مِنَ المُسْلِمِينَ فَقَدْ حَلَّ ضَرْبُ عُنُقِهِ**» وَكَذٰلِكَ إنْ جَحَدَ التَّوْرَاة والإنْجِيلَ وكُتُبَ الله المُنَزَّلَةَ أوْ كَفَرَ بِهَا أوْ لَعَنَهَا أوْ سَبَّهَا أوِ اسْتَخَفَّ بِهَا فَهُوَ كافِرٌ، وَقَدْ أجْمَعَ المُسْلِمُونَ أنَّ القُرْآنَ المَتْلُوَّ في جَمِيعِ أقْطَارِ الأرْضِ المَكْتُوبَ في المُصْحَفِ بأيْدِي المُسْلِمِينَ مِمَّا جَمَعَهُ الدَّفَّتَانِ مِنْ أوَّلِ ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ﴾ [الفاتحة: 2] - إلى آخِرِ - ﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾ [الناس: 1] أنهُ كَلامُ الله وَوَحْيُهُ المُنَزَّلُ على نَبِيِّهِ مُحمدٍ ﷺ وأنَّ جَمِيعَ ما فِيهِ حَقٌّ، وأنَّ مَنْ نَقَصَ مِنْهُ حَرْفاً قاصِداً لِذٰلِكَ أوْ بَدَّلَهُ بحَرْفٍ آخَرَ مَكانَهُ أوْ زَادَ فِيهِ حَرْفاً مِمَّا لم يَشْتَمِلْ عَلَيْهِ المُصْحَفُ الَّذِي وَقَعَ الإجْماعُ عَليهِ وَأُجْمِعَ على أنَّهُ لَيْسَ مِنَ القُرْآنِ عامداً لِكُلِّ هٰذَا أنهُ كَافرٌ، ولِهٰذَا رَأى مالِكٌ قَتْلَ مَنْ سَبَّ عائِشَةَ رَضِيَ الله عَنْهَا بالفِرْيَةِ لأنَّهُ خَالَفَ القُرْآنَ وَمَنْ خَالَفَ القُرْآنَ قُتِلَ أيْ لأنَّهُ كَذَّبَ بِمَا فِيه.

Chapter (9)

The Legal Judgment As Regards The Noble Qur'an

Behold that any one who slights the Qur'an or its compilation; reviles them denies them or any of its letters, verses, judgments, news or stories; confirms what it denies and denies what it affirms despite knowing that; or gets doubtful about anything of its composition, he is then regarded as a disbeliever according to the consensus of scholars. Allah the Supreme said, "Falsehood can not come to it from before it or behind it: (it is) sent down by the All-Wise, worthy of all Praise (Allah)."(1)

Abu Hurairah (may Allah be pleased with him) narrated: Allah's Messenger (Pbuh) said, "Argument as regards the Qur'an is disbelief." That is: Argument and doubt about it is disbelief.

Ibn 'Abbas narrated that the Prophet (pubh) said, "Whoever of the Muslims denies any verse of Allah's Book (the Qur'an), it becomes lawful to cut off his neck". As well, if he denies the Taurat (Torah), Injeel (Gospel) and Allah's Revealed Books, or in case he damns, disparages or disbelieves in any of them, he becomes an unbeliever.

The Muslim Scholars unanimously agreed that the Qur'an, which is recited all over the countries of the globe and written by the Muslims, from its beginning starting from 'Praise be to Allah, Lord of the worlds' to its end, namely "I seek refuge in Allah, Lord of the people", is Allah's Words revealed to His Prophet Muhammad (Pbuh), and it comprises the truth. Thereby, anyone

(1) [41: 42].

who intends to underestimate any of its letters, or change it, or add a letter to it which is not originally found in the compilation of the Qur'an, upon which the consensus of scholars agreed, he in such a case becomes a disbeliever, in case of doing so intentionally. Thereby Malik viewed that the one who reviled 'A'ishah (may Allah be pleased with her) out of launching slander and calumny against her, was to be killed for he opposed the Qur'an, and whoever opposed the Qur'an (which declared her innocence and purity), was to be killed, since he denied what was included in it.

وقال ابنُ القَاسِمِ: مَنْ قال إن الله تَعالَى لم يُكَلِّمْ موسى تَكْلِيماً يُقْتَلُ، وقالَهُ عَبْدُ الرَّحْمٰنِ بنُ مَهْدِيٍّ، وقال مُحمدُ بنُ سُحْنُونٍ فِيمَنْ قال المُعَوِّذَتانِ لَيْسَتا مِنْ كِتَابِ الله: يُضْرَبُ عُنُقُهُ إلاَّ أنْ يَتُوبَ، وَكَذٰلِكَ كُلُّ مَنْ كَذَّبَ بِحَرْفٍ مِنْهُ، قال: وَكَذٰلِكَ إنْ شَهِدَ شَاهِدٌ على مَنْ قالَ إنَّ الله لم يُكَلِّمْ مُوسٰى تَكْلِيماً وشَهِدَ آخَرُ عليهِ أنهُ قال إن الله لم يَتَّخِذْ إبْرَاهِيمَ خَلِيلاً لأنَّهُمَا اجْتَمَعَا على أنَّهُ كَذَّبَ النَّبِيَّ ﷺ وقال أبو عُثمانَ الْحَدَّادُ: جَمِيعُ مَنْ يَنْتَحِلُ التَّوْحِيدَ مُتَّفِقُونَ أنَّ الجَحْدَ لِحَرْفٍ مِنَ التَّنْزِيلِ كُفْرٌ، وكانَ أبو العاليةِ إذَا قَرَأَ عِنْدَهُ رَجُلٌ لم يَقُلْ لَهُ لَيْسَ كما قَرَأْتَ، ويَقُولُ: أمَّا أنا فأقْرَأُ كذا فَبَلَغَ ذٰلِكَ إبْرَاهِيمَ فقالَ أرَاهُ سَمِعَ أنَّهُ مَنْ كَفَرَ بِحَرْفٍ مِنْهُ فَقَدْ كَفَرَ بِهِ كُلِّهِ، وقال عَبْدُ الله بنُ مَسْعُودٍ: مَنْ كَفَرَ بِآيَةٍ مِنَ القُرْآن فَقَدْ كَفَرَ بِهِ كُلِّهِ.

Ibn Al-Qassim said: Whoever says that Allah the Supreme did not speak directly to Musa (Moses), is to be killed. 'Abdur-Rahman and Ibn Mahdy said the same statement to the aforementioned one.

Concerning the one who says, "The two Qur'anic chapters of seeking refuge in Allah [i.e. Surat 'Mankind', and Surat 'Al-Falaq' (Daybreak)] are not of the Book of Allah", Muhammad bin Sahnun said: His neck is to be cut off unless he turns in repentance (to Allah). The same applies to the one who denies any letter of the Qur'an. Likewise, the same applies to the one who says, "Allah did not speak directly to Musa (Moses)", and who is witnessed by another one, as well as the one who says, "Allah did not take Ibrahim (Abraham) as Khalil (bosom friend)', for in such cases they deny what the Prophet (Pbuh) had said as regards the statements of the Qur'an which was revealed to him (implying that Allah spoke to Musa and took Ibrahim as Khalil).

Abu 'Uthman bin Al-Haddad said: All the monotheists agree that the denial of any letter of the Revealed Qur'an is deemed to be disbelief.

وقال أصْبَغُ بنُ الفَرَجِ: مَنْ كَذَّبَ بِبَعْضِ القُرْآنِ فَقَدْ كَذَّبَ به كلِّهِ، وَمَنْ كَذَّبَ بِهِ

فَقَدْ كَفَرَ بِهِ وَمَنْ كَفَرَ بِهِ، فَقَدْ كَفَرَ بالله، وَقَدْ سُئِلَ القَابِسِيُّ عَمَّنْ خاصَمَ يَهُودِيّاً فَحَلَفَ لَهُ بالتَّوْرَاةِ، فقالَ الآخَرُ: لَعَنَ الله التَّوْرَاةَ فَشَهِدَ عليه بذلِكَ شَاهِدٌ ثُمَّ شَهِدَ آخَرُ أنهُ سَأَلَهُ عَنِ القَضِيَّةِ، فقال: إنَّمَا لَعَنْتُ تَوْرَاةَ اليَهُودِ فقال أبو الحَسَنِ: الشَّاهِدُ الْوَاحِدُ لا يُوجِبُ القَتْل، والثَّانِي عَلَّقَ الأمْرَ بِصِفَةٍ تَحْتَمِلُ التأويلَ إذْ لَعَلَّهُ لا يَرَى اليَهُودَ مُتَمَسِّكِينَ بِشَيْءٍ مِنْ عِنْدِ الله لِتَبْدِيلِهِمْ وَتَحْرِيفِهِمْ، ولَوِ اتَّفَقَ الشَّاهِدَانِ على لَعْنِ التَّوْرَاةِ مُجَرَّداً لَضَاقَ التَّأوِيلُ؛ وَقَدِ اتَّفَقَ فُقَهَاءُ بَغْدَادَ على اسْتِتَابَةِ ابن شُنْبُوذَ المُقْرِىءِ أَحَدِ أئِمَّةِ المُقْرِئِينَ المُتَصَدِّرِينَ بها مَعَ ابنِ مُجَاهِدٍ لِقِرَاءَتِهِ وَإقْرَائِهِ بِشَوَاذٍّ مِنَ الْحُرُوفِ مِمَّا لَيْسَ في المُصْحَفِ وَعَقَدُوا عليه بالرُّجُوعِ عَنْهُ والتَّوْبَةِ مِنْهُ سِجِلّاً أَشْهَدَ فِيهِ بِذٰلِكَ على نَفْسِهِ في مَجْلِسِ الْوَزِيرِ أبي عَلِيٍّ بنِ مُقْلَةَ سَنَةَ ثَلاثٍ وَعِشْرِينَ وَثَلاثِمائَةٍ وَكانَ فِيمَنْ أفْتَى عليه بذٰلِكَ أبو بَكْرٍ الأبْهَرِيُّ وَغَيْرُهُ وَأَفْتَى أبو محمَّد بنُ أبي زَيْدٍ بالأدَب فِيمَنْ قالَ لِصَبيٍّ لَعَنَ الله مُعَلِّمَكَ وَمَا عَلَّمَكَ وَقالَ أَرَدْتُ سُوءَ الأدَبِ وَلَمْ أُرِدِ الْقُرْآنَ، قالَ أبو محمَّدٍ: وَأَمَّا مَنْ لَعَنَ المُصْحَفَ فَإنَّهُ يُقْتَلُ.

Asbagh bin Al-Farag said: Whoever denies some verses of the Qur'an, he denies the whole verses of the Qur'an, and whoever denies the Qur'an has disbelieved in it, and whoever disbelieves in it, has disbelieved in Allah.

Al-Qabesy was asked about a (Muslim) man who disputed with a Jewish man, when the latter swore by the Torah, so the first said; 'May Allah curse the Torah.' Therein a witness testified to that, and then another one witnessed that he asked him about the case when he said, 'yet I cursed the Torah adopted by the Jews'. Therein, Abul-Hasan Al-Qabesy said: the first witness does not make it incumbent to inflict killing upon that man (who disputed with the Jewish one), and the second witness made it pending in a way of probable explanations, for he may not view the Jews to be adherent to anything revealed by Allah, for they changed and distorted the Torah. Thereby, if the two witnesses agreed upon his cursing of the Torah merely, the possible explanation proceeds in a straitened direction other than that.

The scholars of Baghdad agreed upon asking Ibn Shanbuz, one of the pioneering Imams of the Qur'anic recital along with Ibn Mujahid, to repent for reciting odd letters alien to those in the Qur'an. They made him repent and strike an agreement on that in a register, in which he gave testimony to cease doing so in the council of the minister Abu 'Ali bin Muqla in 323 A.H. Among those who gave such-verdict was Abu Bakr Al-Abhary and others.

Abu Muhammad bin Abu Zaid gave the religious verdict to discipline the one who said to a boy (who was reciting the Qur'an): May Allah curse your teacher and that which he taught you.

When that man was inquired about that, he said: I intended to curse his bad manners (during the Qur'anic recital, i.e. The boy did not observe the good manners during the Qur'anic recital as a sign of exalting and honouring it), apart from (intending to curse) the Qur'an. Abu Muhammad said: Concerning the one who curses the Glorious Qur'an, he is to be killed.

فصل

وَسَبُّ آلِ بَيْتِهِ وَأَزْوَاجِهِ وَأَصْحَابِهِ ﷺ وَتَنَقُّصُهُمْ حَرَامٌ مَلْعُونٌ فاعِلُهُ.

حدَّثنا القَاضِي الشَّهيدُ أَبُو عَلِيٍّ رَحِمَهُ الله حَدَّثَنَا أبو الحُسَيْنِ الصَّيْرَفِيُّ وأَبُو الْفَضْلِ الْعَدْلُ حَدَّثَنَا أبو يَعْلَى حَدَّثَنَا أَبُو عَلِيٍّ السِّنْجِيُّ حَدَّثَنَا ابنُ مَحْبُوبٍ حَدَّثَنَا التِّرْمِذيُّ حَدَّثَنَا محمَّدُ بنُ يَحْيَى حَدَّثَنَا يَعْقُوبُ بنُ إبراهِيمَ حَدَّثَنَا عَبِيْدَةُ بنُ أبي رَابِطَةَ عَنْ عَبْدِ الرَّحْمٰنِ بنِ زِيادٍ عَنْ عَبْد الله بن مُغَفَّل قالَ: قالَ رسولُ الله ﷺ: «**الله الله في أَصْحَابِي لاَ تَتَّخِذُوهُمْ غَرَضاً بَعْدِي فَمَنْ أَحَبَّهُمْ فَبِحُبِّي أَحَبَّهُمْ وَمَنْ أَبْغَضَهُمْ فَبِبُغْضِي أَبْغَضَهُمْ وَمَنْ آذَاهُمْ فَقَدْ آذَانِي وَمَنْ آذَانِي فَقَدْ آذَى الله وَمَنْ آذَى الله يُوشِكُ أَنْ يَأْخُذَهُ**» وقالَ رسولُ الله ﷺ: «**لا تَسُبُّوا أَصْحابي فَمَنْ سَبَّهُمْ فَعَلَيْهِ لَعْنَةُ الله وَالْمَلائِكَةِ وَالنَّاسِ أَجْمَعِينَ لاَ يَقْبَلُ الله مِنْهُ صَرْفاً وَلاَ عَدْلاً**» وقالَ ﷺ: «**لاَ تَسُبُّوا أَصْحَابي فإِنَّهُ يَجِيءُ قَوْمٌ في آخِرِ الزَّمَانِ يَسُبُّونَ أَصْحابي فَلاَ تُصَلُّوا عَلَيْهِمْ وَلاَ تُصَلُّوا مَعَهُمْ وَلاَ تُنَاكِحُوهُمْ وَلاَ تُجَالِسُوهُمْ وَإِنْ مَرِضُوا فَلاَ تَعُودُوهُمْ**» وَعَنْهُ ﷺ: «**مَنْ سَبَّ أَصْحابي فاضْرِبُوهُ**» وَقَدْ أَعْلَمَ النَّبِيُّ ﷺ أَنَّ سَبَّهُمْ وَأَذَاهُمْ يُؤْذِيهِ وأَذَى النبيِّ ﷺ حَرَامٌ فقالَ: «**لا تُؤْذُونِي في أَصْحَابي وَمَنْ آذَاهُمْ فَقَدْ آذَانِي**» وقالَ: «**لاَ تُؤْذُونِي في عائِشَةَ**» وقالَ في فاطِمَةَ رضي الله عنها «**بَضْعَةٌ مِنِّي يُؤْذِينِي ما آذَاهَا**» وَقَدِ اخْتَلَفَ الْعُلَمَاءُ في هٰذَا فَمَشْهُورُ مَذْهَبِ مالِكٍ في ذٰلِكَ الاجْتِهَادُ وَالأَدَبُ المُوجِعُ، قالَ مالِكٌ رَحِمَهُ الله: مَنْ شَتَمَ النَّبِيَّ ﷺ قُتِلَ وَمَنْ شَتَمَ أَصْحَابَهُ أُدِّبَ، وقالَ أَيْضاً: مَنْ شَتَمَ أَحداً مِنْ أَصْحَابِ النَّبِيِّ ﷺ أبا بَكْرٍ أَوْ عُمَرَ أَوْ عُثْمانَ أَوْ مُعَاوِيَةَ أَوْ عَمْرِو بنَ العَاصِ فإِنْ قال كانُوا على ضَلالٍ وكُفْرٍ قُتِلَ وإِنْ شَتَمَهُمْ بِغَيْرِ هٰذَا مِنْ مُشَاتَمَةِ النَّاسِ نُكِّلَ نَكالاً شَدِيداً، وقال ابنُ حَبِيبٍ: مَنْ غَلاَ مِنَ الشِّيعَةِ إلى بُغْضِ عُثْمَانَ والبَرَاءَةِ مِنْهُ أُدِّبَ أدباً شَديداً وَمَنْ زَادَ إلى بُغْضِ أبي بَكْرٍ وَعُمَرَ فالْعُقُوبَةُ عليه أَشَدُّ وَيُكَرَّرُ ضَرْبُهُ ويُطَالُ سِجْنُهُ حَتَّى يَمُوتَ ولا يُبْلَغُ بِهِ القَتْلُ إلاَّ في سَبِّ النبيِّ ﷺ وقال سُحْنُونٌ: مَنْ كَفَّرَ أَحداً مِنْ أَصْحاب النبيِّ ﷺ عَلِيّاً أَوْ عثمانَ أَوْ غَيْرَهُما يُوجَعُ ضَرْباً، وحَكَى أبو محمد بنُ أبي زَيدٍ

عن سُحْنُونٍ فِيمَنْ قال في أبي بكرٍ وعمرَ وعثمان وعليٍّ إنَّهُمْ كانُوا عَلَى ضَلالٍ وكُفْرٍ قُتِلَ، ومَنْ شَتَمَ غَيْرَهُمْ مِنَ الصَّحابَةِ بِمِثْلِ هٰذَا نُكِّلَ النَّكَالَ الشَّدِيدَ.

Chapter (10)

The Legal Judgment As To Reviling The Prophet's Household & Wives & Companions

The one, who reviles or disparages the prophet's household, wives and Companions, is accursed.

'Abdullah bin Mughafal narrated: the Prophet (Pbuh) said, "Allah! Allah! (Be mindful of Allah) concerning my Companions. Do not take them as a target (for your obscenity, calumny and charges) after me (i.e. my death). So, he who loves them, loves me, but he who hates them, hates me, and he who offends them, offends me and in turn offends Allah, and he who offends Allah, Allah almost seizes him." Allah's Messenger (Pbuh) said, "Do not curse my companions, for the Curse of Allah, the angels and all the people is upon whoever reviles them, and Allah will not accept his repentance or ransom."

As well, the Prophet (Pbuh) said, "Do not revile my companions, for some people in the later days will come and curse my companions, so do not perform the (funeral) prayer over them (i.e. the dead among them), pray with them, get married to them, sit with them, nor visit them when they become sick."

Likewise, the Prophet (Pbuh) said, "Beat (i.e. flog according to the prescribed penalty) the one who reviles my Companions."

The Prophet (Pbuh) had already told that any offence or revilement launched against them, hurts him in return, and hurting the Prophet (Pbuh) is unlawful. This corresponds with the Prophet's statement, 'Don't offend me as regards my Companions, for whoever offends them, he in turn offends me."

Further, the Prophet (Pbuh) said, Don't offend me as regards 'A'ishah."

Respecting Fatimah (his daughter-may Allah be pleased with her), the prophet (Pbuh) said, "She is a piece of my flesh, and what offends her, offends me in turn."

Scholars disagreed concerning that. The famous view of the Maliki School of Jurisprudence see that the verdict relies on the ruler's independent reasoning and focuses on the severe discipline (for the one reviling them). Malik-may Allah have Mercy upon him- said: whoever reviles the Prophet (Pbuh) is to be killed, and whoever reviles his Companions is to be disciplined severely.

Malik also said: Whoever reviles any one of the Companions of the prophet (Pbuh), comprising Abu Bakr, 'Uthman, Mu'awia or 'Amr bin Al-'Ass, saying that they gone astray and disbelieved, in such a case he is to be killed. Rather, in case of cursing them apart from saying so, a severe punishment is to be inflicted on him.

Ibn Habib said: the extreme Shiite, who incites to detest 'Uthman and repudiate from him, is to be severely disciplined. As for the one urging to detest Abu Bakr and 'Umar, he is to be afflicted with harsh punishment, beaten frequently and repeatedly, and imprisoned with a long term till he demises. Yet, he is not to be killed except when he curses the Prophet (Pbuh).

Sahnun said: whoever accuses any of the prophet's Companions of unbelief, either 'Ali or 'Uthman or others, he is to be severely and harshly beaten.

Abu Muhammad bin Abu Zaid related on the authority of Sahnun: Whoever charges Abu Bakr, 'Umar, 'Uthman and 'Ali with going astray or unbelief, is to be slaughtered, and whoever accuses the other remaining Companions of such that, is to be severely punished.

It was related on the authority of Malik that he said: whoever curses Abu Bakr is to be flogged, and whoever reviles (and slanders) 'A'ishah is to be slaughtered. It was asked: why? thereupon, he replied: Whoever slanders her opposes the Qur'an (which declared her innocent, pure and free from such false statement launched against her).

Ibn Sha'ban said on Malik's authority: this is because Allah the Supreme says, "Allah forbids you from it and warns you not to repeat the like of it forever, if you are believers."(1) so, whoever repeats that, he disbelieves.

Abul-Hasan As-Saqaly narrated that Abu Bakr bin At-Taib said: When Allah the Supreme states in the Qur'an what is associated with him by the polytheists, he glorifies and exalts Himself. This corresponds with Allah's Statement, "And they say: "The Most Gracious (Allah) has begotten a son (or children)." Glory to Him." (2)

Allah the Supreme stated the slander launched by the hypocrites against 'A'ishah (may Allah be pleased with her), when He said, "And why did you not, when you heard it, say: "It is not right for us to speak of this. (Glory be to You O Allah)! This is a great lie."(3)

So, this supports the verdict given by Malik as to killing the one who reviles 'A'ishah (may Allah be pleased with him).

This means, and Allah knows best: Allah made it a grave sin for anyone who reviles 'A'ishah, the same as he did so as regards offending His Prophet (Pbuh), but Allah regarded any offence launched against the Prophet (Pbuh) as being an offence against Him, so whoever curses 'A'ishah, (may Allah be pleased with her) he in turn curses the Prophet and in turn offends Allah, so he is worthy of being slaughtered.

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(1) [24: 17].

(2) [21: 26].

(3) [24: 16].

Once a man in Al-Kufa (in Iraq) slandered 'A'ishah (the Prophet's wife-may Allah be pleased with her). Then he was summoned up before Musa bin 'Isa Al-'Abbasy, who said: who witnessed that (slander)? Ibn Abu Laila said. It is me. Then, he inflicted eighty lashes upon him, shaved his head and handed him down to the cuppers (so as to be imprisoned therein, or to cup him to make blood flow and weaken him, or to humiliate him,... etc.).

It was reported that 'Umar bin Al-Khattab (may Allah be pleased with him) made it incumbent for himself to cut off the tongue of 'Ubaidullah bin 'Umar when he abused Al-Meqdad bin Al-Aswad. When he was argued about that, he said: Let me cut off his tongue so that no one can revile any of the Prophet's Companions after him.

Abu Dharr Al-Harwy narrated: When 'Umar bin Al-Khattab (may Allah be pleased with him) was brought a Bedouin who slandered the Ansars (the Medinan Muslims), he said: Had not he been a companion of the Prophet (Pbuh), I would have relieved you of him [i.e. due to being honoured by the previous company of the Prophet (Pbuh), he did not cause him to be killed to relieve them of his evil].

Malik said: whoever disparages any of the Prophet's Companions, he is not entitled to have a share in the war booty gained without fighting (Fi'). Allah divided that Fi' (war booty without fighting) into three types. So, He said, "And there is also a share (in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him, and helping Allah (i.e. helping His religion) and His Messenger [Muhammad (Pbuh)]. Such are indeed the ruthful (to what they say)." (1)

Then Allah said, "And (it is also for) those who, before them, had homes (in Medina) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadir), and give them (emigrants) preference over themselves even though they were in need of that." (2) thus, the verse herein refers to Al-Ansar (the Medinan Muslims).

Thereafter, Allah said, "And those who came after them say: "Our Lord! Forgive us and our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of Kindness, Most Merciful." (3)

Ibn Sha'ban reported in his book saying: Whoever says about any one of them, 'he is a son of an adulteress; 'though his mother is Muslim, the penalty prescribed for cursing [people, i.e. accusing them falsely of committing fornication' is to be inflicted upon him twice; once for cursing him and another

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(1) [59: 8].
(2) [59: 9].
(3) [59: 10].

one your cursing his mother, a cording to the verdict given by some of our fellow scholars. So, he is not deemed to deserve the penalty prescribed for abusing a group of people as a whole in one word due to its being graver in sin, and owing to the Prophet's (Pbuh) statement, "flog whoever reviles my Companions."

He added: Whoever accuses (falsely or without evidence) any of their mothers of fornication who is an unbeliever, it to be punished by the penalty prescribed for false accusation, for he offends him [i.e. anyone of them -as regards his mother]. In case that Companion has a son who is still alive, he is to ask for the fulfillment of the penalty of cursing his father, or the ruler approves to any one of the Muslims to assume responsibility of inflicting the penalty on the curser.

Yet, this is not compatible with the rights due to the people other than the companions, for the Companions are sanctified by their Prophet (Pbuh).

ورُوِيَ عن مالِكٍ: مَنْ سَبَّ أبا بكرٍ جُلِدَ وَمَنْ سَبَّ عائِشَةَ قُتِلَ، قيلَ لَهُ لِمَ؟ قال مَنْ رَمَاهَا فَقَدْ خالَفَ القُرْآنَ، وقال ابنُ شعبانَ عَنْهُ لأنَّ الله يقولُ: ﴿يَعِظُكُمُ ٱللَّهُ أَن تَعُودُوا۟ لِمِثْلِهِۦٓ أَبَدًا إِن كُنتُم مُّؤْمِنِينَ﴾ [النور: 17] فَمَنْ عادَ لِمِثْلِهِ فَقَدْ كَفَرَ.

وَحَكَى أبو الْحَسَنِ الصقلِّيُّ أنَّ القاضِي أبا بَكر بنَ الطَّيِّبِ قال: إنَّ الله تَعَالَى إذا ذَكَرَ في القُرْآنِ ما نَسَبَهُ إلَيْهِ الـمُشْرِكُونَ سَبَّحَ نَفْسَهُ لِنَفْسِهِ كقولِهِ: ﴿وَقَالُوا۟ ٱتَّخَذَ ٱلرَّحْمَٰنُ وَلَدًا ۗ سُبْحَٰنَهُۥ﴾ [الأنبياء: 26] في آيٍ كَثِيرَةٍ وَذَكَرَ تَعَالَى ما نَسَبَهُ الْمُنَافِقُونَ إلى عائِشَة فقال: ﴿وَلَوْلَآ إِذْ سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ بِهَٰذَا سُبْحَٰنَكَ﴾ [النور: 16] سَبَّحَ نَفْسَهُ في تَبْرِئَتِهَا مِنَ السُّوءِ كَمَا سَبَّحَ نَفْسَهُ فِي تَبْرِئَتِهِ مِنَ السُّوءِ وهٰذَا يَشْهَدُ لِقَوْلِ مالكٍ في قَتْل مَنْ سَبَّ عائِشَةَ وَمَعْنَى هٰذَا والله أعْلَمُ أنّ الله لَمَّا عَظَّمَ سَبَّهَا كما عَظَّمَ سَبَّهُ وكانَ سَبُّهَا سَبّاً لِنَبِيِّهِ وَقَرَنَ سَبَّ نَبِيِّهِ وأذاهُ بأذاهُ تَعَالَى وكانَ حُكْمُ مُؤْذِيهِ تَعَالَى القَتْلَ كانَ مُؤْذِي نَبِيِّهِ كَذٰلِكَ كما قَدَّمْنَاهُ؛ وَشَتَمَ رَجُلٌ عائِشَةَ بالكُوفَةِ فَقُدِّمَ إلى مُوسَى بنِ عِيسَى العَبَّاسِيِّ فقال: مَنْ حَضَرَ هٰذا؟ فقال ابنُ أبي لَيْلَى أنا. فَجُلِدَ ثَمَانِينَ وحَلَقَ رَأسَهُ وأسْلَمَهُ لِلْحَجَّامِينَ، ورُوِيَ عن عمرَ بنِ الخطابِ رضي الله عنه أنهُ نَذَرَ قَطعَ لِسانِ عُبَيْدِ الله بنِ عُمرَ إذْ شَتَمَ الْمِقْدَادَ بنَ الأسْودِ فَكُلِّمَ في ذَلِكَ فقال دَعُونِي أقْطَعْ لِسانَهُ حَتَّى لا يَشْتُمَ أحَدٌ بَعْدُ أصْحابَ النبيِّ ﷺ وَرَوَى أبو ذَرٍّ الهَرَوِيُّ أنّ عُمرَ بنَ الخطاب أُتِيَ بِأَعْرَابِيٍّ يَهْجُو الأنْصارَ فقال: لَوْلاَ أنّ لَهُ صُحْبَةً لَكَفَيْتُكُمُوه. قال مالِكٌ: مَنْ ٱنْتَقَصَ أحَداً مِنْ أصْحاب النبيِّ ﷺ فَلَيْسَ لَهُ في هٰذا الفَيْءِ حَقٌّ قَدْ قَسَمَ الله الفَيْءَ في ثَلاثَةِ أصْنافٍ فقال: ﴿لِلْفُقَرَآءِ ٱلْمُهَٰجِرِينَ﴾ الآيةَ ثم قال: ﴿وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ﴾ [الحشر: 8] الآيةَ وهؤلاء هُمُ الأنْصارُ ثُمَّ قال:

﴿وَٱلَّذِينَ جَآءُو مِنۢ بَعۡدِهِمۡ يَقُولُونَ رَبَّنَا ٱغۡفِرۡ لَنَا وَلِإِخۡوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلۡإِيمَٰنِ﴾ [الحشر: 10] الآيَةَ فَمَنْ تَنَقَّصَهُمْ فَلاَ حَقَّ لَهُ في فَيْءِ الْمُسْلِمِينَ؛ وفي كتابِ ابنِ شَعْبَانَ: مَنْ قالَ في واحِدٍ مِنْهُمْ إِنَّهُ ابنُ زانِيَة وأُمُّهُ مُسْلِمَةٌ حُدَّ عِنْدَ بَعْضِ أَصْحَابِنا حَدَّيْنِ حَدّاً لَهُ وَحَدّاً لأُمِّهِ ولا أَجْعَلُهُ كَقَاذِف الْجَمَاعَةِ في كَلِمَةٍ لِفَضْلِ هٰذَا على غَيْرِهِ ولِقوله ﷺ: «**وَمَنْ سَبَّ أَصْحابِي فاجْلِدُوهُ**» قال: وَمَنْ قَذَفَ أُمَّ أَحَدِهِمْ وهِيَ كَافِرَةٌ حُدَّ حَدَّ الفِرْيَةِ لأَنَّهُ سَبٌّ لَهُ فإنْ كانَ أَحَدٌ مِنْ وَلَدِ هٰذَا الصَّحَابِيِّ حَيّاً قامَ بِمَا يَجِبُ لَهُ وإلاَّ فَمَنْ قامَ مِنَ الْمُسْلِمِينَ كَانَ عَلَى الإمَامِ قَبُولُ قِيَامِهِ قَالَ وَلَيْسَ هٰذَا كَحُقُوق غَيْرِ الصَّحَابَةِ لِحُرْمَةِ هٰؤلاءِ بِنَبِيِّهِمْ ﷺ وَلَوْ سَمِعَهُ الإمامُ وأَشْهَدَ عليه كانَ وَلِيَّ القِيَامِ بِهِ قال وَمَنْ سَبَّ غَيْرَ عائِشَةَ مِنْ أَزْوَاجِ النبيِّ ﷺ فَفِيهَا قَوْلان أَحَدُهُمَا يُقْتَلُ لأَنَّهُ سَبَّ النبيَّ ﷺ بِسَبِّ حَلِيلَتِهِ والآخَرُ أَنَّهَا كَسَائِرِ الصَّحَابَةِ يُجْلَدُ حَدَّ الْمُفْتَرِي، قال: وبالأَوّل أَقُولُ، وَرَوَى أَبُو مُصْعَبٍ عَنْ مالِكٍ فِيمَنْ سَبَّ مَنِ انْتَسَبَ إلى بَيْتِ النبيِّ ﷺ: يُضْرَبُ ضَرْباً وَجِيعاً ويُشْهَرُ ويُحْبَسُ طَويلاً حَتَّى تَظْهَرَ تَوبَتُهُ لأَنَّهُ اسْتِخْفَافٌ بِحَقِّ الرَّسُولِ ﷺ وأَفْتَى أبو الْمُطَرِّفِ الشَّعْبِيُّ فَقِيهُ مالِقَةَ في رَجُلٍ أَنْكَرَ تَحْلِيفَ امْرَأَةٍ بِاللَّيْلِ وقال لَوْ كَانَتْ بِنْتَ أَبي بَكْرٍ الصِّدِّيقِ ما حُلِّفَتْ إلاَّ بِالنَّهَارِ وَصَوَّبَ قوله بَعْضُ الْمُتسمينَ بالفِقْهِ فقال أبو الْمُطَرِّفِ ذِكْرُ هٰذَا لابْنَةِ أَبي بَكْرٍ في مِثْلِ هٰذَا يُوجِبُ عليه الضَّرْبَ الشَّدِيدَ والسِّجْنَ الطَّوِيلَ والفَقِيهُ الَّذِي صَوَّرَ قَوْلَهُ هُوَ أَخَصُّ باسْمِ الفِسْقِ مِن اسْمِ الفِقْهِ فَيُتَقَدَّمُ إِلَيْهِ في ذٰلِكَ ويُزْجَر ولا تُقْبَلُ فَتْوَاهُ ولا شَهَادَتُهُ وهِيَ جُرْحَةٌ ثَابِتَةٌ فِيهِ وَيُبْغَضُ في الله، [وقال أبو عِمْرَانَ في رَجُلٍ قال لَوْ شَهِدَ عَلَيّ أبو بَكْرٍ الصِّدِّيقُ أَنَّهُ إنْ كانَ أَرَادَ أَنَّ شَهَادَتَهُ في مِثْلِ هٰذَا لا يَجُوزُ فيه الشَّاهِدُ الْوَاحِدُ فلا شيءَ عليه وإنْ كانَ أَرَادَ غَيْرَ هٰذَا فَيُضْرَبُ ضَرْباً يَبْلُغُ به حَدَّ المَوْت وَذَكَرُوهَا رِوَايَةً].

Yet, if the ruler hears the curser and witnesses his statement, he is to assume responsibility for inflicting the penalty on him.

Concerning the case of the one who reviles any one of the Prophet's wives, apart from 'A'ishah (may Allah be pleased with him), there are two statements, namely:

One of them implies that he is to be slaughtered, for when he curses the Prophet's wife, he curses the Prophet (Pbuh) in turn. Yet, the other one maintains that she (any of his wires excluding 'A'ishah) is regarded as the remainder of the Companions, and for cursing her, he is to be flogged with the penalty prescribed for false calumny.

Sha'ban said: Yet, I go for the first view.

Ibn Mus'ab related through Malik: Whoever disparages anyone relating to

the prophet (Pbuh), he is to be vehemently beaten, proclaimed of his offence and imprisoned for a lengthy period unless and until he repents, for he underestimates the right of the Prophet (Pbuh).

Abu At-Turaf Ash-Sha'by, the religious jurist in Malaqah (in Morocco) gave the religious verdict implying the infliction of severe beating and lengthy imprisonment on the man, who denied a woman having taken an oath at night, saying: Had it been the daughter of Abu Bakr As-Siddiq, she would not have taken oath except in the daytime.

Thus, his verdict was held sound by some religious jurists. Abu At-Turaf said: His mentioning of the daughter of Abu Bakr in such a case deserves that punishment.

Concerning the man who said, 'had Abu Bakr As-Siddiq witnessed against me' (it would not have been sufficient), Abu 'Imran said: if he intends to say that his testimony is not sufficient, for there must be two (male) witnesses, and that the testimony given by just one man is invalid, then in such a case no punishment is to be inflicted upon him; otherwise (i.e. if he intends something other than that which signifies slighting), he is to be beaten so harshly that he becomes on the verge of death. They stated the original narration to the aforementioned version.

Epilogue

قال القاضِي أبو الفَضْلِ: هُنَا انْتَهى القَوْلُ بِنَا فِيما حَرَّرْنَاهُ وانْتَجزَ الغَرَضُ الَّذِي انْتَحَيْنَاهُ واسْتُوفِيَ الشَّرْطُ الَّذِي شَرَطْنَاهُ مِمَّا أرْجُو أنّ في كُلِّ قِسْمٍ مِنْهُ لِلْمُرِيدِ مَقْنَعٌ وَفي كُلِّ بابٍ مَنْهَجٌ إلى بُغْيَتِهِ وَمَنْزَعٌ وَقَدْ سَفَرْتُ فِيهِ عَنْ نُكَتٍ تُسْتَغْرَبُ وَتُسْتَبْدَعُ وَكَرَعْتُ في مَشَارِبَ مِنَ التَّحْقِيقِ لَمْ يُورَدْ لَهَا قَبْلُ في أكْثَر التَّصانِيف مَشْرَعٌ، وَأوْدَعْتُهُ غَيْرَ ما فَضْلٍ وَدِدْتُ لَوْ وجَدْتُ مَنْ بَسَطَ قَبْلِي الكَلاَمَ فِيه أوْ مُقْتَدَى يُفِيدُنِيهِ عَنْ كِتَابه أوْ فِيه لأكْتَفَى بِمَا أرْوِيهِ عَمَّا أُرَوِّيهِ وَإلى الله تَعَالَى جَزِيلُ الضَّرَاعَةِ والمِنَّةِ بِقَبُولِ ما مِنْهُ لِوَجْهِهِ والعفْوِ عَمَّا تَخَلَّلَهُ مِنْ تَزَيُّنٍ وَتَصَنُّعٍ لِغَيْرِهِ وأنْ يَهَبَ لَنَا ذٰلِكَ بِجَمِيلِ كَرَمِهِ وَعَفْوِهِ لِمَا أوْدَعْنَاهُ مِنْ شَرَف مُصْطَفَاهُ وأمِينِ وَحْيِهِ وأسْهَرْنَا بِهِ جُفُونَنَا لِتَتَبُّع فَضَائِلِهِ وَأعْمَلْنَا فِيهِ خَوَاطِرَنا مِنْ إبْرَازِ خَصَائِصِهِ وَوَسَائِلِهِ وَيَحْمِي أعْرَاضَنَا عَنْ نَارِهِ المُوقَدَةِ لِحِمَايَتِنَا كَرِيمَ عِرْضِهِ وَيَجْعَلَنَا مِمَّنْ لا يُذَادُ إذَا ذِيدَ المُبَدِّلُ عَنْ حَوْضه ويَجْعَلَهُ لَنَا وَلِمَنْ تَهَمَّمَ باكْتِتَابه واكتسَابه سَبَباً يَصِلُنَا بِأسْبَابِهِ وذَخِيرَةً نَجِدُهَا يَوْمَ تَجِدُ كُلُّ نَفْسٍ ما عَمِلَتْ مِنْ خَيْرٍ مُحْضَراً نَحُوزُ بِهَا رِضَاهُ وَجَزِيلَ ثَوَابِهِ وَيَخُصَّنَا بِخَصِّيصَى زُمْرَةِ نَبِيِّنَا وَجَمَاعَتِهِ وَيَحْشُرَنا في الرَّعِيل الأوَّل وأهْل البَاب الأيْمَنِ مِنْ أهْلِ شَفَاعَتِهِ، وَنَحْمَدُهُ تَعَالَى على ما هَدَى إلَيْهِ مِنْ جَمْعِهِ وألْهَمَ وَفَتَحَ البَصِيرَةَ لِدَرْكِ حَقَائِقِ ما أوْدَعْنَاهُ وَفَهَّمَ، وَنَسْتَعِيذُهُ جَلَّ اسْمُهُ مِنْ دُعاءٍ لا يُسْمَعُ وعِلْمٍ لا يَنْفَعُ وَعَمَلٍ لا يُرْفَعُ فَهُوَ

الْجَوَادُ الَّذِي لا يُخَيِّبُ مَنْ أَمَّلَهُ ولا يُنْتَصَرُ مَنْ خَذَلَهُ ولا يَرُدُّ دَعْوَةَ القَاصِدِينَ ولا يُصْلِحُ عَمَلَ المُفْسِدِينَ وَهُوَ حَسْبُنَا وَنِعْمَ الْوَكِيلُ، وَصَلاتُهُ على سَيِّدِنا وَنبيِّنَا مُحمدٍ خَاتَمِ النَّبِيِّينَ وعلى آلِهِ وصَحْبِهِ أَجْمَعِينَ وَسَلَّم تَسْلِيماً كَثِيراً والْحَمْدُ لله رَبِّ العَالَمِينَ.

والحمد لله رب العالمين وصلواته على سيد المرسلين
وإمام المتقين وخاتم النبيين سيدنا محمد وآله وصحبه وسلم ومجد

تم بحمد الله وعونه كتاب مزيل الخفاء عن ألفاظ الشفاء
في العشر الأخير من ذي القعدة سنة سبع وأربعين وثمانمائة

Al-Qadi (the judge) Abul-Fadl said : Herein is the termination of what we have previously stated after having attained the objective we have pursued, and accomplished the condition which we have stipulated. I hope each of its parts will be convincing for the pursuer as well as each of its sections will have (penetrating) approach to its target and attitude.

It have already exposed rare and unprecedented points and submitted a multitude of useful commentaries, matched by none in most of the compiled books. Further, I wished I could find anyone who stated anything elaborately as regards that, or any excerpt, written by him and heard by me, so that I may be contended with what I relate about what is narrated to me.

I beseech earnestly to Allah the Supreme to confer His Bounty by accepting its content complied for His Sake and to pardon and overlook any affectation having intervened in it. Moreover, we invoke Allah to bestow His Grace and Forgiveness upon us as regards that, due to what we have mentioned as for the honourable Prophet (pbuh) chosen by Him and entrusted with His Revelation, as well as what we sought, while having out watched the night, to pursue of his virtues, and concerning which we cudgeled our brains through defining its characteristics and means. We supplicate to Allah to defend us against His Blazing Fire owing to having protected the Prophet's noble honour; make us among those who will not be driven away from his [the Prophet's (Pbuh)] cistern (of Al-Kauthar river on Doomsday); make that (book) for us and for that who gets interested in it and obtains it a means with which we can attain the good on the day when each soul will find the good present and therein incur Allah's pleasure and His Good Reward; favour us with being among the group accompanying our Prophet (pbuh) and his company; and gather us among the foremost batch and those on the right hand (i.e. those who will be given their records in their right hands and will enter paradise), and among the people for whom he will accept the Prophet's intercession.

Praise be to Allah the Supreme for what he has guided us to compile,

inspired to us to conceive of the facts which we have demonstrated and thereby they have been understood and explained.

We seek refuge in Allah, Whose Name is exalted, from the non-acceptance of our supplication, a knowledge without benefit, and an invalid act, for He is the Supreme Giver Who neither lets down anyone setting hopes at Him; grants victory to the one who is let down by him, repels the invocation of the suppliant without accepting it nor sets right the work of the mischief-doers.

Allah suffices us and He is the best Guardian. May Allah's blessings and peace be upon our master and Prophet Muhammud (Pbuh) the last (end) of all Prophets and upon all his household and companions.